Gospel Herald

July 1, 1975

The Kingdom and the U.S. Bicentennial

by James C. Longacre

The United States bicentennial year places before the Mennonite Church both a dilemma and an opportunity. Congregations across the country are being asked to participate in community celebrations of the bicentennial. What role, if any, should a church play in national celebrations? How should a peace church relate to a celebration of violent events?

The bicentennial year presents to the churches an opportunity to consider carefully the larger issue of the relationship of the church to its society. As a church we are far from being of one mind on the questions of the relationships of church and state and religion and politics. We have in the churches a great diversity of opinion on an appropriate witness to government. If we can determine the way of faithfulness in the midst of national celebrations, we will have learned much as to how to live in other years as well.

Two responses to the bicentennial immediately present themselves. We might ignore the celebrations or we might agree to join parts of the celebration. On examination both responses are less than adequate.

Ignore the Bicentennial. The church could find good reasons to ignore the bicentennial celebration. A conspicuous absence might be a kind of witness. A peace church in particular might wish to declare explicitly that the rebellion and violence of two hundred years ago represents another kingdom. Manz, Blaurock, Grebel are our forebears, not Revere, Jefferson, Washington.

While ignoring the bicentennial appears to be a clear-cut solution, it perpetuates an unfortunate dichotomy. To speak of two kingdoms dare not suggest that one has nothing to do with the other. To speak of the separation of church and state dare not suggest that the former has nothing to say to the latter. He who created the world has not abandoned vast portions of it.

Even in Babylon the servants of God spoke to the King. In the midst of the perplexity of the wise men and magicians the servants of God interpreted the times. They who know the law and the prophets should not suppress the information.

If Jesus is Lord, then He is Lord of all and some ought to witness to that. If government is ordained of God, some need to remind governments of that. The sons and daughters of Menno ought to formulate and send to rulers revised editions of a "Supplication to the Magistracy" from time to time.

Celebrate Part of the Bicentennial. Since the church cannot in good conscience celebrate with enthusiasm a birth by violence, perhaps other aspects of the American past can be celebrated. The revolution is of course not the whole of the American past.

Certainly the church can express gratitude for the liberty

The Parable of the Seed, Matthew 13:1-9. The bicentennial year is a time to witness of the kingdom of God says the author.

and freedom afforded it by this nation. Here the church has found freedom to worship, freedom to live and witness. In this land the Mennonite peoples have prospered and have had resources to share generously.

In the bicentennial year there must be multiple celebrations. If some will celebrate political freedom, let others celebrate religious freedom. If some will visit Valley Forge, let others reflect upon Germantown. If some will beat drums, let others sing hymns.

The American past is a multiplicity of experiences. Let these be reflected in the celebrations.

Each to his own seems the appropriate solution to the bicentennial. Let there be patriotic celebrations and let there be religious celebrations. Let each of us do our part. The solution seems ideal, but it is fraught with danger.

Whenever the church does its "religious part" in the context of national celebrations, the church perpetuates a most unfortunate perception of the church. Throughout the past two centuries of American history the church has been seen as a *part* of the nation. The church has been seen as a *part* of a larger reality. The church has been seen as a *contributor* to the American experience. The church has been seen as an *appendage* of the American state.

The American nation has successfully draped the flag over the American church. In the common mind the nation and the church walk hand in hand, each attending to differing details, but both headed essentially in the same direction.

The church's symbols are used by the nation. In the interpretation of the nation's history preacher, politician, and historian alike have employed biblical symbols. Migrations from Europe to America are journeys from "Egypt to the Canaan." Internal wars and upheavals are "sufferings." Wars abroad are "missions." America's role in the world is spoken of as a "light to the nations."

Many Christians in America today see the American nation as a special work of God. The American church has not seen itself as distinct from the nation as the inbreaking kingdom of God. It has not seen itself as a new order in the midst of the old.

The American churches view their task as attending to the general morality of the people in this world and preparing them for the next world. The function has been largely priestly, rarely prophetic. The church in America has been a junior partner of the nation.

In the bicentennial great care must be exercised lest the church perpetuate a junior partner status. The church is not at all the call of the nation to invoke God's blessings and pronounce benedictions over the nation's activities.

The church must guard against any activity which might be construed as giving support to the notion that God has been patiently at work giving shape to America. He has far greater designs. When God builds His kingdom, it is not built over the graves of native peoples, it is not built by the blood and tears of generations of blacks and Chicanos. The kingdom of God is being built by the broken body and shed blood of the Son and by the blood and sufferings of those who follow in His way.

Seek First the Kingdom. If in ignoring the bicentennial the church turns aside from responsible witness to the society, and if in celebrating part of the American past amid bicentennial celebrations the church contributes unwittingly to the junior partner status of the church, what can be done this next year? We can do what we are instructed to do — to seek first the kingdom of God.

The bicentennial year provides an occasion to study seriously in the congregation questions pertaining to allegiances and loyalties. A study in contrasts can be undertaken. The goals, expectations, values, and methods of the kingdoms of this world can be contrasted with the hopes, visions, and ways of the kingdom of God.

This next year provides an opportunity to clearly reaffirm our allegiance to Jesus. The Word of the Lord is the compelling word to the community of faith. The call of God is the important call to the disciples. The demands of the Scriptures are the important rules and regulations for the people of God.

This bicentennial year provides an opportunity to witness again to the kingdom of God. In the midst of the celebrations of two hundred years of national life the news of an eternal kingdom should be spoken clearly. Talk of another King and of another kingdom tends to scare Herod, but he and his subjects should know of the other city whose builder and maker is God.

James C. Longacre is pastor of the Bally (Pa.) Mennonite Church and a staff person for the Congregational Peace Education Program.

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Working at Sharing

by Earl Sears

Katherine Keim, Hartville: For the first time the family had no medical bills hanging over their heads.

Editor's Note: This is the second in a series featuring the work of the Mennonite Church program boards. "Is a Peoplehood Process Possible?" last week featured the Board of Congregational Ministries. Articles related to Mennonite Board of Missions, Mennonite Publication Board, and Mennonite Board of Education will follow in later issues.

Walter Klaassen, Mennonite historian, has written, "Anabaptists insisted that no one should call anything his own if it was meant to exclude others. We are stewards of what God has entrusted to us. That includes ready and instant sharing with those in need both inside and out of the community.

Are the various Mennonite groups working at sharing today? Here are stories of three congregations which are.

A Congregational Group at Newton. First Mennonite of Newton, Kansas, is a large congregation with over 600 members. Andrew Shelly is associate pastor and also serves as pastor of Hopefield Mennonite Church. At Hopefield a congregational health group was formed because several persons had serious health conditions and no hospital-medical insurance.

Shortly after the group was formed one person had a severe injury and received over $15,000 from both the congregation and the wider church through Mennonite Mutual Aid.

Shelly felt that a group should be formed at First Mennonite. With the encouragement of the pastor, Albert H. Epp, Shelly contacted Wayne Mumaw, Mennonite Mutual Aid field man, and they began to look at what it would take to form a group of 50 percent of the membership.

The two men discovered that after including those who already were members of an MMA health plan, they still needed 125 more to form the group. Dwight Stoltzfus, MMA field services director, was asked to spend a weekend with the congregation discussing sharing and Christian community.

Shelly followed this with several sermons on sharing. Then he and Mumaw set a day when they would be at the church building from 9:00 a.m. to 9:00 p.m. to talk with those interested in being a part of the medical cost-sharing group. The response was good, but more than 50 were still needed when the day was over.

Personal contacts and bulletin announcements brought additional interested persons. The process, which had started in August, was finished in late October. First Mennonite now had a medical cost-sharing group of more than 50 percent of its membership.

Persons are enrolled in Medicare supplement, comprehensive health, major medical, and general membership. Particularly significant is what is done for those persons who were not eligible for any commercial programs before because of poor health, or had nothing provided by an employer. By cooperating, First Mennonite and the wider church through MMA have made it possible for these members to handle their medical expenses.

A Change at Hartville. At Hartville, Ohio, the 350-member Mennonite church came at the ministry of health care sharing from a different direction. In 1970 the group decided to form a local sharing pool, the Brotherhood Fund. Each member would pay into it. When there were medical expenses, that person or family would receive help up to $1,000. However, no more than 25 to 30 families joined the program.

Many members at Hartville had commercial insurance at their places of work while some felt the Brotherhood Fund was insufficient for today's medical costs. By 1974 it became clear the congregation needed to revise its program.

David Miller, Aurora, Ohio, Mennonite Mutual Aid field man, was called in to share their concern. Miller explained

Earl Sears is educational director for Mennonite Mutual Aid, Goshen, Ind.

how MMA could work with the Hartville plan. The Brotherhood Fund still would meet the first $1,000. Then MMA would pay 80 percent of eligible expenses up to $20,000.

Another option Miller suggested was to drop the brotherhood program and form a congregational group with the MMA comprehensive plan. After discussion, the congregation moved to the MMA plan, dropping the local plan.

Miller and Pastor Richard Ross spent two months contacting the congregation, making sure everyone understood the proposed program. There were fifteen persons in the congregation who could not receive help from any other source because of health conditions. When the group was formed after two months, Ross said, there was good feeling that these fifteen "high risk" persons would now receive help from both local and the wider church fellowship.

Katherine Keim soon learned what such a congregational sharing plan can mean. Several weeks after the mutual aid group was formed, Mrs. Keim fell and broke her ankle.

Eight years earlier Mrs. Keim's family had had heavy hospital bills because of surgery. The Hartville congregation had been very generous but because of the extra-large bill the family needed four years to pay all the expenses. Her recent hospitalization is the first time, Mrs. Keim said, that the family has not had medical bills hanging over their heads.

By Offering at Bourbon. For twelve years Bourbon Chapel Mennonite congregation at Bremen, Indiana, shared medical costs as the members experienced need. When the congregation was formed in 1962 as a branch of the North Main Mennonite congregation in Nappanee, Indiana, they knew that members of their small group would need to help each other with major costs.

So from the beginning, former pastor Marvin Stutzman says, whenever there were medical costs, one of the elders would check with the family to see if they needed assistance. If they did, the congregation took an offering. But in 1974, because of constantly rising costs, the congregation decided to examine its method of sharing medical costs.

Ralph Stahly, field man for MMA, told the congregation about the local plan used by the Bethel Conservative Mennonite congregation near Nappanee. With such a plan, they could add MMA major medical assistance for expenses over $2,000.

The congregation followed this procedure. Each member pays the first $200. The congregation fund pays the next $2,000. MMA assists with the next $18,000 so that each member has help up to $20,000 with any one expense. A special part of the Bourbon Chapel plan is that the cost of the program, locally and to MMA, is met through offerings. Each member pays according to ability.

And so the sharing of resources continues. It is happening in different ways in these three congregations. Their examples are a reminder that if we are stewards of what God has entrusted to us, each congregation must continue the search to find the way to be a congregation of true caring and sharing.

Multicultural Church Needs Church Schools

by Gerald L. Hughes

Most, if not all, of us who have had the privilege of receiving a Christian education look back on the experience as being very high on the scale of things we hold dear. Many of us recognize that to a large degree we are what we are and where we are because of these experiences. In retrospect, we realize that a lot of good things were put together because of interaction under the guidance of persons who had their "spiritual" heads on straight.

If this sounds like a testimony, you are hearing correctly. I'm sure that many Mennonite school alumni would say the same.

Church schools are particularly significant in an age of strong secular emphasis in higher education. The challenge to the Mennonite Church is great because we are a multicultural Christian brotherhood recognizing that our mission is to a broad and complex society. If this be the case, should we not support our schools as they prepare young people for service in that society? Since Christian educational opportunities have been for many a means of finding their role in church and community, must we not be serious about making these opportunities available to a larger cross-section of our church and society?

Young people have a need to acquire solid Christian values which are not the values of American society and the world. This need is especially apparent in the minority, non-ethnic, multicultural Mennonite churches. Christian values (yes, Anabaptist Christian values) can be internalized by students on campus, translated, and brought back into focus in their home churches and communities.

Mennonite schools can meet these needs only with the increased support of the church community.

This is being written as a challenge for the Mennonite Church to recognize the important role of our schools. It is a call to a commitment to the concept of peoplehood education — education which is different from state schools. It is a call to individuals and churches to support our schools which are preparing young people for significant ministries under the lordship of Christ.

Gerald L. Hughes is principal of Sowinski Elementary School, Cleveland, Ohio, and is a member of the Mennonite Board of Education.

What I Would Say to the General Assembly

(If I Were Asked to Speak)

Editor's Note: The Mennonite Church General Assembly is to meet August 5-10 at Eureka, Illinois. The program will be filled with addresses, business sessions, workshops, and reports of the work of the church. As a prelude to the Assembly, the *Gospel Herald* invited a group of persons not known to be on the program to share what they would say if they were. Additional messages will appear on July 15.

Look to Jesus

This year we are celebrating the 450th anniversary of the beginning of the Anabaptist movement. At such a time it is easy for us to look back and emphasize those aspects of our heritage which reinforce and support our lifestyle today. But if we are going to be honest in our commemoration, we should put special emphasis on those things in our heritage which we have failed to put into practice in our lives. The beginning of the Anabaptist movement was a call to obedience and discipleship, and our commemoration of that beginning should be no less.

A prevalent and subtle temptation, and one which we succumb to easily, is the temptation to use our Christianity to sanction and sanctify the status quo. It is the nature of humanity to desire divine approval of our actions and it is much more rewarding to our egos to appeal to the divine as a basis for our actions than to consider whether we are really doing what our Lord wants us to do. And so we tend to defend the rut we are in.

A life of discipleship, however, is one of continual change. We are transformed into the image of Christ as we place ourselves at His disposal. If we are willing to follow, Jesus will lead us through situations in which His grace can be applied to our lives to shape us into persons who reflect His likeness more and more.

One question I hear few people asking themselves when facing a dilemma is, "If Jesus were in this situation, what would He do?" Usually we opt for the alternative which we think will be most beneficial to us without seriously stopping to consider how Christ would handle that situation. But if we are serious about being disciples of Christ, our main concern should be to act and react as our Master would. And if we are not serious about being disciples, we should be honest enough with ourselves and our fellow churchmen to admit it and stop playing games. Our willingness to ask what Christ would do indicates to some degree our commitment to being obedient to Christ. If we are not committed to following the example of Jesus, we probably will not bother considering what He would do.

During this anniversary year, it will be easy for us to celebrate in ways that do not call into question our commitment to obedience. But such a commemoration would not be true to the beginning of Anabaptism which was essentially a call to following Christ in all of life. More than anything else, our celebration should be for us a reminder that Christ has called us to follow Him, living new lives through His Holy Spirit. — Philip E. Miller, pastor of Bartonsville (Vt.) Mennonite Church.

Let All Be Heard

To be a part of the General Assembly is an exciting adventure in brotherhood. To interrelate with each other makes us more aware of the many and varied levels of understanding in what it means to be Christian in the twentieth century in North America in the context of the Mennonite Church. Ideally, here is a time when all can be heard.

Herein lies one of my concerns based on what I have observed in the past. It seems to me that the common man or woman is not heard. It is the scholar, the intellectual who writes the papers and sets the policies. When a point is debated it is not difficult to push the common person back with high-sounding phrases and rationalizations.

Education does not necessarily enable one to better understand the Scriptures. It may, in fact, be a hindrance. As Paul said, "Not many wise men after the flesh . . . are called" (1 Cor. 1:26). Let us be careful that we do not quench the Spirit by our disregard for the common person.

Another concern I have is related to understanding the

Scriptures. In forming policy and in seeking to understand current issues, we need to know what the Scriptures say on the subject. We dare not be so naive as to think our situation is so much different today from what it was in years gone by. Man hasn't changed all that much. Nor do we dare to presume that with our advanced learning and technology we can add to or subtract from the Scriptures by saying, "It seems to be," or "It would seem to indicate."

With such phrases we can rationalize any position to be the logical one for today. If we are to be true to our Anabaptist heritage we will not follow the world with its every whim. Rather, we will dare to live dangerously as radical disciples of the risen Lord and as members of His kingdom, directed and admonished by the written Word. This has been left to us by His apostles and preserved for us by the Holy Spirit. — James Mullet, pastor, Sharon Mennonite Church, Guernsey, Saskatchewan.

My Perspective as a Black Mennonite

I would like to share my views in three areas: Where we have come from, where we are now, and where we seem to be heading.

First, where we have come from. I want to express my deep thanks to God and the brotherhood for their efforts in sharing the gospel of Jesus Christ with my people. I remember the slides of the early beginnings of the work in Saginaw, Michigan; Newport News, Virginia; St. Anne, Illinois; Chicago; Cleveland; and as far south as Sarasota, Florida. The Lord has permitted me to visit these groups in person as well. I personally know families who have committed themselves to the task of reaching souls for Christ who have not counted their lives dear to themselves.

Where are we now? Yes, our schools have been open to receive our youth; some have gone and have come out with various kinds of degrees; but in spite of that we are keenly lacking in leadership. Perhaps this could be said of our white youth as well. Could it be we are missing the mark in our Christian schools in preparing young people to serve in areas of Christian commitments? Are we putting too much emphasis upon academic excellence and making Bible an elective rather than a requirement? We have a low percentage of our youth filling roles in our churches. Could it be we have ignored the class of blacks where we may expect leadership to develop?

The recent movement in organizing a black and Spanish caucus may be indications that we have not fully understood true brotherhood. Most of our churches are served by white pastors and often when the white pastor is called to another work the majority of the whites will move out of the congregation. True brotherhood is not demonstrated by these acts. When our love transcends color our testimony to the world will be noticed. "By this shall all men know that you are my disciples if you have love one for another" (Jn. 13:35). I would say our problem is sin, not skin, not race but a lack of grace. Are our congregations ready to accept pastors regardless of their race?

Finally, where do we seem to be heading? I believe if we, as minorities as well as majorities, are willing to wholly give ourselves to God, we are in for a mighty revolution and revival among us. If we are willing to repent of our pride, selfishness, and greed we will see racial walls fall. I desire to see our young people becoming involved in missions, serving as pastors, establishing Christian homes, and seeking to reach a dying and needy world at any cost. Unless this happens we can expect our black churches to remain small, no leaders being developed, and the blacks outside asking "Who are the Mennonites? We have not heard of your church." — Arthur R. Cash, Calvary Mennonite Church, Inglewood, California.

Learn to Understand Each Other

One day not too long ago a favorite little girl I was visiting came home from kindergarten with an American flag she had made. It was a nice flag, despite the fact that the stars were where the stripes were supposed to be, and vice versa. Then the little girl's daddy noticed that one of the blue stripes was pasted on the paper vertically and seemed to form a cross with one of the horizontal stripes. "What's that?" the little girl's daddy asked. "Don't you know?" she answered, disgusted that anybody should be so stupid. "That's for Jesus because we're free!"

None of us adults said much at the time, but that incident perhaps made it inevitable that later in the evening the little girl's American parents and I, their Canadian visitor who used to be an American, got into a gut-level discussion on nationalism.

I obviously thought that a country which had just been through Vietnam and Watergate had better not link Jesus too closely with the flag. My American friends felt that Canadians had no right to act morally superior when Canada wasn't powerful enough to wreak serious havoc in the world if she wanted to.

The questions we asked each other that evening were tough but fair (like what would my draft-resister husband do if he were ever asked to serve in the *Canadian* military). Each side explained why, on the basis of our own experience and our perception of our own country's role in the world, we thought we had a right to a certain amount of national pride. And because of the goodwill between us, we listened to and heard each other.

It occurred to me that those American and Canadian "citizens of Christ's kingdom" who gather together for Assembly might learn to understand each other's gut-level reactions to nationalism in the same spirit of love. And that the same could apply to tensions between male/female, Swiss-German/black-Chicano, or whatever other alien categories we Mennonites get ourselves divided into. — Sue Clemmer Steiner, Provident Bookstore, Kitchener, Ontario.

An investment to last a lifetime

Four years ago I started at Eastern Mennonite College with practically nothing in my bank account. Here I am, rushing towards graduation several thousand dollars in the red. Somewhere in between a sizeable sum slipped through my fingers.

Not that I would have accumulated considerable savings in those four years had I not gone to EMC. I'd still probably have next to nothing stacked up—moths and robbers frequently sneak off with my meager savings.

But, being budget- and stewardship-minded, I must ask myself if I could have gotten better goods on sale price in another educational setting.

What *did* I purchase at EMC?

—A crack at a top paying job? Hardly. Some students, of course, invest in college to get a better job, but I graduate with no marketable skill—through my own choosing. I didn't go to college just to get fattened for market.

—Four years of comfortable dorm living with everything performed for me? Negative. There ***are*** the good old dorms, but I also enjoyed an intentional community with twelve others, a year of living (and studying) abroad, and a year of cozy apartment life.

—Star-studded professors nationally known in their fields? Who are we kidding! Our professors may not publish in the ***Yale Quarterly Review,*** but they do things like leave their office doors open, integrate faith with their discipline, and talk about state colleges as "factories."

The above were just part of my purchase. The rest is more intangible . . . like friends—good people to last a lifetime . . . defined interests and skills . . . "busy" things—school publications, committees, student government . . . concerts, art exhibits, "culture" . . . sharpened theology and beliefs . . . gospel teams, being the "church," Bible studies, spur-of-the-moment V.S. projects . . . a feeling for my past and heritage and what to do with it in the future . . . exposure to people who've worked themselves around the globe and tell us there's work still to be done.

It may not all balance in the checkbook, or make an impressive resume, but then, do the better things in life ever make cents?

—Melodie A. Miller '75
Modern languages major
Blountstown, Florida

EMC

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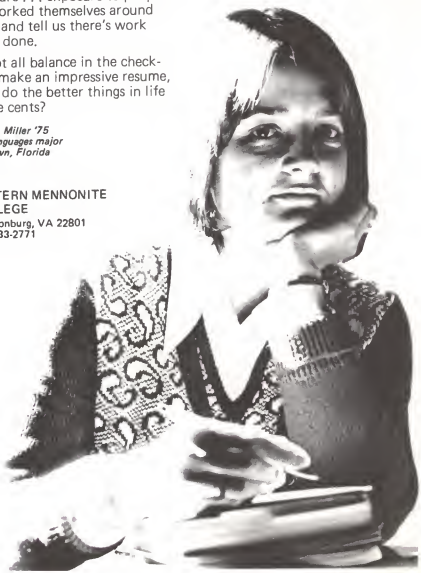


Latino Youth Team on the Road

Latino Youth Team (left to right): Front row: Ruben Del Rio, Magda Rosario, Arcilia A. Garcia. Back row: Luz Maria Davila, Ruben Garcia, Mary Jane Bentancur, Lupe and Ramona Garcia.

Six Latino young people met at Mennonite Board of Missions, June 9-12, to prepare for a summer of involvement in Latino churches of the Midwest.

The Latino Youth Team will spend time with congregations assisting in summer Bible schools, church cleaning, painting, and visiting in homes. The group will not do work for the local people, but along with them, pointed out Lupe Garcia, former director of High-Aim who with his wife, Ramona, will provide leadership for the Latino Youth Team.

Lupe also explained that the youth team idea is not a one-way street. While the young people will contribute considerably to the churches they visit, they will also be exposed to the larger church. They will see different ways that churches work at achieving goals. This exchange of ideas and approaches should provide significant background for the young people's future involvements in the Mennonite Church.

The idea of the Latino Youth Team, said Lupe, began while Ted Chapa was coordinating the 1973 Youth Convention with the Board of Congregational Ministries. José Ortiz, associate general secretary of the General Board, kept the idea alive. A committee composed of members from Latino congregations helped to bring the team into existence. The team has been jointly launched by the Concilio Latino and the Relief and Service office.

"We have been happy with the way the whole thing has been supported," said VS Director John Eby, listing other backing for the team — Home Missions, the Christmas Sharing Fund, and South Central Conference. In addition, the Latino Team will be the focus of Caring Project Number Three for those participating in this year's children's missionary projects.

Following two weeks at Iglesia del Buen Pastor, Goshen, Ind., the team will attend a pastor's retreat at Camp Hebron, Halifax, Pa. Their schedule then takes them to Defiance and Archbold, Ohio; Milwaukee, Wis.; Chicago, Ill.; and Muscatine and Davenport, Iowa. They will conclude the summer by attending Assembly 75 and the Cross-Cultural Youth Convention in August.

Hostetter Gives Options at Christopher Dock

Douglas Hostetter, commencement speaker at Christopher Dock Mennonite High School, addressed the 80 graduates on the theme of "God's People in a Troubled World." Hostetter, who works as a resource specialist for Asia and Peace at the United Methodist Office for the United Nations, identified specific events that took place among war-torn nations during each of the graduate's four high school years.

He stated that often we incorrectly "assume that America's foreign policy and the will of God are synonymous." He urged the graduates "to witness to a God who is bigger than the foreign policy or power of any nation."

"You are moving out into a world that has had very few of the privileges that you have had," cautioned Mr. Hostetter. "You are growing up as some of the most privileged and talented people in the world."

He left the graduates three options that could be chosen in utilizing their opportunities. "You can remain stagnant and simply do nothing with them." He continued by suggesting that they "could use them only for their individual use and benefit." However, he urged them to consider the third option and "to use their talents and opportunities in a life of service and total commitment to God."

10th Anniversary at Eugene

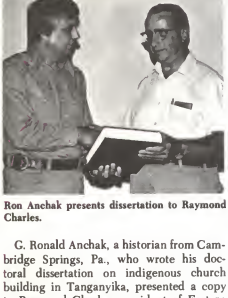
On Sunday, June 8, the Eugene (Ore.) Mennonite Church celebrated the tenth anniversary of its organization as a congregation. Two charter members, Hope Lind and Jack Birky, presented oral and visual historical highlights. The pastor, Harold Hochstetler, spoke on Looking to the Future. In the afternoon the congregation shared in a potluck picnic at a park.

The first permanent family of the congregation, Jack and Loretta Birky, moved to Eugene in 1961. Mennonite families in the area began meeting informally, biweekly, in 1963, and in 1964 organized a Sunday school. On June 6, 1965, twelve members signed the membership book in a chartering service led by David Mann. Eight of the twelve still live in the area and participate in the life of the congregation. Because Eugene is the home of the University of Oregon, the congregation has shared with many students, as well as other families. One of the needs in 1975 is a larger nucleus of permanent families.

Through the years the congregation has been characterized by openness, caring, and creativity. Periodically it reviews its goals, redefines its purposes, and organizes its program according to its current needs. Although the congregation has experienced a slow numerical growth, partly because of high mobility, many persons once associated with the congregation testify to their personal growth made possible by the warmth and acceptance of the congregation.

The Four Oaks Grange has been the meeting place since 1964. At present, plans for a permanent facility are under consideration in cooperation with the District Mission Board of the Pacific Coast Conference.

Historian Writes on Tanganyika



Ron Anchak presents dissertation to Raymond Charles.

G. Ronald Anchak, a historian from Cambridge Springs, Pa., who wrote his doctoral dissertation on indigenous church building in Tanganyika, presented a copy to Raymond Charles, president of Eastern Mennonite Board of Missions, on June 10. The presentation was made in Bethany Chapel, Landis Homes Retirement Community, Lititz, Pa., so that Orie Miller, a resident of Landis Homes, could attend.

Dr. Anchak's study was based on the Eastern Board experience in Tanganyika from 1934 to 1961. Ten years ago he became interested in the work of Eastern Board when Paul Kraybill spoke to his World Cultures class at the Warwick High School, Lititz. During the summer of 1971 Anchak researched files and historical records of the board at Salunga, Pa. He interviewed Elam Stauffer and Orie Miller and other missionaries who had been involved in Eastern Board beginnings.

The purpose of his study, he said, was to discover whether an outside group such as Eastern Board could establish an indigenous church in Tanganyika that would not be seen by the Africans as a foreign institution.

Anchak pointed out that a great deal has been written about missions by missionaries or African Christians, but as a historian he wanted to approach the study from the vantage point of a total stranger.

"Much of what has been written by 'third parties,' however, begins with the premise that missions have failed," he added. "I wanted to determine if their assumptions were accurate."

Anchak concluded that during the "partners in obedience" period of the late fifties the Tanganyika Mennonite Church became self-governing and truly indigenous.

Another aspect of his study was the effect overseas missions had on the Lancaster Mennonite Conference. "The Tanganyika experience increased the spiritual life of the members of Lancaster Conference by getting them involved in evangelism," he said. He quoted a statement by Don Jacobs that missions forced the church at home to differentiate between Scripture and culture.

Workers Comment on Vietnam

Predictions that thousands of Vietnamese would be slaughtered when the Provisional Revolutionary Government (PRG) took control of the country have not come true, according to observations of four Mennonite Central Committee volunteers who stayed in Vietnam when the government changed hands.

"In the days since liberation we have been unable to find one verifiable story of an execution," wrote Max Ediger. Before Saigon was liberated we received many rumors of terrible executions in central Vietnam. Many of these rumors were told by 'eyewitnesses.' However, after Saigon was liberated, some people who had been 'executed' suddenly began showing up in excellent health."

May 16 letters from the workers, hand-carried to Laos from Saigon, emphasize there has been no bloodbath. Max Ediger of Liberal, Kan., and James Klassen of Lebanon, Kan., base their comments on their experience in Saigon. Earl Martin from New Holland, Pa., and Yoshihiro Ichikawa from Sapporo, Japan, who had been serving in Quang Ngai, left the province several weeks after the PRG took over the area to join the other Mennonites in Saigon. The two spent several weeks en route.

"It isn't going to be easy for many people to make the changes which will be necessary in the coming years," Martin noted. "But what is on everyone's lips — revolutionary and nonrevolutionary alike — is tremendous relief that the war is over. Even former Saigon officers I talk to are convinced that the PRG is sincere in its policy of welcoming everyone to participate in the task of rebuilding the country."

Donald Sensenig, Mennonite missionary now living in Ephrata, Pa., said, "As I reflect on the recent traumatic developments in Vietnam, my primary response, overshadowing all else for me personally, is joy and thankfulness that the war is over. Let's praise the Lord for this! Too many lives were ground to pieces in that terrible carnage, and finally it has ended.

"In letters from our MCC friends who remain in Vietnam, the stress has also been on the excitement of the new life now suddenly possible with the end of the war. The refugee camps are disgorging their despairing inhabitants, who are suddenly transformed into hopeful humans heading for home again. The crowded cities are contracting back towards normalcy, with a sense of serenity returning to them; their alientaed shantytowns are no longer human traps.

"It is a time of healing, of sensing new possibilities. It is a time of comprehension that the era of foreign domination is over. It is a time to begin bridging the barriers and divisions and hatreds of the past. We pray that these tentative beginnings will continue to be nourished to fruition.

"Serious problems face the new society. The massive U.S. economic aid structure has suddenly ceased propping up the economy, leaving a huge vacuum. Thousands of soldiers are no longer receiving their monthly paycheck — their army has disappeared. Farming has been disrupted by the long war and recent fighting, and rice is in short supply. Thousands of technicians, teachers, doctors, and others have fled the country for ideological reasons, or fear, or hope for a bright future in the U.S.

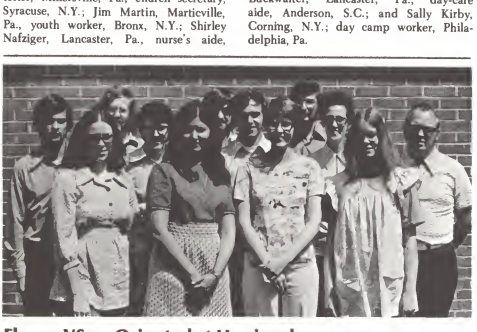
How will the church move into the future in Vietnam? The attitude of the new government is unclear at this time. They are suspicious of the church as a foreign institution, as a "reactionary" institution. . . .

"However, the reduced "secular" power of the church could prove to be a boon. There have been reports of revival in the North Vietnam Evangelical Church. Worship and Bible teaching in the churches will no doubt continue. Believers at the Gia Dinh Center in Saigon are worshiping in their church. New direction and leadership will probably emerge with the departure of the missionaries and some of the church leaders. It is a time for hope."

New Recruits for VS

Fifteen young people completed a week of Voluntary Service orientation from June 9 to 13 at Salunga, Pa.

The Eastern Board volunteers and their assignments are as follows: (Left to right): Laban Tice, Boynton, Pa., maintenance worker, Homestead, Fla.; Marion Shultz, Willow Street, Pa., coordinator of volunteer activities, Mobile, Ala.; Ellen Lehman, Chambersburg, Pa., girls' club worker, Washington, D.C.; Mary Ann Hostetter, Millersville, Pa., church secretary, Syracuse, N.Y.; Jim Martin, Marticville, Pa., youth worker, Bronx, N.Y.; Shirley Nafziger, Lancaster, Pa., nurse's aide, Anderson, S.C.; Kenneth Rutt, Campbelltown, Pa., carpenter, Elmira, N.Y.; Kathy and Ben Risser, Greencastle, Pa., unit hostess and unit leader, Syracuse, N.Y.; Charles Witmer, Strasburg, Pa., plumber and carpenter, Elmira, N.Y.; Jerry and Leonor Kennell, Goshen, Ind., assistant program director and assistant hostess, Camp Deerpark, Westbrookville, N.Y.; Doug Myers, Elizabethtown, Pa., maintenance worker, Homestead, Fla.; Linda Buckwalter, Lancaster, Pa., day-care aide, Anderson, S.C.; and Sally Kirby, Corning, N.Y.; day camp worker, Philadelphia, Pa.



Eleven VSers Oriented at Harrisonburg

Eleven new Voluntary Service workers with Mennonite Board of Missions were oriented at Harrisonburg, Va., June 1 to 6, reported regional associate VS director Loren Horst.

(Left to right): Steve and Betsy Dintaman, Goshen, Ind., to Richmond, Va.; Russell Litwiller, Delavan, Ill., to Canton, Ohio; Donald and Shirley Powell, Greentown, Ind., to Sarasota, Fla.; Keith Parmer, Line Lexington, Pa., to Toledo, Ohio; Kim and Charmaine Kellogg, Phoenix, Ariz., to Killbuck, Ohio; Loren Horst (associate regional VS director); Velma Campbell, Newport News, Va., to Henderson, Neb.; Jeanie Yoder, Harrisonburg, Va., to Winston-Salem, N.C.; and George Campbell (same as for Velma).

Vasil Magal Visits U.S.

Vasil Magal, missionary pastor in Belgium and speaker on *Voice of a Friend*, visited the Harrisonburg area from May 31 to June 11.

He spoke in five area churches, made several presentations at Eastern Mennonite High School, recorded seven radio messages, and worked through a number of immediate problems and long-range concerns of the Russian work sponsored by the Mennonite Church through Mennonite Broadcasts.

Resources were explored for editing recorded messages, putting together the master tape, and auditioning of the Russian program before it is copied electronically for station use. Lewis McDorman, Staunton, Va., translates mail and will also help with editing and producing. Gordon Shantz continues to serve as director of the program.

A new organization, Reach International of Denver, Colo., will coordinate Russian program materials and serve as a resource library. Copies of all Vasil Magal's messages are being made available to them.

Plans were laid to produce a slide set about Christians in the Soviet Union today and of the Mennonite Church's ministry to Russian-speaking persons.

GC Professor Gets Indiana Grant

Edgar Metzler, visiting assistant professor of political science at Goshen College, has been awarded a grant from the Indiana Humanities Council to work on a public education project: "Elkhart County and the World."

Metzler is developing the study to show how people, organizations, and businesses in Elkhart County have developed connections with other countries and to raise questions about the public policy implications of these international relations.

The study will result in a series of newspaper articles and a television documentary or slide/cassette presentation on its findings. The report is intended to demonstrate the local reality of global interdependence. It will show the county's many connections to the world such as international business, travel, communication, religious organizations, mission projects, and other county associations' work throughout the world.

"The world might get along without Elkhart County, but Elkhart County could not get along without the world," said Metzler about the report.

The project support from the Indiana Committee for the Humanities is part of a program of the National Endowment for the Humanities.

Grace Lefever Honored

Grace Lefever was honored by the students and faculty of Eastern Mennonite High School June 2, 1975. Miss Lefever is retiring after 30 years of teaching at EMHS and Eastern Mennonite College. Beginning this fall she will begin a three-year "Teachers Abroad Program" assignment under Mennonite Central Committee and will be teaching at a Brethern in Christ mission school in Zambia.

Having earlier taught high school and college biology and chemistry courses, in the last years Miss Lefever has been teaching math courses at the high school and has been chairwoman of that department.

Students who have had Grace Lefever as a teacher might remember the long and unceasing homework assignments, but Miss Lefever is much more than a math teacher and homework assigner — she is a character. Her sense of humor is delightful and she can laugh at herself. She is an enjoyer of music as she plays the cello, recorder, piano, and oboe. Stargazing, bird-watching, hiking, knitting, baking pumpernickel bread, and eating her garden crops are other things she does.

mennoscope

No Gospel Herald on July 8

Copies of *Kingdom Citizen*, the biennial report of the various Mennonite Church agencies and boards compiled in preparation for Assembly 75, are now being mailed in bulk to all congregations. In newspaper format, sufficient copies of *Kingdom Citizen* were printed to permit pastors to distribute one to each family.

At least ten overseas fraternal visitors are expected to participate in Assembly 75, according to Mennonite Church General Secretary Paul N. Kraybill. The roster of guests from Africa, Asia, and Latin America now planning to come to the August meeting in Eureka, Ill., includes: Dick and Margaret Ekerete, Nigeria Mennonite Church; Charles Christano, Muria Christian Churches of Indonesia; Negash Kebede, Meserete Kristos Church, Ethiopia; P. J. and Satyavati Malagar, Mennonite Church in India; Enrique Ortiz and Raul Rosado Ortiz, Convention of Evangelical Mennonite Churches of Puerto Rico; Daniel and Margaret Schipani, Argentine Evangelical Mennonite Church.

An "under forty" Married Couples Retreat will be held at Spruce Lake Retreat. David Augsburger, Oakbrook, Ill., will lead the retreat. The weekend of Aug. 1-3 will consist of group meetings with special music provided by the Basics. After the weekend Dave will devote the time to smaller groups, couples, individuals, or families. Baby-sitting will be provided. For information and reservations contact Spruce Lake Retreat, Box 157, Canadensia, PA 18325, (717) 595-7505.

Vesta and S. Paul Miller, serving with Mennonite Board of Missions in India since 1941, began a year of furlough in early June. They are living at 1015 S. 15th Street Goshen, IN 46526.

The Quakertown (Pa) Christian School is in need of two teachers for the 1975-76 academic year. Inquiries may be sent to Quakertown Christian School, 114 Rocky Ridge Road, Quakertown, PA 18951.

Robert and Alta Garber returned to the States on June 5 for a one-year furlough from Ethiopia. Their address is Route 2, Mount Joy, PA 17552. The Garbers are attending a seminar on Islamica from June 16 to July 3 at Hartford Seminary Foundation, Hartford, Conn. The Garbers work among Muslim people in eastern Ethiopia.

Wichita, Kan., has been recommended as the site for the tenth Mennonite World Conference, July 25-30, 1978, by the hosting committee. The MWC presidium will make a final decision on city and facilities at its June 30-July 2 meeting in Puerto Rico. The presidium had earlier decided to hold the conference in central Kansas.

Anabaptist! a drama given at Eastern Mennonite College in January and April, is now available for interested schools and churches. *Anabaptist!* is a drama about revenge, duels, and the love ethic of Jesus, set in sixteenth-century Germany, and based on the novel *Vengeance Is Mine* (original German title: *Mein Recht)* which appeared serially in *Purpose* magazine. The play runs approximately one hour, requires eight characters, and requires only a few readily available props and no special stage. For information or scripts ($4.00 each) write Kenneth Reed, Box 62-A, Paradise, PA 17562.

Charles and Fern Bauman, missionaries in Khartoum, Sudan, arrived in the States on June 14 for a six-week leave. Mail may be sent to them in care of EMBMC, Salunga, PA 17538.

James Derstine was ordained by the Neil Avenue Mennonite Church of Columbus, Ohio, on May 18 after serving one year as pastor. Jim was first called to the ministry in the Franconia Conference of eastern Pennsylvania. He graduated in 1970 from Goshen Biblical Seminary and has also taught for two years at Bethany Christian High School in Goshen, Ind. With his wife, Fern, and children, he is living in the Clintonville area of Columbus.

Camp Hebron, Halifax, Pa., announces the following summer activities: 1. "Reflections," a gospel team of singers from EMC will assist Norman Derstine in a Spiritual Life Conference on July 5 and 6. The camp is accepting registrations now. 2. A "Church in Mission" weekend on July 12 and 13 with Harold and Barbara Reed will include music by the Steelton Church Chorus directed by Don Sheeler. 3. *Gospel Herald* editor Daniel Hertzler will participate in Camp Hebron's "No Peanuts," a celebration of arts and faith, on July 19 and 20. 4. The Jay Garber family will assist in "Family Camp II" for families with older children from July 21 to 26.

Merlin Good, formerly pastor at Butlerville, Ind., and Elida, Ohio, was installed as pastor of the Wildcat Mennonite Church, Manchester, Ky., on May 25. On the afternoon of the same day a farewell service at Wildcat was held for John and Margaret Kauffman who were in charge for the past eight years. The church at Wildcat is sponsored by the Pike Mennonite Church, Elida, Ohio, and is affiliated with the Ohio and Eastern Conference. Kenneth Benner, pastor of the Pike Mennonite Church, was in charge of both services.

The Champaign-Urbana Voluntary Service unit reported to Mennonite Board of Missions an interesting evening sharing VS slides and stories with Inez and Maurice Schaer of Fisher, Ill. The Schaers finished a year of service in Carlsbad, N.M., convinced that more people need to take VS opportunities seriously. They urged the Mission Board to be more diligent in getting the message of need to people in congregations. The Schaers anticipate more involvement in VS for themselves, but returned to Fisher because of illness in the family.

About 90 leaders in the Church of the Lord (Aladura) with whom Grace and Charles Hostetter work in Nigeria shared in a recent Christian Life Conference. "It was a dream come true for us," the Hostetters wrote, "and a most inspiring experience. Attendance more than doubled our first conference last year. Participants voted to make this an annual affair and suggested that next year wives also be invited and the conference open to other groups."

Voluntary Service workers at Philadelphia, Miss., are enjoying meaningful

church experiences according to a May report to Mennonite Board of Missions. "Nanih Waiya received five young people into the church," they wrote. "They had a beautiful baptismal service at a river." Three van loads of young people from the area also attended conference in Gulfport, Miss., where they provided special music. Other church activities included a dedication service at Crystal Ridge and a Pearl River church picnic.

Officers elected by the 1975 conference of the Nigeria Mennonite Church are Pastor F. A. Udoh, chairman; Pastor A. A. Udoh, vice-chairman; I. U. Nsasak, secretary; Pastor O. E. Essiet, treasurer; M. J. Ette, financial secretary. Secretary Nsasak was licensed as a minister for the church during conference sessions the last weekend in March.

Reflections" a student team from Eastern Mennonite College will present an outdoor program at Slate Hill Mennonite Church near Harrisburg, Pa., Sat. eve., July 12 at 8:00 p.m. Youth, this is your opportunity to meet students from EMC. Adults and families are also welcome. The "Reflections" are serving in a work project in Harrisburg and Camp Hebron from July 7 to 18.

New supplements are available for the *Congregational Planning and Resource Guide*. Persons who have purchased the *Guide* are eligible to receive these supplements free-of-charge. Write to the Mennonite Board of Congregational Ministries, Box 513, Goshen, IN 46526.

New members by baptism: four at Greenwood, Del.; one by baptism and two by confession of faith at South Christian Street, Lancaster, Pa; one by baptism and one by confession of faith at Lynside, Lyndhurst, Va.; six by baptism and one by confession of faith at Bellwood, Milford, Neb.; six at Roanoke, Eureka, Ill.; ten at Kidron, Ohio; one by baptism and one by confession of faith at Waterford, Goshen, Ind.

readers say

Submissions to Readers Say column should comment on printed articles.

A word to you this morning. I am so glad for your letter to Mr. Pierce (June 10, p. 444). Our son works for the State in social work. He often is frustrated at the method they take to help, as it were, the troubled.

I am thankful for your editorials on the back page so people *might* read some of them as the paper passes along its way to us. I like the paper very much. I thank God for editors like you. May God bless you and us through you. — Mrs. Nelson Moyer, Riegelsville, Pa.

* * *

I appreciate the compassion John R. Martin expressed in his article, "Suffering with the Separated and Divorced" (June 10). We need to suffer with our brothers and sisters and bear their burdens. I also appreciate the comparison of the marriage covenant with that of the baptismal covenant. However, it troubles me that he stopped the analogy where he did. The baptismal covenant can be terminated and the person is no longer a child of God. But the only way to be forgiven for the sin of breaking and terminating the baptismal covenant is to renew that same covenant. Is it not so with the marriage covenant?

If terminating the marriage covenant is sin against God how can a person be right with God as long as the covenant remains broken and no attempt to renew it is made? Realizing one's sin and asking forgiveness is not total repentance. What would your responsibility be to me if I stole something, realized I sinned by stealing it, asked God to forgive me, but never returned it?

I wonder what responsibility Brother Martin feels the "repentant" divorced and remarried persons have to their first partners — the ones they sinned against? — Mrs. David T. Myer, Manheim, Pa.

* * *

It is encouraging to see that there are those who are concerned with making history current and practical.

The article by Jim Juhnke, "Anabaptists Then and Now," discussing the recent book, *Anabaptists Four Centuries Later*, is the point of reference. This thought-provoking article is interestingly written (*Gospel Herald*, May 13, 1975). The section on "Ministry and Congregational Leadership" raises significant questions. The impression is given that women's role in the Mennonite Church is foreign to Anabaptist practice. No documentation is offered for this statement. This inference bothers me. The following comments and questions are meant to clarify these concerns.

1. While I am not a historian by formal definition, I am interested in history. The view of equal roles of men and women in the church simply does not come through to me either in Anabaptist or in sacred history.

2. To equate women in Christ with identical and interchangeable roles indicates a low view of or lack of familiarity with the Word.

3. Is it not odd that the concern seen for redefining women's role in the church is simultaneous with the women's lib push in American society? This raises the question, who is leading and who is following?

4. It is disappointing, but not surprising, that more and more Mennonite churches are permitting the state to set their limits governing divorce and remarriage. Would it not be more in keeping with Anabapist and early-church example to be scriptural leaders rather than imitators *of* unregenerate society?

5. Why must groups or individuals who take seriously the message of 1 Corinthians 11:1-16 feel like a voice crying in the Mennonite wilderness? This is obviously a discussion of God's order in creation teaching that God is sovereign, that Christ is supreme, and that men and women are expected to find and fill their respective roles and places under this headship. It teaches that it is a shame for men to have long hair, but that women should not be shorn and that their heads should be covered. Those who dismiss it as a mere local or cultural practice seem to overlook that these principles are rooted in creation (v. 9).

6. It would seem consistent with the vocal emphasis on Anabaptist renewal if this New Testament symbol were being preserved and restored rather than being abandoned for a purely cultural practice — the wedding ring The kindest thing that can be said about wedding rings is that they are scripturally suspect (1 Pet. 3:3-6; 1 Tim. 2:9-15).

7. To equate position and power with personal worth and dignity is foreign to the spirit of the New Testament (Lk. 22:23-27).

8. The highest form of liberty is serving the perfect Master, and accepting instructions from Him. We find true freedom in the center of God's will. To go beyond this fosters bondage.

9. To accept the scriptural definition of roles for ourselves does not depreciate our worth. It enhances it. Both Christian men and women have limitations toward each other under their Lord, Christ.

10. While some things are more basic than others, we never violate a scriptural principle without losing a blessing. Is it not time to ask why the seriousness of the marriage vows is being weakened, or why the sacredness of the marriage relationship is being undermined?

In summary, let me say that I'm very much interested in the success of this 450-year celebration. Would it be too much to expect that there would be a visible return to scriptural practices that have been and are being abandoned? — David L. Miller, Hutchinson, Kan.

* * *

I appreciate receiving the *Gospel Herald* and the way it keeps us in touch with Mennonite thinking, a heritage I have come to value greatly.

I have been interested in a number of articles recently dealing with the responsibility of middle-class Americans to the poor of the world. Being a former participant in the Teachers Abroad Program, I have considered the subject at length and being involved in a non-Mennonite church, I have been confronted with differing points of view.

In "Salvation for the Rich Christian" (June 17) the parallel is drawn between the rich young ruler, Zacchaeus (Luke 17 and 18), and the middle-class American. Although I felt this article was one of the better ones on the subject, I (and I feel most other middle-class Americans) find this parallel a bit hard to swallow. If Jesus were here today, who would He consider to be rich? Is the guy who works hard, battles inflation, fears unemployment, etc., really like the rich young ruler? How does one determine richness? I believe Jesus would look beneath the externals to the attitude of the heart and thereby we might be surprised to know who He considered to be the rich.

In many ways, socioeconomically, I was richer while living on $2,500 a year in Nigeria than I am now as a middle-class American who earns several times that. I also knew Nigerians who while poor by our standards, much more closely fit the image of the rich young ruler or Zacchaeus than does the average American. I might add that it is hard to match the security of being an MCC worker (no offense intended). Are we becoming legalistic about our material resources?

I also have serious doubts that the Filipinos in James Metzler's article (June 3) really felt it was a "cruel hoax" for the American preacher to preach on "Pray, believing you will receive." Perhaps it was poor taste but I know of some Nigerians who would claim that passage even though in relative poverty. It is, after all, biblical truth!

What has happened to our concept of Christian stewardship which views material possessions as entrustments from God to use for the furthering of His kingdom? This concept seems to put the concept of richness in a different sphere and numbers become almost irrelevant. If a Christian views the material in this way, he will seek God's guidance in using his entrusted resources to meet needs presented to him in Christian compassion.

If the aim of these articles is to make middle-class Americans more aware of world need, I humbly submit that a different approach would be more helpful, perhaps concentrating on specific needs and the idea of stewardship. —

James L. Erb, Erie, Pa.

* * *

I wish to comment on "Suffering with the Separated and Divorced" (June 10).

I feel that people usually attempt to justify what they want badly enough. This does not invalidate the views one expresses. It can mean that a person will ponder an issue at greater depth and breadth than he would otherwise. But it can also mean that he is inclined to perceive facts in a light that supports the conclusion he is hoping he can come to. A person seeking a biblical view of divorce and remarriage in this frame of mind might find himself reading, marking, and learning Matthew 19:9 while remaining oblivious to Luke 16:18.

The most unique feature of the article is its comparison between the baptismal and marriage covenants. This is not a mere reiteration of the latter part of Ephesians 5. It relates the matter at hand to a central theological concept and as such cannot be granted lightly, nor do I reject it out of hand. A fair appraisal would require more time and effort than I have to devote to it, but I would comment that the church "acknowledges one baptism" and that for the person who commits apostasy (vis-à-vis a perennial backslider such as myself) "the latter end is worse than the first," and he is not given the grace to enter another covenant (Heb. 6:4-6).

It is true that the evidence suggests that the early church regarded marriage as a "secular sacrament," and that to them what made a marriage Christian was its Christian participants (1 Corinthians 7:14 seems to have been written with this concept granted). However, the concept that a Christian marriage is one entered upon by Christians, and witnessed and blessed by the church, and a secular marriage is one that is not, is a convenience when one may be called upon to determine the legitimacy of a person's subsequent actions relating to that marriage. Here is an example of erecting a legalistic structure while we are tearing them down in other areas because that particular legalism permits flexibility.

After all, how else can one maintain that after one of the people of the world messes things up he should, if he subsequently converts, have another crack at it, whereas a birthright Mennonite who does the same thing should live with the consequences of his actions, since he surely knew better or should have? One has to have a strain of Jesuit in him to maintain such a position, so naturally it is precisely the one I am inclined to favor. The purpose in maintaining it is to remain faithful to our witness against divorce and remarriage, while removing an effective deterrent to conversion for many people.

Basically what this position says is that while God instituted marriage for mankind at creation, the civil order is authorized to legislate the terms of marriage for its people, and Christ is authorized to legislate its terms for His people. It asserts that mankind at large is subject to God's law especially as expressed in the Decalogue, whereas the church and its members (the woman at the well wasn't one of them) are subject to the ordinances of the gospel. This position raises questions as well as solving them. The most immediately obvious one is recognition of marriages occurring in other Christian communions, and those performed by a "clergyman" or in some sort of churchly context.

Here the fact to bear in mind is that the clergyman is simply the chief witness; the persons entering marriage effectuate the marriage, and it is their status which determines the marriage's Christian or secular status. It is difficult not to feel at this juncture that one is concocting a piece of legal fiction, just hoping it is nonfiction, but most Protestant churches ease this problem for us by casting their members adrift during the interim between high school and the achievement of married respectability.

The position that the church is obligated to enforce the original secular marriage contract points out that the ethical teachings of Christ were not necessarily meant to apply only to the elect. However, the Sermon on the Mount injunctions may well be. Crucial here is the question of whether the divorce and remarriage teachings may be lumped with them. When we apply this consideration, we are surveying a Gobi Desert of unsettled territory.

The third alternative, the legitimization of remarriage following divorce, whether the original marriage was secular or Christian, requires verbal gymnastics in order to be maintained without outright repudiation of the teachings of our Lord. To establish the principle that forgiveness applies to future as well as past actions would have unfortunate repercussions upon other areas. To avoid these regrettable unpleasantries, one must instead argue that forgiveness of a past sin legitimizes future actions based on that sin that would otherwise be sinful. In presenting this position, one focuses on the sinfulness of divorce but steps down one's aperture on adultery.

Those who feel thus have some justification in complaining that churchmen generally take more offense at a remarriage after divorce (*attempted* remarriage, we would say) than at the actual divorce. Indeed, the Bible passages we cite make our Lord sound as if He is more bothered by adultery than covenant breaking in this context.

One reason for this is that presentation of divorce as the sin of breaking a covenant (not denied) is used as grounds to establish that a divorce really happens, a dissolution of the covenant of Christian marriage has actually occurred, the parties who entered it are freed of its obligations, and "Go and sin no more" does not apply.

As you can see, arraying the three views on the orthodox, conservative, and reform spectrum, my own are conservative leaning to orthodox, able to see merit in the latter position, but finding the reform viewpoint more clearly unacceptable. Nevertheless I recognize that the intentions of the advocates of all three positions are the same: to reject no one Christ has accepted from our fellowship, while at the same time not causing that person's downfall by telling him that his sins are actually all right as far as God is concerned (Mt. 5:19 and 18:6).

The advocate of any of these positions will question whether the advocates of the other two are achieving one or both of these goals. The agony of coming to one of these conclusions or failing to come to any is the lack of certitude that one's position is clearly correct. What a burden it would be to be the cause of a soul's going astray. But we all do well to fear that what we agonize over today we may smugly sweep under the rug tomorrow. — Donald Hackenberry, Reedsville, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Frey, Clarence and Verna (Bauman), Floradale, Ont., fourth son and second daughter, Jonathan Andrew and Joanne Marie, May 23, 1975.

Harris, William and Mary Ann (Leight), Harleysville, Pa., third daughter, Margaret Laura, May 29, 1975.

Jantzi, Lonnie and Connie (Reynolds), Corry, Pa., first child, Curtis Matthew, Jan. 30, 1975.

Lambert, David and Donna (Eberly), Newport News, Va., first child, Amy Michelle, Feb. 26, 1975.

Musselman, Douglas and Pauline (Brubacher), Kitchener, Ont., first child, Eric Douglas, May 14, 1975.

Roth, Sherman and Darlene (Leis), Tavistock, Ont., second son, Bradley David, born on Feb. 3, 1975; received for adoption on May 30, 1975.

Smith, John and Nancy, Wauseon, Ohio, Kamal Dometric, born on May 6, 1971, and Kathleen Marie, born on Apr. 28, 1972; both received for adoption on June 6, 1975.

Souder, Robert L. and Ada E. (Beyer), Elkhart, Ind., second child, first son, Jerome Sam, May 8, 1975.

Stoltzfus, Allen Grant and Elsianne (Hess), Lancaster, Pa., third child, second daughter, Kathryn Ann, May 17, 1975.

Weaver, Galen and Jan, Chenoa, Ill., first child, Daniel Floyd, May 19, 1975.

Yoder, Ron and Jane (Kauffman), Archbold, Ohio, second child, first son, Shem LaVern, June 2, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Campbell — Thompson. — Jesse Campbell, Waynesboro, Va., and Grenoble Thompson, Lyndhurst, Va., by Vance Brydge, May 14, 1975.

Friesen — Kehr. — Jay Richard Friesen, Goshen, Ind., East Goshen cong., and Karen Minette Kehr, Goshen, Ind., Brethren Church, by Cliff Miller, June 14, 1975.

Harnish — Brubaker. — Gerald T. Harnish, Willow Street, Pa., New Danville cong., and Cheryl K. Brubaker, Lancaster, Pa., Erisman cong., by H. Howard Witmer, June 14, 1975.

Hayter — Hershberger. — Steve Hayter, Lincoln, Neb., Episcopal Church, and Vicki Sue Hershberger, Milford, Neb., Bellwood cong., by Herbert L. Yoder, June 7, 1975.

Lambert — White. — Wayne Lambert, Wymer, W.Va., and Pat White, Whitmer, W.Va., both of the Lambert cong., by Roy Good, June 1, 1975.

McClure — Kauffman. — Dennis McClure, Huntingdon, Pa., Church of the Brethren, and Norma Kauffman, Belleville, Pa., Maple Grove cong., by Richard Landrum, May 24, 1975.

Martin — Musselman. — Phares Martin, Elora, Ont., and Marlene Musselman, Ariss, Ont., both of Bethel cong., by Simeon Hurst, May 31, 1975.

Martin — Shantz. — Dennis Martin, Baden, Ont., and Joan Shantz, Millbank, Ont., both of Shantz cong., by Leslie H. Witmer, June 6, 1975.

Miller — Moser — Daniel J. Miller, Lowville, N.Y., and Charlene Marie Moser, Castorland, N.Y., both of Naumburg cong., by Elmer Moser, father of the bride, June 7, 1975.

Reed — Huggins. — Jack Reed, Lansdale, Pa., and Janice Huggins, Telford, Pa., by David F. Derstine, Jr., May 31, 1975.

Roes — Zehr. — Gary Roes, Lowville, N.Y., and Marjorie Zehr, Carthage, N.Y., both of Naumburg cong., by Elmer Moser, May 31, 1975.

Saltzman — Hamm. — Royce Saltzman, Newton, Kan., Hesston cong., and Bonnie Hamm, Newton, Kan., by Milo Kauffman, June 7, 1975.

Sauder — Breneman. — Leon R. Sauder, Manheim, Pa., Bossler cong., and Harriet H. Breneman, Manheim, Pa., Erisman cong., by H. Howard Witmer, June 7, 1975.

Schlabach — Nisly. — Henry Schlabach, Hartville, Ohio, and Norma Nisly, Mogadore,

Ohio, both of Hartville cong., by Richard F. Ross, June 7, 1975.

Short — Thomas. — Reid Short and Rebecca Thomas, both of Archbold, Ohio, Central cong., by Charles H. Gautsche, June 7, 1975.

Warner — Glick. — Steve Warner, Belleville, Pa., Lutheran Church, and Karen Glick, Belleville, Pa., Maple Grove cong., by Paul H. Stoltzfus, May 24, 1975.

Wenger — Weaver. — Ronald E. Wenger, Elizabethtown, Pa., Bossler cong., and Tina M. Weaver, Manheim, Pa., Erisman cong., by H. Howard Witmer, June 8, 1975.

Yoder — Hoover.— Calvin J. Yoder, Narvon, Pa., Conestoga cong., and Lavina W. Hoover, New Holland, Pa., New Holland cong., by Harvey Stoltzfus, May 17, 1975.

Yoder — Siegrist. — Dale W. Yoder, Quakertown, Pa., Swamp cong., and Audrey Jane Siegrist, Neffsville, Pa., East Petersburg cong., by H. Raymond Charles, June 15, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bender, John H., son of Noah and Katie (Gingerich) Bender, was born at Goshen, Ind., Dec. 10 1899; died of an apparent heart attack at Goshen, Ind., May 14, 1975; aged 75 y. On Aug. 8, 1925, he was married to Barbara Stutzman, who preceded him in death on Feb. 3, 1960. On Oct. 21, 1961, he ws married to Mary Ann Helmuth, who survives. Also surviving are 2 sons (Wilbur and John, Jr.), 5 daughters (Dorothy — Mrs. Alvin Yoder, Irene — Mrs. Henry Diller, Melva — Mrs. John A. Yoder, Wilma — Mrs. Amos J. Miller, and Joanna Bender), 22 grandchildren, one great-grandchild, one brother (Orus Bender), and 2 sisters (Mrs. Esther Bontrager and Eliza — Mrs. Elam Hochstetler). He was ordained to the ministry in 1936 and served the Maple Grove congregation at Hartville, Ohio, and Paradise Valley at Phoenix, Ariz. He was a member of the Mt. Joy Cons. Mennonite Church. Funeral services were held at the Clinton Frame Mennonite Church on May 17, in charge of Melvin Shetler, Walter Beachy, Paul Hershberger, and Calvin Borntrager; interment in the Clinton Union Cemetery.

Brubaker, Jonas E., son of Jacob E. and Mary (Erb) Brubaker, was born in Mount Joy, Pa., Oct. 29, 1899; died on Apr. 13, 1975; aged 75 y. On Mar. 22, 1923, he was married to Naomi S. Brubaker, who survives. Also surviving are 3 sons (Jonas, Jr., Martin, and Benjamin), 2 daugters (Ruth — Mrs. William Yovanovich and Naomi — Mrs. Robert Rowe), 17 grandchildren, 3 brothers (Henry E., Elmer E., and Daniel E.), and 2 sisters (Mary — Mrs. John Hess and Anna — Mrs. Elam Musser). He was a member of the Mt. Joy Mennonite Church, where funeral services were held on Apr. 16, in charge of H. Raymond Charles and Henry Frank; interment in Kraybill Cemetery.

Cender, Maurice Ray, son of Robert and Joan (Schaer) Cender, was born on Jan. 29, 1961; died of cancer at Burnham Hospital, Champaign, Ill., June 10, 1975; aged 14 y. Surviving are his parents, one sister (Angela), maternal grandparents (Mr. and Mrs. Maurice Schaer), paternal grandmother (Mrs. Raymond Cender), and great-grandmother (Mrs. Dora Kauffman). He was a member of the East Bend Mennonite Church, where funeral services were held on June 12, in charge of Irvin Nussbaum; interment in East Bend Memorial Gardens.

Erb, Eli B., son of Menno L. and Annie (Boshart) Erb, was born at Wellesley, Ont., Apr. 7, 1907; died of heart failure at Lewis County General Hospital, Lowville, N.Y., June 4, 1975; aged 68 y. On Oct. 18, 1939, he was married to Vera Gingerich, who survives. Also surviving are 2 sons (Elton and Kenneth), one daughter (Edna Erb), 6 grandchildren, one foster grandchild, 3 brothers (Michael, Aaron, and Ezra), and one sister (Fannie — Mrs. Ezra Jantzi). One daughter (Helen) preceded him in death. He was a member of the Lowville Mennonite Church, where funeral services were held on June 6, in charge of Milton Zehr, Elmer Moser, and Richard Zehr; interment in Croghan Mennonite Church Cemetery.

Frey, Elsie F., daughter of George and Nannie (Ott) Baughman, was born in Franklin Co., Pa., June 4, 1889; died at McConnellsburg, Pa., June 4, 1975; aged 86 y. She was married to Joseph H. Frey, who preceded her in death on Oct. 29, 1963. Surviving are 2 daughters (Alice — Mrs. Harold L. Hunsecker and Helen), 3 grandchildren, and 4 great-grandchildren. She was the last of her immediate family. She was a member of the Chambersburg Mennonite Church, where funeral services were held on June 7, in charge of Omar R. Martin and Preston Frey; interment in Chambersburg Mennonite Church Cemetery.

Good, Dora, daughter of Andrew K. and Mary (Miller) Stoner, was born in Lancaster Co., Pa., Feb. 24, 1884; died of congestive heart failure at Bainbridge, Pa., June 11, 1975; aged 91 y. On Dec. 12, 1907, she was married to Clayton Good, who preceded her in death on Dec. 29, 1969. Surviving are 4 daughters (Mary E. — Mrs. Phares C. Miller, Emma S. — Mrs. William Briskey, Ada S. — Mrs. Merl Miller, and Florence — Mrs. Glenn Zeager), 2 sons (Norman and Paul), 22 grandchildren, and 25 great-grandchildren. She was a member of the Good Mennonite Church, where funeral services were held on June 14, in charge of Jay M. Bechtold and Russell J. Baer; interment in the Good Mennonite Cemetery.

Horst, Irven, son of Samuel and Lovina (Bowman) Horst, was born on May 7, 1901; died at K-W Hospital, Kitchener, Ont., May 28, 1975; aged 74 y. On Nov. 14, 1931, he was married to Leah Brubacher, who survives. Also surviving are one daughter (Gladys — Mrs. Harold Bauman), one son (Willard), and 4 grandchildren. He was preceded in death by one son and one sister. He was a member of the Elmira Mennonite Church, where funeral services were held on May 31, in charge of Vernon Leis and Maurice Martin; interment in the Elmira Mennonite Cemetery.

Lehman, John R., son of John J. and Bertha (Rhoades) Lehman, was born in Somerset Co., Pa., May 3, 1910; died at Memorial Hospital on May 17, 1975; aged 65 y. He was married to Lavada Rauzer, who preceded him in death. Later he was married to Lula Grine Berkebile-Miller, who survives. Also surviving are 3 stepchildren (Lorraine — Mrs. Gerald Sullivan, Bruce, and Dwayne), 15 stepgrandchildren, 4 step-great-grandchildren, 2 brothers (Kenneth and James E.), and one sister (Beula — Mrs. Robert R. Shaffer). He was preceded in death by 2 stepsons (Cloyd and Cletus). He was a member of Thomas Mennonite Church, where funeral services were held on May 20, in charge of Donald Speigle, William Schmeling, and Aldus Wingard; interment in church cemetery.

Nafziger, Daniel B., son of Joseph and Elizabeth (Greiser) Nafziger, was born at Hopedale, Ill., Mar. 1, 1889; died at Hopedale Medical Complex on June 8, 1975; aged 86 y. On June 6, 1915, he was married to Eva M. Sutter, who survives. Also surviving are 4 sons (Herbert, Donald, James, and Delmar), 5 daughters (Vietta Heffner, Fannie Urish, Mary Livesay, Mrs. Irene Frakes, and Ruth Mason), 26 grandchildren, 4 great-grandchildren, 2 brothers (William and Chris), 3 half brothers (John, Menno, and Albert Birky), one stepbrother (Simon), and one sister (Mrs. Bertha Kipfer). Several brothers and sisters preceded him in death. He was a member of the Hopedale Mennonite Church, where funeral services were held on June 11, in charge of J. W. Davis and Elmo Springer; interment in Hopedale Mennonite Cemetery.

Renninger, Alice A., daughter of Isaac and Catherine (Huffman) Miller, was born near Mattawana, Pa., Oct. 18, 1885; died at the Lewistown Hospital on June 9, 1975; aged 89 y. She was married to J. Charles Renninger, who preceded her in death in 1937. Surviving are 2 daughters (Dorothy — Mrs. Eugene Bassinger and Pearl — Mrs. Ray Goss), 7 grandchildren, 14 great-grandchildren, one great-great-grandchild, 4 brothers (Augustus, Roy, Elmer, and Melvin) and 4 sisters (Mrs. Della Miller, Mrs. Ida Renninger, Ada, and Pearl Miller). She was a member of the Mattawana Mennonite Church. Funeral services were held at the Pine Glen Brethren Church on June 13, in charge of Sam Kauffman and Lee Weaver; interment in the Pine Glen Cemetery.

Roeschley, Barbara Ann, daughter of Orie and Beulah (Yordy) Roeschley, was born in Pontiac, Ill., June 1, 1953; died in a drowning accident while swimming at Quepos, Costa Rica, May 25, 1975; aged 21 y. She was a student at Goshen College and was engaged in a Study Service Trimester in Costa Rica. Surviving are 2 sisters (Mrs. Mary Kratz and Mrs. Susan Kirkton) and 3 brothers (James, John, and Jerry). She was a member of the Waldo Mennonite Church, where funeral services were held on May 29, in charge of Robert Harnish and Lawrence Burkholder. Memorial services were also held in San José, Costa Rica, on May 26 and at Goshen College on May 27; interment in Waldo Cemetery.

Shelly, Irene, daughter of Allen F. and Lizzie (Smith) Stover, was born at Blooming Glen, Pa., Feb. 18, 1912; died of a heart condition at her residence at Silverdale, Pa., May 29, 1975; aged 63 y. On July 7, 1962, she was married to Wilmer B. Shelly, who survives. Also surviving are 3 sisters (Katie — Mrs. Harvey Kulp, Mrs. Stella Clemmer, and Mildred — Mrs. Warren Gehman). One brother (Ellis) and one sister (Mrs. Anna Detweiler) preceded her in death. She was a member of the Blooming Glen Mennonite Church, where funeral services were held on June 3, in charge of Sheldon Burkhalter and David F. Derstine; interment in adjoining cemetery.

Correction: There were two omissions in the obituary of **Alta M. Yoder** (June 3). They are the date of her death — Apr. 28, 1975, and the fact that she was preceded in death by a son (David LeRoy).

Cover photo by H. Armstrong Roberts; p. 485, by Sylvia Jean Weaver-Dodds.

calendar

Annual sessions of the Northwest Conference of the Mennonite Church, Tofield, Alta., July 4-6.
Fellowship Retreat for Homemakers, Mennonite Broadcasts, Harrisonburg, Va., July 17-19.
South Central Conference, Pryor, Okla., July 18-20.
Allegheny Mennonite Conference, Pinto, Md., July 24-26.
Virginia Conference Assembly, July 24-26.
Indiana-Michigan Mennonite Conference session at public high school in Washington, Ind., July 24-27.
Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10.
Cross-Cultural Youth Convention, Missouri Valley College, Marshall, Mo., Aug. 10-15.
Iowa-Nebraska Conference, Manson, Iowa, Aug. 19-21.

Nakajima Reports Subsidies

The seeming reluctance of the Khmer Rouge officials to receive help through private relief agencies is partially explained by revelations made by John Nakajima, general secretary of the National Christian Council of Japan, after a recent trip to Cambodia reports *New World Outlook*. In an article in *New Asia News*, Mr. Nakajima said that the directors of Catholic Relief Services and World Vision International in Phnom Penh told him that they were receiving multimillion dollar annual subsidies from the U.S. government in return for political and military intelligence. About 95 percent of their Southeast Asia operating funds have been supplied by USAID (United States Agency for International Development). The Catholic Relief Services budget appears to be the larger. Father Robert Gehring, the director, said that his budget "exceeds one million dollars U.S. a month." World Vision International office director Carl Harris said that "we give more service to the U.S. government then we get from it. . . . We often go to places where government officials cannot go. We provide them with necessary information." Harris reportedly worked directly for USAID in Saigon before joining World Vision in 1973. Although praising indigenous church groups, Nakajima said, "Horrible things are happening in the name of the Christian church."

Memorial to a Brethren Churchman

Funds to place peace materials in libraries are being given as a memorial to the late W. Harold Row, a Church of the Brethren executive and ecumenical peace leader. Row was an executive of the Church of the Brethren from 1942 until his death in 1971 at the age of 59. Since 1968 he had been the church's Washington, D.C., representative and ecumenical officer.

U.S. Arms Expenditures Limit Ability to Feed the Hungry

Eugene Carson Blake said in Cincinnati that rich as it is, the U.S. cannot continue to spend huge sums on the arms race and still do what must be done to feed a hungry world.

Dr. Blake is cochairman of Bread for the World, a Christian citizens' lobby. No defense figure will ever be high enough, according to Dr. Blake, if the U.S. is intent on keeping up the arms race to "make ourselves or keep ourselves number one in all the world." Citing a statement made by the late President Dwight Eisenhower, Dr. Blake said Americans must "choose between bread or bombs."

Vietnamese Staff Members Chose to Remain

Virtually all the South Vietnamese personnel of Vietnam Christian Service, an ecumenical relief program funded by American Protestants, decided to remain in their country rather than become refugees in the U.S. More than 100 Vietnamese staff members stayed, although they could have been evacuated, Rev. Ernest Campbell, former executive director of the program said.

Ernest Fogg, head of the World Council of Churches, said that the surprising story as Saigon fell was not "the panic that was pictured in newspapers in New York, but the lack of panic. On the whole, people accepted the inevitable with grace, and the new government immediately made appeals to the basic democratic hopes of the people by promising an election as well as opening the possibility of reuniting families long broken by the war and the separation of the country."

Christian Day School Ordered To Admit Two Black Students

South Florida's largest Protestant day school was ordered by a federal judge in Miami to admit two black students. U.S. District Court Judge Joe Eaton rejected the contention of the Dade Christian School that admitting black students would violate a fundamental religious belief of the sponsoring congregation of the New Testament Baptist Church.

He ruled that segregation at the school evolved as "a policy" voted on by the congregation affiliated with the Bible Baptist Fellowship, based in Springfield, Mo., "and simply does not constitute that type of fundamental religious tenet which is protected by the free exercise of religion clause of the U.S. Constitution."

Dade Christian, which has 1,700 students on its 90-acre campus, plans to appeal the decision to the U.S. Supreme Court.

National Fertility Rate Record Low

The U.S. national "fertility rate" has reached a record low after dropping for three straight years, according to statistics of the Census Bureau. Based on the total fertility rate for 1974, every woman in the U.S. will have an average of 1.86 children during her lifetime. This compares with 1.89 children in 1973.

However, census surveys show women are planning to have an average of slightly more than two children each, indicating that the current birth-rates are below the long-term rate. Cambell Gibson, census bureau analyst, said it was too early to predict whether the current drop forecasts a long-term decline in the birth-rate. He said the present trend may mean a postponement rather than abandonment of childbearing.

Smoking of Pregnant Women Cuts Air Supply to Fetus

Despite increasing knowledge of the harmful effects of smoking on the fetus, an increasing number of mothers are smoking during pregnancy, the Third World Conference on Smoking and Health was told.

The proportion of British women who smoke during pregnancy has continued to rise in the past 10 years despite efforts to warn them of the dangers, said Dr. R. Butler, a professor at the University of Bristol, England. Confirming the trend, Dr. Theodore Cooper, assistant secretary for health in the U.S. Department of Health, Education, and Welfare, said smoking is increasing among American women.

Dr. Butler said a comprehensive 11-year study of 13,000 children in Britain confirms reports from other studies that smoking during the second half of pregnancy increases infant mortality by about one third. He said the study, which matched children of mothers who had smoked during pregnancy and those who did not, found that at age 11 the children of smoking mothers were an average of three months behind in reading and an average of four tenths of an inch shorter than their counterparts.

The damage was probably caused by an increase in the carbon monoxide level in the smoking mother's bloodstream, which decreased the oxygen supply to the fetus.

NEWSPAPER

04025 51 12/75
MELVIN GINGERICH
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GOSHEN IN 46526

And Now a Word on the U.S. Bicentennial

In this issue appears an article related to the U.S. Bicentennial, the first of a number to appear throughout the next year. It may be in order to comment on the reasons for these articles.

Why should Canadian readers, for example, be burdened with the discussion of a U.S. national problem? And why talk about a national problem in *Gospel Herald* anyhow? Why not let the public media carry this freight?

I am sure Canadian readers are quite aware how easy it is for a *Gospel Herald* writer to assume that all readers have the same point of reference. You have been most patient about this and I have tried to be sensitive to it. My intention is that *Gospel Herald* should be a publication related to the church first of all. As much as possible it is intended to apply particularly to all North American Mennonites rather than those living in one nation.

Of course some material is culturally or nationally oriented. When this appears, I try to make it clear that it is related more to one culture or nation than another rather than assuming as may easily be done that all are related to the same. For example, we are discussing the *U.S.* Bicentennial, since it does not apply to Canadians.

Yet Canadians are quite aware that what goes on in the U.S. often affects them. Some have said the relation is like being in bed with an elephant. When the elephant sneezes, the bed partner is sure to be affected.

So Canadians as well as people from the United States will have opinions about the U.S. Bicentennial. They cannot avoid it. In fact, we are taking advantage of this: one of the articles we have planned is to be a Canadian view of the celebration. This suggests one of the reasons for the *Gospel Herald* to comment on this event: the need for Christian perspective.

When I was a boy in grade school, the likenesses of two historical persons brooded over the schoolroom, two men famous in the history of the U.S. One was called the father of the country and the other was famous for freeing the slaves. History books, like those of any country, gave us the impression that our side was generally greater than all the rest.

At the same time I attended elementary school, I was also being influenced by my parents, my Sunday school teachers, and ministers of the church. They told of a heritage older and more important than that of our nation. They helped me to read the Bible and I learned of Abraham, Isaac, and Jacob, of Jesus and the apostles. I read John Horsch's *Mennonites in Europe* and learned of Menno Simons.

And so I came to believe that the one who follows Christ is a citizen of the kingdom of God first of all. His people are all those who follow Christ regardless of national origin. But since the world is broken down into nations, every Christian faces a problem of divided loyalty.

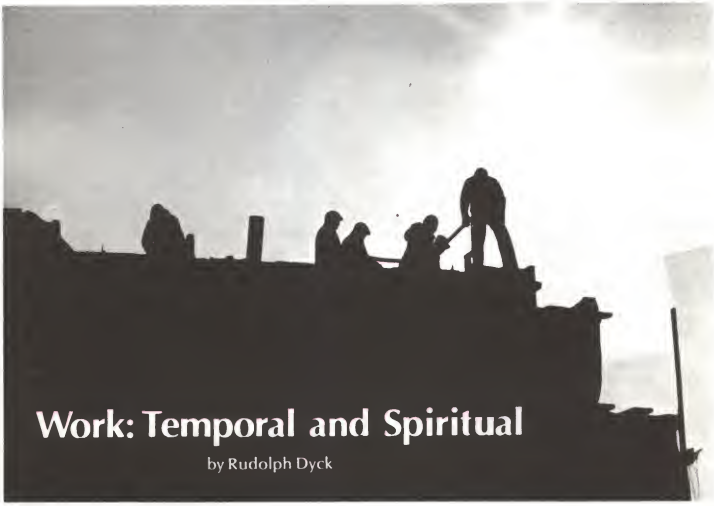
Some would say there is no problem. Others when faced with competing loyalties conclude sadly that they have no recourse but to put loyalty to the nation first and loyalty to Christ and His people at best second.

There will be a variety of responses to the U.S. Bicentennial. Some persons have been chastened by the recent discovery of corruption in the U.S. government. Others have learned little or nothing from that experience. Still others are trying to get back to the original principles of the U.S. Revolution. One such group is the Peoples Bicentennial Commission which is publishing a paper called *Common Sense*. This publication reports how the U.S. has gotten off the track in the past 200 years and calls for a return to the original revolutionary principles. Among other things they publish radical documents such as the Declaration of Independence, which I am told some respectable people today have hesitated to sign.

Although aspects of this effort are commendable none of these approaches can be completely satisfactory to those who follow the Prince of Peace. Articles in the *Gospel Herald* during the next year will attempt to help us consider what approach does fit people who belong to Christ and the worldwide church first and to the nation incidentally. It will be an opportunity to talk with one another about the pluses and minuses of life in North America. A time to affirm our fellowship with Christians of all nations. A time to honor the Lord Jesus first of all. — Daniel Hertzler

Gospel Herald

July 15, 1975



Work: Temporal and Spiritual

by Rudolph Dyck

The Importance of Work. Why is work so important to Christians? Partly, it is because we read in Scripture that God commanded us to work. Nearing the end of creation, God created man in His own image. According to Genesis 1:28, "God blessed them and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.' " After the Fall of man the injunction remained unchanged except that now man's life would involve pain and particularly frustration.

The parables of Jesus imply the same, namely that it is normal and right for man to expend energy mentally and physically in the satisfaction of human needs. The Apostle Paul, in addressing the Thessalonians suggested that "he who does not work shall not eat" *(The Living Bible)* and finally appealed to them in the name of Jesus to work quietly for a living.

It would appear that "work" is a part of the biblical understanding. Consequently a kind of guilt attaches itself to those who are not working, regardless of whether this is their choice or whether it results from the problems of our economic system.

More recently we have also come to realize from the social sciences that work is necessary for our physical, psychological, and spiritual health. For survival on all levels we can ill-afford the deterioration and decay which inevitably sets in with idleness.

The Problem of Work. However, realizing the importance of work has in no way eliminated the problems stemming from our understanding or misunderstanding of the divine work concept.

At a time when a great deal remains to be done in this world, we are witnessing unprecedented levels of unemployment. In the less developed countries of the world 90 per-

cent of those capable of working are often unemployed. To confuse the situation still more, in the Western world we have a high number of job openings that are going unfilled. This waste of human resources puzzles the Christian whose concept of stewardship extends to the optimum use of time and life.

Are the idle and lazy living according to their "lower natures," whatever that means, or merely unaware of the opportunities around them? Are they unaware of the biblical command to work or do they see greater evil and harm in work than in idleness? Perhaps they do not see any meaning in work at all. Perception and behavior are closely linked. If we want to change behavior we must change perception as well.

How do we perceive man at work? Many must agree that man has become a rapacious beast devouring the God-given resources of this planet in the name of growth and progress, and without regard to future generations.

A study on the predicament of mankind conducted by Massachusetts Institute of Technology suggests that if economic and population growth continue as at present, serious shortages of life supporting elements will arise before the year 2000 is out. By the year 2100 all resources will have been consumed and our earth will be just another spinning mud ball in space.

If we look to nature we find that all forces work toward balance. Unlimited growth is the ideology only of cancer. In the human body the cells soon change in function from growth to maintenance or repair.

If we as Christians wish to avoid the problems of under- and overwork and meaningless work, and achieve instead a balance as a society as well as within ourselves, I believe we will have to shift in our perception of the problem as well as make a much more serious conversion to the moral values of our Christian faith.

Historical Concepts Influencing Our Attitude to Work. I believe we have been greatly influenced by several attitudes or concepts worth mentioning.

The first has been justified by the Old Testament passage exhorting man to have "dominion over all the earth." For centuries a distortion of this idea has served as the undergirding rationale for the destructive aspect of work not only in man's relationship to nature but ultimately for himself as the hierarchy concept was applied to inter- and intra-tribal life. Thus work became the cause of man's domination, destroying and enslaving both his fellowman and nature.

To live with people and nature in a horizontal cooperative relationship requires a great deal of creative skill. To exist in a vertical hierarchy you need only to use whatever power you have, or failing that, receive the imperative power directives of those above you. In short, people have found themselves, perhaps without choice, living hierarchically. They have convinced themselves of their claim to supremacy in nature when in fact they are dependent upon it.

They have shaped this idea into a societal canon to support institutional forms. In industry, labor has become a commodity or power unit to be harnessed at will. In the church the person is described as a blind sheep who must be led by those in power, in our schools we teach this emphasis on submission in an attempt to produce acceptable members of our society.

This is our best guarantee of extinction. Small wonder that the secular man observing how the church has been sucked into this thinking concludes that God is dead and pronounces man's brain on trial. One such observer has put it this way: "If you were a psychiatrist and you saw this creature destroying the environment upon which he depended and that he was using this great corrugating organ (brain) as his claim to superiority and dominion you might ask whether the brain was the apex of biological evolution or whether it was a spinal tumor."

With the coming of Jesus work was redefined as a vehicle of service for one's fellowman and not as energy channeled into a power train. In Luke 22:25 Jesus says to His disciples, "In the world, kings lord it over their subjects; and those in authority are called their country's 'Benefactors.' Not so with you: on the contrary, the highest among you must bear himself like the youngest, the chief of you like a servant. For who is greater — the one who sits at table or the servant who waits on him? Surely the one who sits at table. Yet here am I among you like a servant" (NEB).

In this way our work acquires divine sanction and purpose when it is looked upon as a ministry of service instead of as a business of receiving. It moves us out of the power struggle, curbs our ambitions, and puts us on the road to truly human relationships.

Rudolph Dyck is visiting lecturer in business at Goshen College and vice-president of Dyck's Containers and Products, Ltd., Winnipeg, Man. This article is a revision of an address presented in a Goshen College convocation.

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Daniel Hertzler, Editor **David E. Hostetler,** News Editor
Volume 68 Number 27

The **Gospel Herald** was established in 1908 as a successor to **Gospel Witness** (1905) and **Herald of Truth** (1864). The **Gospel Herald** is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): $8.75 per year, three years for $22.75 For Every Home Plan: $7.00 per year mailed to individual addresses. Eighty Percent Plan: $7.75 per year to individual addresses. **Gospel Herald** will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to **Gospel Herald,** Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

To this end Christ played down the importance of economic need-oriented labor in His famous "look to the lily" passage while still upholding and emphasizing socially-directed work. And if this were not sufficient motivation He went on to say, "As you did it to one of the least of these my brethren, you did it to me."

With the Protestant Reformation new attitudes to work developed. The Protestant reformers taught a concept of one's "calling" — not single good works (in the Catholic sense) but a life of good works. Doing well in whatever one did became a spiritual end in itself — that was the calling. It was very difficult to maintain a moral code in business after this, particularly when people no longer could differentiate between the virtues and vices of thrift and avarice, investment and self-aggrandizement, leadership and domination, pastoral counseling and ecclesiastical arrogance. As a result good work was equated with success.

Thus the application of knowledge or technology for the purpose of increasing and success of work (wealth) was not only condoned but actively encouraged. Fulfillment from creative work or socially-directed work disappeared accordingly.

A Synthesis. Can we as Christians bring about a synthesis of the world model we have described with Christ's example of service? Can our work promote our spiritual growth?

A step in this direction has been made by the psychologist Abraham Maslow. He identified a hierarchy of human needs ranging from basic physical needs, safety needs, belongingness and love needs to what he calls need for self-actualization. The lower needs and values dominate the higher needs and values most of the time for most of the population, but as people mature or grow spiritually the higher needs are preferred. The higher needs emerge, however, only after the lower needs are relatively satisfied.

What this suggests is that the development of man's spiritual realm does not require the renunciation of lower needs, as Catholic theology so long taught. Rather it requires their early gratification in order that higher needs can come into play. This is what I believe Jesus meant in the passages we referred to earlier. The mature Christian is to play down his lower needs by not pushing up his level of aspiration along these areas. Then only will man be free to serve his fellowman regardless of the economic aspects of his job.

In this sense Christianity offers a shortcut to a meaningful life whereas the Protestant ethic resulted in being hung up on lower economic and egotistical needs to the near-exclusion of all else. It is here that the expression of modern Christianity has so often become sterile instead of victorious.

I know that we as an Anabaptist community have long emphasized this universal truth. We have long held as a fundamental belief the unity of the material and spiritual aspects of life. I only hope and pray that we will realize the source of our strength as a higher reference point than ourselves — in our God whose "Spirit gives birth to Spirit."

Of Getting, Keeping, and Using

Progress Report of the Work Group on Economic Issues

As North American Mennonites we find ourselves in the mainstream of the world. Our traditional isolation from surrounding cultures is dissolving. We are moving toward affluence and away from simplicity of life. With the increasing influx of "money" come new lifestyles and value orientations.

Historical evidence seems to indicate that times of affluence have been times of decline in our radical, biblical stance toward the world. Therefore, we feel we must assess our present situation and hold each other accountable to the standards of life and love demonstrated by Jesus.

A Work Group on Economic Issues, commissioned by the Council on Faith, Life, and Strategy and financed by grants from Mennonite Mutual Aid, was asked to try to identify the principal economic issues which ought to concern us as Mennonite Christians, to make some observations, and then to offer recommendations to the church.

The Work Group decided to concentrate its study on three issues: 1. *Disparity in wealth and income* (affluence and poverty, wealth and brotherhood, ownership and nonownership, economic growth and economic justice). 2. *Standard of living* (lifestyle, extravagance, simplicity, consumerism, economic assimilation, social accommodation). 3. *Accumulation of wealth* (effective use, accumulation versus "deaccumulation," redistribution, mutual aid, giving).

It appears that the discussions of the Work Group could be distilled into two very simple concerns: *How we get it* and *what we do with it.* Or maybe three simple words would add further clarity: *getting, keeping,* and *using.*

Where We Are. The Work Group felt that some observations might help to further identify the issues and perhaps suggest a process by which these issues can be dealt with:

1. *We are a very diverse community.* To be a Mennonite means different things. Within our fellowship we can

find migrant farm workers and farm owners; wealthy business persons and inner-city poor; educated academics and the uneducated and unskilled. We live, respond, and behave differently. Our values are different, sometimes conflicting. This diversity presents difficulty in the attempt to find church consensus.

2. *There is growing affluence among us.* As hardworking people of the land, we have benefited from skyrocketing prices of land. Business interests have grown. Our heritage of industry has made us benefactors in an economic system which rewards those who work hard, spend thriftily, and invest their savings.

But this is not true of all of us. Some of us have never experienced the benefits of a rich society. In our church fellowship we have affluence for some and the realities of poverty and mistreatment among others.

3. *Consumption and waste threaten simplicity.* When seen through the eyes of the world, we are rich people. We have more than other nations, and we use more. Even more disheartening than our disproportionate consumption is our waste.

We can no longer project unlimited economic growth by which all nations of the world can reach our level of consumption. Events of recent years force us to consider the finitude of our globe whose ecosystem is upset and damaged by our exploitation and waste.

When we examine ourselves as Mennonites, it is no longer possible to pass the blame to government and to our neighbors. We ourselves have to become overconsumers and wasters!

4. *We experience alienation.* At the conferences and consultations we hold in order to bridge the gaps between us, we face a most difficult question: Can we really share with brothers and sisters if the hurts, the hunger, the needs of others do not affect our daily living and practices? We do not all have to be poor, but can we have excessive display of wealth beside the dismal realities of poverty? And if we do so can we still call ourselves Christians?

The prevalent North American Christian answer to the problems of economic disparity is one of pious individualism on the part of those who "have" and critical condemnation and denunciation by those who "have not." These approaches spell death to our concept of the church.

5. *We lack effective nonlegalistic processes.* We have come from a tradition whose tendency was legalism. Thus we fear any statements, guidelines, or proposals that concern economic matters. We do not have, nor do we wish to have, any hierarchy which can lay out the practical steps to guide our economic lives.

Our diversity, economic disparity, and alienation hinder that mutual voluntary consensus of conviction and sensitivity that God calls us to as brothers and sisters. We stand in need of a renewed brotherhood process from which we can find help in directing our lives, both economic and spiritual. We need a process which is capable of alerting us to and recalling us from the gradual seduction of our denomination into uncritical affluence.

What We Can Do. In response to these observations and these realities — realities which have the influence of crippling our personal lives, and to even greater extent crippling the witness and message of the gospel which we profess — the Work Group on Economic Issues commends to itself and to all brothers and sisters in the church the following:

1. *We call one another* to voluntary self-criticism and brotherly admonition concerning our economic patterns and lifestyles. We seek to allow the gospel of Jesus Christ to challenge, validate, condemn, and transform the material realm of the lives of each member of the Mennonite Church. This function is facilitated by our willingness to self-correction and loving involvement with those in our fellowship.

2. *We affirm our diversity* as having potential for building the church. Such a potential is not developed by the poor telling the rich what to do with their riches, nor by the rich telling the poor how to work their way out of poverty. The questions or riches, poverty, materialism, economic injustices, and personal lifestyles must be dealt with by each member and each congregation. Cooperative respect and honest Christian concern, not self-righteousness, form the basis for working toward what could become a radically "new" society if God's will is to be accomplished.

3. *We challenge ourselves* and others to resensitize ourselves to the realities of our world. The mass media have made us callous to the needs and severe circumstances of many of the world's peoples. High statistical counts of mortality due to exposure and starvation do not really strike us as being counts of real persons. Will we North American Mennonites be able to weep for the poor of the earth? Not unless we keep ourselves sensitive to human need.

4. *Having become aware of the plight* of many brothers and sisters around us, we must come back to our own personal level of living. Are we serious enough to examine our own practices of consumption? Do we fear finding those inner motives of financial security and economic independence blossoming to idolatrous proportions within us? Does our lifestyle reflect Christian sensitivity to the realities of the world and its peoples? Does our own pace of living foster those values which we would bring to others as good news?

5. *Not only must we examine our lifestyle* but also the hidden attitudes and values that have created our lifestyles. Where are the places where our values and personal ethics have been influenced more by the society around us than by the message of Jesus? Do we operate out of a drive for the material and the accumulation of things? Do we experience the growing tendency to disregard the needs of others and each individualistically secure our own? For such an honest investigation the counsel of the brotherhood is required lest the mote in my eye become a large and securely lodged beam!

6. *In facing the various realities* around us we must dig down until our rationalizations and justifications are exposed for what they are. We must explode the myth of

our generosity. How much of what we make really goes for things that are not for ourselves? How much of our time is offered to aid those around us? We must uncover the false rationalization of unlimited economic growth, of "others could have more if they worked as hard as I," of "the world is like it is because God intended it to be that way."

7. *We challenge ourselves to look* at our involvement in the economic system in which we live. Productive capital is not in itself evil. However, we must recognize the evil potential in the getting, keeping, and using of economic resources. Our practices in the past sometimes require restitution as well as penitence. We must look afresh at the responsibility of financial capability. Wealth can both liberate and enslave. Jesus demonstrated over and over again the potential for enslavement and warned of the dangers involved with wealth. We cannot simply ignore those warnings.

8. *We suggest that the question of redistribution* be reopened. The Bible talks about a Year of Jubilee. It would be possible to practice the Year of Jubilee through our wills. Such a measure would involve distributing estates, either before or after death, in a more equitable manner within the church. Perhaps if there were a more equitable social foundation within the church we could curb the rising alienation and acculturation.

9. *We affirm the efforts and intentions* of the Voluntary Service programs of the church. The practice of Voluntary Service at all levels of the church provides us with many insights into the working of the new reality, a new kingdom, and a new sociopolitical order on earth. Voluntary Service and mutual aid are strengths of our heritage that deserve to be practiced. The giving of ourselves often means more than the giving of our financial resources.

Renewal in the area of economic issues will need demonstration. We must proceed from the rhetoric of criticism to the practical implication of reform.

We need an effective process which will lead our people to examine economic issues, to make some decisions together, to take at least some small steps, to move toward personal and corporate commitment. Rather than leading to rules and regulations this should be designed to bring helpful confrontation among brothers and sisters at local congregational levels. It should get people talking to each other about these matters of importance.

It is the opinion of the Work Group on Economic Issues that the responsibility for designing and administering a process, together with the development of whatever tools or materials might be needed, belongs to existing organizations of the Mennonite Church.

William Hawk, Secretary
John Rudy, Chairman
Carl Kreider
Calvin Redekop
Macler Shepard
Milo Shantz
Edgar Stoesz

"Vocational" or "Liberal Arts"?

by Alice M. Roth

"We need more vocational training in our colleges." This was heard frequently during Education Thrust discussions the past year. There was also affirmation for the liberal arts tradition of our colleges, but this was heard less often.

What actually is "vocational training" or "liberal arts"? Given the economy of the mid-1970s, how should Mennonite colleges structure their programs?

To parents or prospective students, the picture may not be clear. Goshen College asks in a recent ad, "How can a liberal arts education deepen your faith?" Eastern Mennonite College states that it has "programs in 19 different fields" such as "a four-year program in business administration and/or accounting and a two-year medical-secretarial or general secretarial sequence." Hesston College announces three new career programs this year.

The traditional liberal arts core curriculum, Yutzy goes on to explain, is designed to develop breadth and depth of understanding of the human condition, the issues which face mankind now and which have brought us to where we are. In this process, students learn to evaluate themselves — and presumably, learn how to learn.

At Hesston, for example, with their vigorous two-year career programs, this liberal arts dimension is found in Foundation Studies — the core courses which every student takes. Whether a student plans to specialize in aviation or agriculture, the following "Foundies" courses are required: Man and his environment, Man and society in time, Man relating to himself and God, Sophomore seminar.

When the church asks for "more vocational training," are parents responding simply to economic pressures and a tighter job market? Is this where the church (and her schools) should find their primary impetus? Obviously our schools need to continue to prepare youth for vocations, especially those which harmonize best with our convictions for service. But each of our schools in its statement of purpose refers to education of the whole person, including social, intellectual, and spiritual maturity. Faithfulness to this purpose will keep our schools from becoming "vocational" in the more narrow, technical sense.

Alice M. Roth is a staff associate with the Mennonite Board of Education.

If I Were a General Assembly Delegate....

by Boyd Nelson

VSer Larry Diener, Archbold, Ohio, works with a Choctaw Indian boy in a school classroom situation near Philadelphia, Mississippi. MBM Home Missions assists Choctaw congregations also.

What trends, what highlights, what issues might concern Assembly delegates (and other brothers and sisters in the faith) as they think about Mennonite Board of Missions' recent experience and future program? Here are some I'd want to talk about if I were a delegate.

MBM **Health and Welfare Division** administers services in 21 North American and Puerto Rican communities. These services are directed through hospital and nursing home care to the ill; retirement communities and homes for the elderly; homes and training to slow learners and the retarded; and services to children with functional problems in school, at home, or in their communities.

Preventing illness and maintaining health seem more useful and more Christian to Luke Birky than patching people up after they have been injured or become ill. Much of our illness and many of our accidents stem from destructive lifestyles that we encourage in North American society. This concern encompasses spiritual, physical, social, and intellectual dimensions of life, life quality, as well as longevity.

My questions here would be:

1. What are destructive lifestyles? Are they really a church concern?
2. What are we learning about aging and quality living for the elderly?
3. How can our congregation work at health and welfare problems in our community?
4. Do we have enough people entering the health professions?

MBM **Home Missions** works in a multifaceted partnership among conferences, congregations, regions, churchwide boards, minority groups, and its own staff and committee. Simon Gingerich and Lupe De Leon observe that the Spirit is calling people to faith.

Exciting new growth is currently occurring in Spanish-speaking congregations and communities stretching from Florida to California and south Texas to Chicago and New York. Growth follows natural relationships as people move from city to city and relate to family and friends.

During the past year Minority Ministries' functions were divided. Minority advocacy functions were assigned to the Mennonite Church General Board. Development funding and program administration were assigned to Home Missions. During 1975 a special leadership development effort began with B. Frank and Anna Byler, missionaries on furlough from lower South America, working as a "Bible school on wheels" with Spanish-speaking congregations.

Some questions:

1. How do you decide which congregations or projects to subsidize?
2. Why aren't we hearing more about minorities?
3. We hear about many different approaches to witness and church extension. Which one is best?
4. In 1971 the Study Commission on Church Organization set a goal of doubling Mennonite Church membership in twenty years. What have we done about this?
5. Is such a goal compatible with Anabaptist church concepts?

Mennonite Broadcasts works with national churches overseas in helping them to use media available and useful to them. This involves radio messages, literature and Bible courses in Italian, German, Spanish, Portuguese, Russian, and English. And here at home in Navaho.

In North America, working with other Mennonite groups, Mennonite Broadcasts' efforts have been shaped by human needs in our society. Their 1975 campaign directed all their

Boyd Nelson is secretary of information services, Mennonite Board of Missions.

media to all their audiences in saying that "forgiving love can last a lifetime."

Looking ahead: the 1976-77 multimedia campaign will focus on alienation/reconciliation. Women's broadcasts will broaden to include working and professional women. Ken Weaver, secretary, said: "Our goal is to communicate the gospel to individuals in our society, applying it in contemporary terms for their everyday living."

Some questions I'd have:

1. How do Mennonite Broadcasts' efforts relate to Anabaptist mission perspectives?
2. What benefits derive from Mennonite Broadcasts' public media efforts?
3. How can my conference and congregation use Mennonite Broadcasts?
4. Could Mennonite Broadcasts help us use public media locally?

In MBM **Overseas Missions** 1975 may become a turning point. Most current MBM long-term missionaries went out in the 1950s. Many will soon be completing twenty-five years of service.

At the same time we have come through a period of change for all overseas missions. MBM overseas missionaries have worked in the forefront at reducing the overseas churches' dependence on North America for their existence.

Lawrence Greaser points out that MBM Overseas Missions must now begin aggressive recruitment and training of new long-term overseas missionaries. They will be needed both to meet continuing requests for missionaries and new opportunities for planting churches and equipping leaders.

Earlier this spring, twenty-four persons were baptized as the "firstfruit" nuclei of three congregations near Santa Cruz, Bolivia. Believers are coming to faith in a new congregation at Choele-Choel in Argentina and many other locations in South America. One could also mention similar events in India, Japan, and West Africa. John and Bonita Driver, on furlough from Uruguay, are working with Spanish Christians to develop a continuing Mennonite mission in Spain.

Questions I'd like to explore:

1. Is Mennonite Board of Missions reducing or enlarging its overseas missions' commitment?
2. What kinds of people do you need for overseas missionaries? Could successful pastors qualify?
3. Can North Americans be effective missionaries in other countries today?
4. How would you respond to the comment that "people in other countries have their own faiths. Why should we ask them to change to ours?"

MBM's **Relief and Service Division** continues its largest investment in Voluntary Service, but also assists High Aim and administers Out-Spokin'. High Aim provides Mennonite high school education opportunities for minority youth.

John Eby, secretary for Relief and Service, has found his first year in this assignment one of struggle. When VS could not find leaders, they were forced to close some units. Employment in some VS unit communities has also been a problem. Employment problems and lack of adequate leadership combine to reduce VS financial resources because in recent years VS has depended increasingly on unit earnings for most of its financing. An April 2 listing showed 231 VSers in service in forty-five locations.

Questions I'd want to explore:

1. What motives would you look for in VSers?
2. What is the Voluntary Service concept today? Is it changing from what it has been? Should it change?
3. What gifts should VS leaders have?
4. Does the Mennonite Church still regard Voluntary Service as having high priority?

During the past biennium MBM **Student Services** has broadened its focus beyond students on nonchurch college or university campuses and included young adults living and working in urban centers across our land. In this age group we notice a broad range of perceptions and concerns, as well as varied patterns of commitment related to Christ and His church. The student services staff and committee consciously seek to understand and work constructively with persons in that entire range.

MBM's new secretary for Student Services, Hubert Brown, is working aggressively at this task. He has been instrumental in providing resources which have opened dialogue in several locations. In some places fellowship groups are forming.

Questions:

1. Do the struggles of young Mennonites relate to the witness and mission of the Mennonite Church?
2. In what areas do our students and young adults away from home experience the most difficulty in their personal lives? In their thinking about the church?

A final general question:

At Assembly 73 MBM introduced the concept of congregations sending one person for every eighty members out into some type of service. Whatever happened to that?

thoughts at daybreak

Father
your love
wraps
morning valleys
in mist and coolness
fresh with life
and hope

your sunshine
unwraps
the blanket
and spreads open arms
skyward
to receive the gift
of a new day

— mil miller

Final Word on Assembly 75

The following summary information related to Assembly 75 came from Ivan Kauffmann, associate general secretary, Mennonite Church General Board.

1. **The Occasion.** Mennonite Church General Assembly, consisting of 300 delegates, will be meeting in its biennial session on the campus of Eureka College, Eureka, Ill., August 5-10, 1975. The business sessions will be held each morning and afternoon, Wednesday through Saturday, of that week. General Assembly conducts the official business of the Mennonite Church in Canada and the United States in this biennial session.

2. **Program.** A Convention Planning Committee has arranged the activities of Assembly 75 around the theme "Citizens of Christ's Kingdom." A copy of the program which has been planned will be sent to those who register. Persons not planning to attend but who wish a copy of the program or the entire Worship Guide, including the songs, may request one by writing to the General Board office at Lombard.

3. **Registration.** A supply of registration forms was mailed to each congregation in June. Persons planning to attend the Assembly are asked to send in their registration forms by July 26. Registration will be completed when persons arrive at Eureka. The registration fees are to be paid at that time. The registration fee is $10 per individual or $15 for husband and wife. High school and college students will pay $5. No one should stay away because he feels he can't afford the registration fee. There is a scholarship fund set up to help those for whom finances may be a problem. Persons needing financial assistance may apply for a scholarship by writing to Mennonite Church General Board (Assembly 75 Scholarship), 528 East Madison Street, Lombard, IL 60148.

4. **Children.** A children's activities committee is planning activities for children age 5 through grade 8. The activities are planned for each morning and afternoon, Wednesday through Sunday. Nursery services will be provided for children under 5. Children who register for the children's activities are to pay a registration fee of $7 for those under grade 5 and $10 for those over grade 5.

5. **Youth.** A full program of activities is planned for youth. Each day is to begin with a breakfast and fellowship session entitled "What's Happening?" Some of the youth activities will be coordinated with General Assembly meetings and the public inspirational sessions. Other activities will be planned for youth alone. It will be a great opportunity for youth to meet many young people of their own age as well as fellowship with fellow Christians of all ages.

6. **WMSC.** Women will participate in Assembly 75 in many ways. Over 20 women have been chosen to serve as delegates to the General Assembly business sessions. Eleven district conferences have included women in their list of delegates. Friday, Aug. 8, will be an important day for WMSC. WMSC will hold a prayer breakfast for the women at 7:00 a.m. During the Friday morning business sessions of General Assembly, the WMSC will conduct its business session. It will hold an election and announce new projects. WMSC delegates will serve as honorary delegates to General Assembly during the entire week.

7. **An Invitation from the Worship Committee.** The Worship Committee is inviting persons to bring original and creative artwork to the Assembly. The artwork should carry out the theme of the Assembly, which is "Citizens of Christ's Kingdom." Paintings, ceramics, weavings, sculptures, banners, and so forth, are all welcome.

8. **Other information.** For other information on lodging, campsites, motels, or travel, see the June 17 *Gospel Herald*, or write to Assembly 75, 528 East Madison St., Lombard, IL 60148.

Renewal 75 Attracts 3,000

Mennonites from 12 district conferences, as well as persons from many other denominations, participated in Renewal 75 at Missionary Campgrounds in Elkhart County, Ind., as reported by R. Herbert Minnich of Goshen.

Peak attendance at the teaching sessions exceeded 1,600 Sunday afternoon, and 3,000 were present for the Sunday evening service. These figures include several hundred children who attended special classes during all teaching sessions and evening services.

The major theme for Renewal 75 was the exaltation of Jesus Christ, the Lord, emphasized by a large banner hanging at the front of the tabernacle, "At the name of Jesus every knee shall bow," and by the congregational offerings of "high praises" to God. Many persons saw for the first time a large Mennonite assembly lift their hands in worship and praise, and also sing in the Spirit. On several occasions the congregation participated in intercessory prayer for individuals requesting renewal or healing.

Many who attended Renewal 75 experienced spiritual renewal, healing of hurts, and physical healing. Numerous testimonies in the evening services described deliverance from drug addiction, crime, bitterness, and crippling selfishness. Participants in the teaching sessions reported new insights into the Scriptures, and frequently observed that the teaching in various sessions was coordinated in a way that indicated divine providence. One man who attended the session on "Healing of Hurts" noticed his former pastor in the audience. At the end of the session he publicly confessed his long-standing bitterness, was reconciled to the pastor, and traveled Sunday morning to his former congregation where further confession and reconciliation took place. Later he shared with a friend, "I feel so free. Praise God!"

A corps of 50 counselors was trained for the conference and some of them were available at all times to lead persons to Christ, help them come to grips with individual problems, or assist seekers to receive the baptism in the Holy Spirit. After each evening service many persons received help in the counseling tent, and several teaching sessions stimulated extra counseling activities.

The positive response of those attending Renewal 75, another evidence of the moving of the Holy Spirit, was seen in the generous offerings which covered the entire budget of $13,000 plus more than $2,000 for other causes. All contributions and receipts above expenses will be given to church-related missions. Renewal 75 love offerings will be given to the Mennonite Church, using the formula to be presented at Assembly 75, local rescue missions, and prison ministries, and the local youth ministry that provided the conference with legal status.

No decision has been made about another renewal conference, but the overwhelmingly positive response makes it likely that Renewal 76 will be held next year. Cassette tapes of all sessions and programs of Renewal 75, including both prayer breakfasts and the Youth Choir tape of 38 Scripture songs, are available from Precision Audio, 1720 S. 13th St., Goshen, IN 46526.

Melvin Gingerich Dead at 73

The following was written by Nelson Springer, librarian of Mennonite Historical Library at Goshen College:

Melvin Gingerich, resident of Goshen (Ind.) community since 1947, died of a heart seizure while he and his wife, Verna, were visiting their son Owen and his family in Cambridge, Mass., Tuesday, June 24. He had not been ill, and death was unexpected.

Melvin Gingerich was born at Kalona, Iowa, on January 29, 1902. He graduated from Goshen College in 1925 and has from that time been first of all a teacher — in rural elementary and secondary schools near his home community; several summers at Sioux Falls College, Sioux Falls, S.D.; professor of history at Bethel College, North Newton, Kan., from 1941 to 1947; and part-time professor at Goshen College after he moved to Goshen.

He received graduate degrees from State University of Iowa in 1930 and 1938 and did postdoctoral studies at the same university and the University of California.

In a 1966 chapel address at Goshen College Melvin explained further educational plans "to be enrolled in the University of Heaven! The invitation to fill out the application forms came in the year 1916. At that time I accepted the offer and since then never for one moment have I questioned my choice of this school."

With such plans, it was only natural for him to serve as Sunday school teacher during many of his adult years. It was also very fitting that he gave his best years to teaching in church-related colleges, serving in other agencies of the church, and writing for the church. In settings other than the classroom he often filled a teaching role through his wise counsel, his writings, and his pattern of life.

He came to Goshen as director of research at Mennonite Research Foundation and custodian (later archivist) of the archives of the Mennonite Church. He served as managing editor of the four-volume *Mennonite Encyclopedia*, managing editor and associate editor of *Mennonite Quarterly Review*, associate editor of *Mennonite Life*, and coeditor of *Mennonite Historical Bulletin*. He was executive secretary of Mennonite Historical and Research Committee until his retirement in 1970, at which time he also retired as archivist of the archives of the Mennonite Church, becoming archivist emeritus.

Melvin wrote extensively. His first book, *The Mennonites in Iowa*, remains a pacesetter for the manner in which it interprets movements, as well as chronicles events.

There were other books commissioned by church agencies: *Serving for Peace, Youth and Christian Citizenship, What of Noncombatant Service? Mennonite Attire Through Four Centuries*. He wrote and delivered a series of Conrad Grebel Lectures, published as *The Christian and Revolution*. There were numerous articles in denominational and other periodicals. For approximately 28 years he wrote a weekly column for the *Mennonite Weekly Review*, reviewing books on many subjects.

Zion Church Has TV Programs

John Rush, pastor of Zion Mennonite Church, Birdsboro, Pa., reported that Zion congregation has been on cable TV with Christian programs for about a year and a half. Currently they broadcast two hours daily, Monday through Friday.

John Rush prepares to interview Kevin Jordan from the Mennonite Board of Congregational Ministries.

Zion congregation is responsible for four programs. One is a children's program called "One-Way Street" aimed at children three to twelve. "Homemaker Happenings" is for homemakers and is moderated by Ella May Miller of Mennonite Broadcasts and produced in English and Spanish.

Community Search in Illinois

"In Search of Community" was the theme of a conference sponsored by Mennonite Community Association at Tiskilwa, Ill., on June 27 and 28. Hosting the conference was Plow Creek Community Farm near Tiskilwa with assistance from Willow Springs and Tiskilwa Mennonite congregations.

Resource persons for the conference were drawn from three communities: Plow Creek Fellowship at Tiskilwa; Reba Place in Evanston, Ill.; and Fellowship of Hope, Elkhart, Ind. All three of these are so-called intentional communities. They live together in extended households and share their lives and property. Members of these three communities are committed to a high level of loyalty to Christ and His teaching.

About 70 people attended the conference. Included were pastors and other church leaders from the surrounding area, "house church" members from as far away as Kitchener, Ont., and other persons interested in "community" on various levels of intensity. Thirty Goshen College students from the course "The Good Society," taught by Catherine Mumaw, were also in attendance.

The conference program consisted of four sessions, beginning on Friday evening, June 27, and ended on Saturday evening.

Topics for the four sessions included Membership and Commitment, Money and Property, Leadership and Followership, Decision-Making and Problem-Solving. For the speakers it was an opportunity to explain what they do and why. They appeared to speak as convinced pilgrims, aware that they do not have all the answers, but in confidence that they are on an important way.

They seemed to show a high level of theological clarity. "To live in community is like being at home with the heavenly Father," said Julius Belser of Reba Place. According to Keith Harder of Fellowship of Hope, the confession that "Jesus is Lord" is the basic commitment for membership. Mitch Kingsley of Plow Creek Fellowship asserted that the form of organizational leadership is not so important as the Spirit of Jesus. "What we are looking for is radical discipleship. . . . . If you have found forms where you can be more faithful, we want to know about them."

One of the first questions many persons have about intentional community is the sharing of income and property. Is this really necessary? The resource people said this is not the first question. In fact, at least one of the three communities did not begin on this basis, but was later led to it. All three stressed, however, the need for accountability and openness to one another and to Christ.

Reactions to these presentations varied. Many participants seemed interested, though not ready to apply for membership. Toward the end of the meeting a few began to ask sharp questions such as "Aren't you pretty narrow?" and "Shouldn't people learn how to make

their own decisions?" Another person reacted negatively to the spirit of the whole conference, "I really felt my individualism stepped on as soon as I got into this group." No doubt the extent to which the intent of the theme, "In Search of Community" was accomplished was dependent on the extent to which those present really wished to find it.

Leaders of the Mennonite Community Association planned this conference in line with their concern to serve as a forum for exchange between persons interested in practical expressions of loyalty to Jesus Christ.

Snyder Begins Sabbatical

Paul Longacre began serving a one-year term as acting executive secretary of Mennonite Central Committee on June 27, 1975, when Executive Secretary William T. Snyder began a sabbatical year approved by the MCC Annual Meeting in Winnipeg last January. Snyder was reappointed executive secretary for a two-year term with the proviso that a sabbatical be taken within the term.

Longacre has been with MCC since 1964 when he and his wife, Doris, began a period of service in Vietnam during which time he served as MCC Vietnam director. He has been assistant executive secretary since May 1972, and has had broad experience with all phases of the MCC program in North America and abroad.

The purpose of Snyder's sabbatical is twofold. First it is to provide time for rest, reflection, and spontaneous activities without any administrative responsibility for program. The sabbatical is the first extended break that Snyder and his wife, Lucille, have had since he became MCC executive secretary in 1957.

The second purpose for the sabbatical is study and renewal for return as executive secretary in June 1976. Snyder's study will center on the relationship of relief, missions, development and service to the problems of social justice and liberation, with special consideration to be given to how these tensions can be handled most creatively in program planning and implementation within the ministries of the church.

"These issues converge in most areas of MCC and mission program," Snyder explained. "Much has been learned from the recent Indochina, Middle East, and Sub-Sahara Africa experiences, but the next decade will require even greater insights and understandings with the need to explore more deeply the servant role of MCC people."

This fall the Snyders plan to do some overseas travel, primarily in Asia and Africa. Their itinerary will focus on countries in which MCC does not have major programs to provide a broader understanding of the international scene.

During his sabbatical Snyder will also visit various Mennonite and Brethren in Christ communities in North America to talk with lay people, church leaders, minority persons, editors, and others. Visits to several academic centers are planned for next winter or early spring.

The Foundation Series Writers' Conference

Thirty-seven of 39 *Foundation Series* writers gathered at the Laurelville Church Center, near Mt. Pleasant, Pa., June 9-13, to prepare for writing the new curriculum. *The Foundation Series* is the new Sunday school curriculum being developed for children, preschool through grade 8. The curriculum project is a joint undertaking of Brethren in Christ Church, General Conference Mennonite Church, and Church of the Brethren. The Church of the Brethren, Elgin, Ill., is also cooperating in the project.

Among the 39 writers 13 are from the Mennonite Church. This is an arbitrary number since some writers are members of congregations affiliated with both the General Conference Mennonite Church and the Mennonite Church.

The writers' orientation was planned by the three *Foundation Series* editors, John Arthur Brubaker, Nappanee, Ind.; James E. Horsch, Scottdale, Pa.; and Cornelia Lehn, Newton, Kan., in cooperation with Paul M. Lederach, Scottdale,

Hugo Zorrilla, main speaker at the missionary meeting, is a Colombian Mennonite Brethren who is teaching at the evangelical seminary in Costa Rica.

Mexico Workers Hold Joint Retreat

About 70 mission workers in Mexico from six Mennonite groups gathered June 17-20 near Guadalajara.

The meeting, intended as a retreat and not as a decision-making body, drew some national pastors and mostly Canadian and U.S. missionaries from General Conference Mennonite Church, Mennonite Brethren Church, Franconia Mennonite Conference, Pacific Coast Mennonite Conference, Evangelical Mennonite Conference (Canada), and Mexican Mission Ministries, with offices in Pharr, Tex.

Most of the sessions were spent listening to and discussing five Bible studies by Hugo Zorrilla of the Colombian Mennonite Brethren Church. He is presently dean of the Latin-American Biblical Seminary, San José, Costa Rica.

Mr. Zorrilla told the group, "The gospel in Latin America must be wrapped not in cellophane, but in a banana leaf." Something is wrong if the church is the same in Brazil and Colombia and Kansas, he said.

He recognized that "we have received many benefits from missionaries, but nationals are ready to carry on. We don't need missionaries — we need brothers who want to be Mexicans."

Pa., executive director for the curriculum project. Paul M. Lederach also served as director of the writers' orientation.

During the orientation writers discussed the theological themes found in the curriculum; they dealt with music, art, and drama. The orientation included a look at child development, the child's world, the physical design and specifications for curriculum pieces, and problems in writing curriculum materials. There were sessions devoted to gender references, mission education, the use of the story and the story-gathering project, and a report of findings from the church member profile, by Leland Harder, Elkhart, Ind., co-director of the research. The writers were able to interact with a wide range of resource persons.

Following the orientation each writer will have a two-day consultation with the editor about his/her writing assignment. In addition, each writer will have a local consultation group. The local consultation group will be composed of persons representing the cooperating denominations and will be able to contribute out of their experiences as teachers, parents, or local church workers. It is also hoped that the consultant group members will be able to experiment with teaching the lessons in their local congregations as they are written.

The schedule for *The Foundation Series* is to write most of the odd number grades by early January 1976. *The Foundation Series* will be published for use in September 1977.

Joint MB Seminary Likely

"We thank God for bringing us to the place where a unified program of seminary education seems possible," the Mennonite Brethren Board of Reference and Counsel reported in a seven-page statement on a joint Canadian-United States biblical seminary. The statement will be presented to the general conference of the MB churches of North America, meeting in Winnipeg, Aug. 9-12.

Although in effect the decision has already been made by the two area conferences — Canada and the U.S. — the 1975 general conference delegation will be asked to formally assume ownership and operation of the seminary, presently under U.S. jurisdiction and located in Fresno, Calif.

If accepted, one of the most significant and debated (especially in Canadian churches) items on recent Mennonite Brethren agenda will be completed.

Attempts to bring theological education under general conference supervision go back as far as 1948. The decision of the U.S. area conference in 1971 to invite Canadian members to serve on the seminary's board of directors and the Canadian action the following year to phase out the B.D. program at their MB Bible College in Winnipeg cleared the way, however, for the idea to become reality.

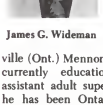
A commission set up jointly by the two area conferences in 1972 worked out a phased plan for transferring the seminary to joint control.

A second commission, set up by the general conference after its 1972 Reedley convention, then prepared the statement of philosophy and aims of a unified seminary for the Winnipeg convention. The document explained the history and reasons for a move toward a unified school and expanded on the philosophical and theological framework of the institution.

The curriculum, they said, must be Christ-centered, Bible-centered, and church-centered. More specifically, the seminary shall hold to "the Anabaptist view of a believers' church," which includes priesthood of all believers, a brotherhood community, and a congregational polity.

During the past winter quarter, the seminary enrolled 116 students, which included 18 Canadians.

mennoscope



James G. Wideman

The appointment of James G. Wideman of Waterloo, Ont., to Goshen College Board of Overseers was announced recently by Mennonite Board of Education. Wideman is assistant manager and secretary of the K. W. Stockyards in Waterloo. He is a member of Hawkesville (Ont.) Mennonite Church, where he is currently education representative and assistant adult superintendent. Since 1972 he has been Ontario Mennonite Conference treasurer and chairman of the Conference Stewardship and Finance Committee.

Provident Bookstore at Kitchener, Ont., has an immediate opening for a bookstore supervisor. This person will have overall responsibility to determine the method of merchandise display and promotion, supervision of sales personnel, and church and community relations at both the King Street and Stanley Park locations. Contact Delford Zehr, manager, Provident Bookstore, Canada, Northland Mall, 1275 Highbury Ave., London, ON N5Y 1B1 (Tel. 519-451-2680) or Personnel Office, Mennonite Publishing House, Scottdale, PA 15683 (Tel. 412-887-8500).

The annual reunion of conscientious objectors of World War I is scheduled for Sunday, Aug. 10, 10:00 a.m., at Black Rock Retreat, Quarryville, Pa. Speakers are Paul M. Nolt, Chambersburg, Pa., and Lloy A. Kniss, Harrisonburg, Va. All COs of World War I and II and their families are invited.

"Global Village Crafts" (a division of MCC Self-Help) is the new name for the MCC self-help crafts program in Saskatchewan. Director Toni Peters said, "We in Saskatchewan do not have a patent on this, and if other units of our MCC family would wish to adopt this name as well, this would be quite acceptable with us."

Law and theology professors and a number of interested Mennonites gathered at the University of Basel on June 5 to hear John Howard Yoder speak on the separation of church and state in the United States. Yoder, on leave from Associated Mennonite Biblical Seminaries in Indiana, is currently teaching at the University of Strasbourg, France. According to Helmut Doerksen, Mennonite Central Committee teacher at Bienenberg Bible School in Liestal, who attended the lecture, Yoder pointed out that although separation of church and state in the United States has positive aspects, civil religion at the root level is not much different from the state religions of Europe.

Delford Zehr

Delford Zehr has been appointed by Mennonite Publishing House to be general manager of all Provident Bookstores in Ontario, effective July 1, 1975. At present he is manager of the two Provident outlets in Kitchener. Zehr, who will continue to have his office at the Northway Mall store in London, began his career with Provident in Kitchener, in 1955. In 1958 he moved to London as assistant manager, becoming manager there in 1959. He and his wife, Grace, are the parents of two sons, Dennis 16, and John, 11.

Plans are being made between Mennonite Central Committee and Cathedral Relief Services to begin a feeding program

for schoolchildren in Calcutta, India, using MCC wheat. Much of the wheat from Operation 5% (through which some Kansas farmers plan to donate 5 percent of their crop to MCC as a way of both feeding the hungry and keeping the price they get from their domestically sold wheat higher) will be shipped to India.

A book of poetry by the late L. Elaine Rosenberger is being published and will soon be available for purchase. Information about the book may be had by writing to Earl Rosenberger, 58 Cedar Hill Road, Chalfont, PA 18914.

Roger Hochstetler became pastor of Glennon Heights Mennonite Church beginning July 1, 1975. The Hochstetlers are living at 518 South Swadley, Denver, CO 80226. Roger has been pastor of Fairhaven Mennonite Church in Fort Wayne, Ind., for the past six years.

"Evangelism: **Good News or Bad News?**" a collection of essays presented at Probe, the all-Mennonite consultation on evangelism in 1972, has been reissued by Mennonite Central Committee Peace Section. The brochure is available for 15 cents from Peace Section, MCC, 21 South 12th St., Akron, PA 17501.

What a Peculiar People! is a collection of short one-act plays which captures and explores the Mennonite and Amish identity and emphases. It was written by Merle Good, Phyllis Good, and Ken Reed and runs through July 27, Tuesdays through Saturdays, at 8:00 p.m., at the Dutch Family Festival, six miles east of Lancaster, Pa., on route 30. Reservations: 397-4431.

Menno J. Yoder was ordained to the ministry to serve The Light in the Valley congregation of Conservative Mennonite Conference located at New Bedford, Ohio. The service was in charge of Jesse L. Yoder, assisted by David D. Stutzman and Joe M. Yoder. Menno's address is Box 65, R. 1, Baltic, OH 43804.

Clarification: The announcement in the June 17 issue of *Gospel Herald* concerning *Basic Bible Study for Teachers* should have indicated that the kit is available from the Board of Congregational Ministries, Box 513, Goshen, IN 46526, for a rental fee of $2.00.

Jonathan E. Yoder, Belleville, Pa., was licensed and installed as the pastor for Barrville Mennonite congregation near Reedsville, Pa., on Sunday evening, June 22. The service and charge were under the direction of J. J. Hostetler, overseer, with Paul E. Bender, moderator of Allegheny Mennonite Conference, preaching the sermon, and Ivan Yoder, father of Jonathan and pastor at Mountain View Mennonite Church, Reedsville, Pa., leading the opening worship. Jonathan's present address is R. 1, Box 138-A, Belleville, PA 17004. Tel. (717) 935-2526.

Owen, Ruth Ann, and Minette Burkholder

Owen E. Burkholder was installed as pastor of Community Mennonite Church in Harrisonburg, Va., on June 8. Burkholder, 25, is a native of Bluesky, Alta., and has served as part-time pastor of the church since it was organized in the fall of 1972 at the former Chicago Avenue Mennonite Church building. He is a May 1975 graduate of Eastern Mennonite Seminary. Burkholder is married to the former Ruth Ann Augsburger of Youngstown, Ohio, and they have a two-year-old daughter, Minette.

Tent meetings with Joe Esh as speaker are scheduled at Mattawana, Pa., July 20 to Aug. 3, at 7:30 p.m. sponsored by Juniata Valley Laymen for Christ.

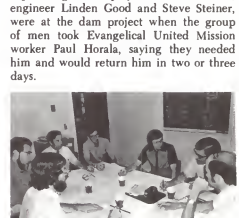
Students who will be attending Millersville (Pa.) State College are invited to Millersville Christian Fellowship composed mainly of Mennonite students but which also welcomes other Christian students. Activities within the fellowship include group meetings, practical Bible teaching, speakers on relevant subjects, retreats, opportunities to learn to know and grow with other Christians and to serve and reach out to others. For information, write or call Jane Hess, R. 1, Box 137, Marietta, PA 17547. Phone: (717) 426-3314.

Grace I. Showalter, librarian of Menno Simons Historical Library and Archives at Eastern Mennonite College, has had a booklet published by Virginia State Library at Richmond. The booklet, entitled *The Music Books of Ruebush and Kieffer, 1866-1942; a Bibliography,* lists more than 200 publications from the former Ruebush-Kieffer printing firm of Singers Glen and Dayton, Va. The 56-page illustrated booklet—number 41 in Virginia State Library Publications Series—is available for $2 from Virginia State Library and University Press of Virginia.

Members of Durham (N.C.) Mennonite Fellowship invite their friends to a series of Spiritual Life Meetings and to the dedication of their new Educational Building. Pastor Lloyd Weaver, Jr., of Huntington Mennonite Church, Newport News, Va., will be guest speaker for the Spiritual Life Meetings (July 16-19 at 7:30 p.m. and July 20 at 11:00 a.m.) leading to the dedication service. The dedication service (July 20, 4:00-6:00 p.m.) will follow with Loren Horst, Eastern Regional Voluntary Service Director, Harrisonburg, Va., as guest speaker.

Eastern Mennonite College announced that it is developing a major in agricultural development. Daniel Yutzy, vice-president for academic affairs at EMC, said that the program "will especially focus on the current worldwide food production crisis. Graduates of this program will be equipped to understand and respond to local food production problems or to enter a graduate program in agricultural development." More information on the agricultural development major is available by contacting the office of the vice-president for academic affairs.

Work on an earthen dam in east central Chad was interrupted on May 11 when a band of 20 armed men apprehended a French medical missionary in Matadjene, the village where two Mennonite Central Committee volunteers are supervising a dam project. The volunteers, engineer Linden Good and Steve Steiner, were at the dam project when the group of men took Evangelical United Mission worker Paul Horala, saying they needed him and would return him in two or three days.



Administration from Eastern Mennonite College, Goshen, and Hesston met at Goshen College on June 10 with John Eby, secretary for relief and service of Mennonite Board of Missions, and discussed how the three colleges could work more closely with the Mission Board in preparing students and providing college credit for volunteer service assignments. Meeting on the one-day session were from bottom left, clockwise: Gerry Lichti, dean, Hesston; Daniel Yutzy, vice-president for academic affairs, EMC; John Lapp, dean, Goshen; John Nyce, registrar, Goshen; Orville Yoder, associate dean, Goshen; John Eby and Keith Swartz (bottom right), associate director of student ser-

vices, Hesston.

Correction: The additional messages on "What I Would Say to the General Assembly" are scheduled to appear in *Gospel Herald* on July 22, not this issue, as stated on p. 481 of the July 1 issue.

The Memoirs of Allen H. Erb, (who died April 3, 1975), entitled *Privilege to Serve, Memoris of God's Grace,* have been published by Mennonite Board of Missions. Set in typewriter face, *Privilege to Serve* is a 236-page paperback with eight pages of photos. Available for $3.75 and 25¢ postage and handling from Health and Welfare Division, Box 370, Elkhart, IN 46514 (write check or money order to Mennonite Board of Missions).

The Stanley Kamp family, serving with United Mission to Nepal in Chorahi, Dang, wrote in mid-June that they had many interruptions from the routine the past month: Timmy began first with measles. Stan spent a day in bed with a badly infected throat. Then Marilyn came down with hepatitis, and Sarah also got measles. "During those first days in bed," Marilyn said, "I didn't appreciate interruptions. But I came to realize that God gave them for a reason: to turn my thoughts from self to Him and others. God is healing us and preparing us for Jyoti's and Todd's three-week school holiday in July which all of us look forward to with great anticipation." Jyoti and Todd are in school in Katmandu.

The following missionaries and service workers are on furlough. **Ed and Jean Rissler,** Somalia, arrived in the States on June 28 for a three-month leave. Their address is R. 1, Box 61A, Kinzers, PA 17535. **Marian Buckwalter,** Nairobi, Kenya, arrived in the States on June 30 for a two-month leave. Her address is Intercourse, PA 17534. **Anna Margaret Groff,** Nazareth, Ethiopia, arrived in the States on June 26 for a three-month leave. Her address is 21 Clearview Drive, Strasburg, PA 17579. **Bertha Beachy,** Mogadishu, Somalia, arrived in the States on July 6 for a five-month leave. Her address is R. 2, Box 139, Kalona, IA 52247. **The Carl Beck family** returned from Japan in early June for a three-month furlough. Their address is 304 Brussels St., Archbold, OH 43502. **Lydia Burkhart** is returning from Ghana on a cargo ship. She was expected to reach Philadelphia about July 10.

New members by baptism: five at Sandy Hill, Coatesville, Pa.; one at Faith, Oxford, N.J.; eleven by baptism and one by confession of faith at Pike, Elida, Ohio; one at Bean Blossom, Morgantown, Ind.; five at Mountain View, Lyndhurst, Va.; three at Salem, Elida, Ohio; five at Park View, Harrisonburg, Va.; seven at Cedar Grove, Greencastle, Pa.

Change of address: Herman F. Myers from East Earl, Pa., to 421 W. Center St., Box 455, Smithville, OH 44677.

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A HEART STRANGELY WARMED

by Louise A. Vernon

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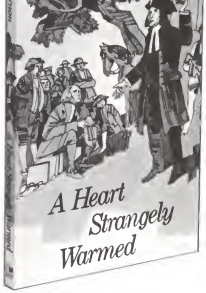

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HERALD PRESS

readers say

Submissions to Readers Say column should comment on printed articles.

As a reader, and not pretending to be much of a writer, I feel to express an appreciation for some of the recent articles of the *Gospel Herald* such as June 17, "Salvation for the Rich Christians," something we need to pay attention to. Also those by Robert Baker as well as the ones by Menno B. Hurd. I wish he'd sign his name, "Let the redeemed of the Lord say so!"

But (don't like to use this word) as a Mennonite people we've been known as a people holding to "conservative interpretations." Some of the articles are so far out (in left field?) as to be at least offensive. Let's suppose something printed in *Gospel Herald* might cause *one of these little ones to fall.* Was it not in this context that Christ spoke about the "millstone"? Whatever the reason or explanation, the picture on page 449 (June 17) to me looks very much out of place in *Gospel Herald.* It borders on sacrilege. — J. F. Miller, Sarasota, Fla.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beyeler, Darrell and Orpha (Weaver), Waynesboro, Va., first child, Eric Landon, June 6, 1975.

Birky, Jerry and Joy (Ummel), Tegucigalpa, Honduras, fourth child, third daughter, Carla Marisa, May 13, 1975.

Bontreger, Kenneth and Jan (Miller), Lagrange, Ind., first child, Hope Leann, June 8, 1975.

Brenneman, Lawrence and Judith (Livengood), Keyser, W.Va., second daughter, Laura Lynn, June 6, 1975.

Early, Roy and Phyllis (Garber), Dayton, Va., first child, Victoria Annette, June 14, 1975.

Fryberger, Robert and Karen (Stover), Phoenix, Ariz., first child, Matthew Jon, Apr. 29, 1975.

Kennedy, James and Elizabeth (Miller), Molalla, Ore., third child, first daughter, Priscilla Ruth, May 10, 1975.

King, Rodney and Denise (Touchstone), Kouts, Ind., first child, Lisa Dawn, Apr. 14, 1975.

Layman, Ronald and Esther (Moyer), La Jara, Colo., second child, first daughter, Carleen Joy, May 23, 1975.

Leatherman, William C. and Mary (Landis), Doylestown, Pa., third child, second son, Douglas William, born on May 19, 1975; received for adoption on June 9, 1975.

Lehman, David and Arlene (Geiser), Orrville, Ohio, second son, Bryce Kendrick, June 8, 1975.

Lehman, Lorne and Sherry (Martin), Edmonton, Alta., first child, Sheldon, May 30, 1975.

Martin, Glenn and Donna Mae (Gee), Penticton, B.C., first child, Steven Andrew; born on May 17, 1975, received for adoption on June 5, 1975.

Miller, Lee and Marty (Yoder), Goshen, Ind., second child, Trisha, Apr. 8, 1975.

Miller, Leroy and Joy (Kropf), Woodburn, Ore., fourth child, third son, Lamont Benjamin, June 14, 1975.

Nisly, Sanford and Emily (Bowman), London, Ont., first child, Eric Bradford, June 16, 1975.

Nitzsche, Floyd and Susan (Roth), Milford, Neb., first child, Kendall Lee, June 6, 1975.

Oswald, Marvin and Eunice (Roth), Scribner, Neb., sixth child, fifth son, Curtis Ray, Apr. 5, 1975.

Reed, Burton and Charlotte (Smith), Lebanon, Ore., first child, Katrina Rae, Jan. 17, 1975.

Reeder, Kenneth and Becky (Garber), Woodburn, Ore., first child, Jamey Dean, June 3, 1975.

Roth, David and Susan (Eicher), Milford, Neb., first child, Kelly Marie, May 19, 1975.

Shelly, Richard and Pearl (Leatherman), Sellersville, Pa., first child, Ryan Matthew, June 15, 1975.

Smith, Scott and Brenda (Gardner), New Paris, Ind., a son, Garden Rayn, Apr. 4, 1975.

Snader, Dale W. and Darlene (Hertzler), White River Junction, Vt., second child, first daughter, Deborah Lynn, May 5, 1975.

Stutzman, Ron and Amy (Riley), Beaver Crossing, Neb., second daughter, Tonya Sue, Apr. 6, 1975.

Symns, Tom and Norma (Sieber), Moundridge, Kan., first child, Kristin Leanne, Jan. 15, 1975.

Trout, Carl and Cheryl (Berzonski), Jerome, Pa., first child, Shawn Carl, June 15, 1975.

Weaver, David and Dawn (Herr), Lancaster, Pa., second child, first son, Eric Lee, June 11, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Blough —Korb. — Mark E. Blough and Kathy Korb, both of Norristown, Pa., by Winston Martin, June 14, 1975.

Cejda — Wiederstein. — Brent Cejda, Scott City, Kan., Baptist Church, and Debra Wiederstein, Scott City., Kan., Gospel Fellowship cong., by Gary Nussbaum, May 31, 1975.

French — Reil. — Richard French and Nona Reill, both Colorado Springs, Colo., by Paul A. Wittrig, May 17, 1975.

Gochnauer — Burkholder. — James E. Gochnauer, Lancaster, Pa., Rohrerstown cong., and Ruth Ann Burkholder, Baltimore, Md., Pulaski Street cong., by Paul H. Gochnauer, May 25, 1975.

Hartman — Kursch. — James L. Hartman, Elkhart, Ind., Olive cong., and Margaret Kursch, Hobart, Ind., by Richard Hostetler, May 31, 1975.

Hershberger — Neuschwander. — Greg Hershberger, Louisville, Ohio, Beech cong., and Lois Neuschwander, Albany, Ore., Fairview cong., by Roy E. Hostetler, June 6, 1975.

Kingery — Mast. — Ronald Kingery, Arthur, Ill., Baptist Church, and Deborah Mast, Arthur, Ill., Arthur cong., by Paul C. Sieber, June 13, 1975.

Kuhns — Nolt. — Marlin D. Kuhns, Chambersburg, Pa., Chambersburg cong., and Carolyn Ann Nolt, Chambersburg, Pa., Pond Bank cong., by Mahlon D. Eshleman, June 21, 1975.

Martin — Rice. — Luke Martin, Fleetwood, Pa., and Mary Rice, Kempton, Pa., both of the Schubert cong., by James R. Hess, June 14, 1975.

Miller — Holsopple. — Mark Miller, Boswell, Pa., and Martha Holsopple, Archbold, Ohio, by Winston, Martin, Apr. 26, 1975.

Miller — Yoder. — Delwyn Deon Miller, Kalona, Iowa, Sunnyside cong., and Patricia Ann Yoder, Parnell, Iowa, West Union cong., by Morris Swartzendruber and Emery Hochstetler, May 31, 1975.

Reschly — Cavin. — Terry Reschly, Washington, Iowa, Sugar Creek cong., and Shirley Cavin, Ollie, Iowa, by Orie L. Roth, Jan. 30, 1975.

Rohrer — Landis. — Glenn W. Rohrer, Millersville, Pa., Millersville cong., and Joyce H. Landis, Lancaster, Pa., East Petersburg cong., by H. Raymond Charles, June 21, 1975.

Rohrer — Shaub. — Ronald E. Rohrer and Judy A. Shaub, both of Strumptown cong., Lititz, Pa., by Paul G. Landis, June 14, 1975.

Sauers — Hershey. — Richard A. Sauers, Ronks, Pa., and Jeanette E. Hershey, Drumore, Pa., both of Rawlinsville cong., by David N. Thomas, June 21, 1975.

Schwartz — Delagrange. — Howard L. Schwartz, Burr Oak, Mich., Calvary Chapel, and Louetta K. Delagrange, New Haven, Ind., Cuba Cons. cong., by Tom Miller and John Yoder, June 14, 1975.

Smith — Rembold. — Gregory J. Smith, Mt. Pleasant, Pa., Catholic Church, and Susan B. Rembold, Springs, Pa., Springs cong., by John H. Kraybill, June 21, 1975.

Storm — Yoder. — Richard L. Storm, Shelbyville, Ill., and Sarah Ann Yoder, Arthur, Ill., Arthur cong., by Carl Newswanger, June 7, 1975.

Ulrich — Miller. — Douglas Ulrich, Metamora cong., Roanoke, Ill., and Jenell Miller, Friendship cong., Bedford Heights, Ohio, by Leo J. Miller and James Detweiler, May 24, 1975.

Wagler — King. — Dave Wagler, Morgantown, Ind., and Eulala King, Nashville, Ind., Bean Blossom cong., by Randy Nafziger, May 3, 1975.

Yoder — Steider. — Jack Yoder, Elkhart, Ind., Olive cong., and Ruth Steider, Strang, Neb., Salem cong., by Jason Martin, May 4, 1975.

Yoder — Widmer. — Franklin L. Yoder, Kalona, Iowa, East Union cong., and Jane Widmer, Wayland, Iowa, Sugar Creek cong., by Orie L. Roth, June 15, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Heller, Elizabeth S., daughter of Jacob and Anna (Shenk) Harnish, was born at New Danville, Pa., Feb. 7, 1885; died at Landis Homes Retirement Community, Lititz, Pa., May 7, 1975; aged 90 y. She was married to Enos L. Heller, who survives. Also surviving are one foster daughter (Mary E. — Mrs. Aaron H. Weaver, Quarryville, Pa.), 5 grandchildren, and one sister (Mrs. Olive Anna Sheaffer). She was a member of the Landis Valley Mennonite Church. Funeral services were held at the Landis Homes Chapel on May 10, in charge of Ira D. Landis and Mervin L. Landis; interment in Mellinger Mennonite Cemetery.

Horst, Lovina, daughter of Seth and Mary (Martin) Bauman, was born at Waterloo Co., Oct. 2, 1883; died at Heritage House, St. Jacobs, Ont., June 15, 1975; aged 91 y. On May 24, 1910, she was married to Menno B. Horst, who survives. Also surviving are 6 daughters (Lena — Mrs. David Frey, Mary — Mrs. Lorne Shantz, Barbara — Mrs. Noah Horst, Martha — Mrs. Roy Koch, Emma — Mrs. Raymond Brubacher, and Verna — Mrs. Roy Waters), 4 sons (David, Elam, Amon, and Melvin), one sister (Lydia — Mrs. Simon Martin), and one brother (Menno). She was a member of St. Jacobs Mennonite Church, where funeral services were held on June 18, in charge of Glenn Brubacher and Roy Koch; Interment in St. Jacobs Mennonite Cemetery.

Huber, Mabel H., daughter of Mr. and Mrs. Henry S. Huber, was born in Lancaster Co., Pa., Jan. 17, 1917; died of a heart attack at the Lancaster General Hospital, Lancaster, Pa., Apr. 29, 1975; aged 58 y. She is survived by her father and one brother (Amos H. Martin). She was a member of the Landis Valley Mennonite Church. Funeral services were held at the Furman Funeral Home, Leola, Pa., May 1, in charge of Ira D. Landis and Mervin L. Landis; interment in Weaverland Cemetery.

Lee, Ervin Eugene, son of James and Sarah Lee, was born at Arthur, Ill., Oct. 4, 1944; died at Decatur, Ill., May 16, 1975; aged 30 y. Surviving are his mother; one brother (Lester), and 5 sisters (Edna — Mrs. Simon Otto; Alta — Mrs. John Yoder, Anna — Mrs. Velvon Miller, Esther — Mrs. Willard Schlabach, and Bertha — Mrs. Gallai Yoder). He was a member of the Arthur Mennonite Church, where funeral services were held on May 19, in charge of Paul C. Sieber and Joe Diener; interment in the Otto Cemetery.

Pelton, Howard L., was born in Cleveland, Ohio, Oct. 24, 1920; died of a heart attack on May 31, 1975; aged 54 y. He is survived by his wife (Margaret), 2 daughters (Marilyn Pursley and Carol Starcher), and 2 sons (Bill Ball and Howard, Jr.). He was a member of the Friendship Mennonite Church, Bedford Heights, Ohio, where funeral services were held in charge of Leo J. Miller; interment in Hillcrest Memorial Cemetery.

See, Robert D., Sr., son of Silas and Mary (Riffey) See, was born in Mathias, W.Va., May 20, 1896; died of a stroke at Rockingham Memorial Hospital, Harrisonburg, Va., June 17, 1975; aged 79 y. He was married to Dena Combs, who preceded him in death on May 9, 1961. He was later married to Mary Jenkins, who survives. Also surviving are 2 daughters (Thelma Wise and Gladys Miller), one son (Robert, Jr.), and 3 sisters (Essie Miller, Lizzie Sherman, and Hannah Wilkins). One son (Leonard) and one daughter (Beatrice Wilkins) preceded him in death. He was a member of the Mathias Mennonite Church. Funeral services were held at the Mathias Church of the Brethren on June 19, in charge of Linden M. Wenger and Wendell Mathias; interment in Cedar Hill Cemetery, Mathias, W.Va.

Corrections: In the obituary notice of **Glenn A. Martin** (June 17 issue) the name of one surviving son (Sanford K.) was omitted. His parents also survive.

In the obituary of **Jacob M. Gingerich** (June 10 issue) the correct date of birth is Dec. 3, 1898, which makes his age 76 instead of 86. Also his second marriage was omitted. In Apr. 1966, he was married to Elizabeth McClennan Lauver, who survives.

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calendar

Fellowship Retreat for Homemakers, Mennonite Broadcasts, Harrisonburg, Va., July 17-19.
South Central Conference, Pryor, Okla., July 18-20.
Allegheny Mennonite Conference, Pinto, Md., July 24-26.
Virginia Conference Assembly, July 24-26.
Indiana-Michigan Mennonite Conference session at public high school in Washington, Ind., July 24-27.
Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10.
Cross-Cultural Youth Convention, Missouri Valley College, Marshall, Mo., Aug. 10-15.
Iowa-Nebraska Conference, Manson, Iowa, Aug. 19-21.
Allegheny Conference Rally, Roaring Spring, Pa., Sept. 27, 28.
Allegheny Conference TIP Seminar, Allensville, Pa., Oct. 18.

Asks Safeguards Against TV "Stunting" of Children

Unless certain safeguards are present, television viewing will "stunt" the development of children's innate abilities, warned John Mahoney, assistant managing editor of the *U.S. Catholic*.

Stating that violence is only one reason why TV may be bad for children, Mr. Mahoney noted that the power of TV commercials over children's minds, the all-pervading assumption of TV programs that the "good life" must be sought, and the interference with normal "developmental tasks" of children are additional problems.

If parents wish to allow their children to watch television, Mr. Mahoney suggests that they follow five safeguards:

— First, make sure the child's eyes are mature enough for watching TV, and that the duration and conditions of viewing are safe for their eyes.

— Second, see that there is nothing in the programming to deceive them, arouse unhealthy fears or cravings, or teach them unsound attitudes.

— Third, ensure that their viewing is done in the company of a parent or parents, so they can discuss any questions or problems the programming may provoke.

— Fourth, see to it that TV-watching does not take them away from their essential tasks of growing up — such as working, thinking, playing, and talking with their parents, with relatives and friends.

— And fifth, do not let them become "addicted" to TV as a substitute for any of the activity they themselves should be planning and carrying out on their own.

German-Speaking Congregations Withdraw from Lutheran Church

Six German-speaking congregations with 20,000 of the 26,000 members of Chile's Evangelical Lutheran Church have withdrawn from the denomination in protest against their bishop's refusal to support the military government.

Bishop Helmut Frenz and a majority of the 18 clergymen in the church have been under continual fire for 18 months because they will not give open backing to General Augosto Pinochet's regime and because they support an ecumenical Committee of Cooperation for Peace in Chile.

The 42-year-old bishop, elected to a six-year term by a majority of one vote in 1970, said that virtually all the separatists are upper-middle class first- and second-generation German immigrants who are ultraconservative in politics. "It hurts me to say it," the German-born prelate stated, "but many of the dissidents are Lutherans because they are Germans, not because they are Christians."

Rise of Alcoholism in Scotland Tied to Affluence

Increasing affluence is blamed for growing alcoholism in Scotland in a report just issued by the Moral Welfare Committee of the Church of Scotland (Presbyterian). The report, prepared for the upcoming Church's General Assembly, examines in detail several contemporary moral and social problems. It relates the increase in alcohol consumption to an upsurge in the number of alcoholics.

And it maintains that this creates "an unhappy dilemma which a prosperous society seems unable to face and unable to resolve." In commenting on alcohol and drugs, the committee agrees with doctors' opinion that the medical consequences of alcohol abuse far outweigh the disruption and distress caused by other drugs. And it views with dismay the persistent growth in the number of off-sale licenses (liquor stores as distinct from bars and taverns) and the evident increase in underage drinking.

Rockefeller Foundation Aide Proposes Look at China System in Raising Food

A Rockefeller Foundation agronomist proposed that Americans take a serious look at the Chinese agricultural system as a model for feeding the world. Sterling Wortman, a vice-president of the Foundation, headed a group of 12 U.S. agronomists who took a 3,000-mile trip through China last year. The group found the quality of Chinese farming "generally good" and adequate to meet the food needs of 800 million persons.

On the other hand, Peter Berger, a sociologist, discusses China as a model in his new book, *Pyramids of Sacrifice*, and he doubts the achievement of a "promised land" there. He wrote:

"It is thought-provoking that, in the period 1952-1967, the agricultural growth rate of China has been precisely the same as that of India, at 2.5 percent. Need one recall that, during these years, there was no terror in India, no collectivization, and no 'mobilization of the masses' in government-run campaigns? In 1973, at any rate, both China and India had to turn to foreign imports in order to feed their populations."

Black Self-Discipline for Ultimate Freedom

The Rev. Jesse Jackson has called on blacks to work for greater discipline by abstaining from alcohol, narcotics, nicotine, "and other vices which have sapped our individual strength." Self-discipline by blacks is essential to their ultimate freedom, said Mr. Jackson, head of Operation PUSH (People United to Save Humanity) and onetime aide of Martin Luther King, Jr.

Mr. Jackson's stand on abstinence is part of his new Program for Spiritual Regeneration and Economic Generation. He said that while it has been easy to "focus blame" on whites in the early days of the civil rights movement, blacks must now "be honest with ourselves and take the blame for our own shortcomings."

We pay for dope, then beg for shoes," he said. "More blacks die from alcoholism than sickle cell anemia."

Handguns: Most Okay Registration

A Gallup Poll reveals that 67 percent of U.S. adults favor registration of all firearms; but 55 percent are opposed to banning the possession of handguns by private citizens. The poll also showed that 44 percent of U.S. households have at least one gun. Gun ownership was highest in smaller communities and in the South, where it reached 58 percent.

Registration of firearms was supported by 50 percent or more of all major segments of the population. Strongest support came from large cities (71-81 percent), non-gunowners (76 percent), the East (74 percent), persons of college background (73 percent), and women (72 percent). Among segments least supportive of gun registration were residents in communities of less than 2,000 people (50 percent) and gunowners (55 percent).

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The Gift to Be Simple

"Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" (Mt. 6:31).

"We lack effective nonlegalistic processes" (Work Group on Economic Issues).

Careful language is used by the Work Group on Economic Issues to describe the dilemma before the Mennonite Church in North America: What to do with money. Hard work, thrift, and inheritance, they say, have made some of us comfortable and others well-to-do.

Now that many have arrived, voices are being raised to ask whether it is right to have this much wealth and comfort, given the poverty in the world and even in our own North America. This seems a little unsporting, as if we had just won a race and received the prize, only to have someone declare it an unfair race and insist that the prize be given away.

The problem is not new to this generation, though the common knowledge of the world's ills and the increasing separation between the rich and the poor increase its intensity. Sensitive persons back to Jesus and beyond have commented on the issue and how to deal with it. One basic method of obedience has been seen as the simplifying of life. Be done with anxious striving. Cease to worry about investments, insurance, keeping up with the Joneses.

An old Shaker hymn describes simplicity as a gift. " 'Tis a gift to be simple/'Tis a gift to be free" are its opening lines. Who is willing to accept the gift of simplicity and the freedom that comes with it?

Mennonites have a tradition of the "simple" life. Today the phrase is used quite a bit and no doubt many practice it. But the world presses in with its emphasis on "gracious" living, "convenience" foods, "comfortable" housing, up-to-date everything. Never mind that we now know that much of this involves an irresponsible use of resources. The marketing system demands that people continue to buy air-conditioning, automobiles, and every sort of gimmick the mind of man can imagine. Never mind that many in the world are starving. If you can afford it, buy it! Who can stand alone in the face of such pressures?

One response to the gift of simplicity has been the intentional community: persons committed to Christ who share their hopes and fears — their whole lives — on an intensive level and discern together what they believe the will of God is for them. A recent conference sponsored by the Mennonite Community Association heard testimony from leaders of three such communities. (See news story, "Church News.")

The conference was held at Plow Creek Fellowship, a communal farm near Tiskilwa, Ill., on which live 25 adults and 30 children. Plow Creek appeared to be a model of the simplicity to be sought in a radical commitment to Christ. It is not the best farm in the area. In fact, it is marginal with less than half its 190 acres tillable. The architecture of the buildings is not fussy. Some shortcuts in construction are in evidence.

Life appears structured, but relaxed. The emphasis is on the use of each member according to his ability. Some have gifts in building, another in farming, another in automotive maintenance. Each contributes to the common good. Some work on the farm, some in a bakery, still others in off-farm activity. Children are no burden, for persons are assigned to care for them.

If Plow Creek suggests that communities are a back-to-the-farm movement, there are others which are not so. The common emphasis characterizing the three communities represented at the conference appeared to be a radical commitment to find and follow the will of Christ. Related to this were a certain nonchalance regarding financial security and a concern for ministry. For example, one community with 110 members supports seven of its elders in full-time ministry!

Purity of heart, said Kierkegaard, is to will one thing. When one's will is to know and do the will of Christ, life is simplified, for all decisions are overshadowed by this. Some have found this process aided by throwing it all together. Others will say their calling is not to this method.

If not, they do well to heed the example of these who have found joy in the discipleship of radical commitment and simplified lifestyle — all together. These intentional communities show clear commitment to follow Christ and hard-nosed recognition of the weakness of the flesh. They serve as models to all who seek purity of heart and the peace of God as given through Jesus and experienced in the fellowship of those who follow Him.

— Daniel Hertzler

Gospel Herald

July 22, 1975

Left to right: Brother Hiroshi Harada, former lay leader of the Shibecha congregation, now serving in Sapporo; Brother Ueda; Pastor Kondo of the Shibecha congregation; Pastor Kaneko of the Nakashibetsu congregation and former radio evangelist, Station HCJB, Quito, Ecuador.

To the Upper Field

by Charles Shenk

On March 14, 1975, Brother Genmatsu Ueda of Shibecha passed on to the reward he had long anticipated. He was 89.

I was introduced to Ueda San in 1959, on a visit to Shibecha before moving there to begin our work. To my impetuous inquiry, "I understand you are a Christian," he replied with obvious pause, "Yes." Since moving to the town 30 years earlier, he had been away from fellowship in the church.

Later we were to hear repeatedly that my sudden and direct inquiry was a jolt that precipitated a new turn in his life of faith. He realized with chagrin that, after all these years here, hardly anyone knew he was a Christian.

At any rate, from the time we moved to Shibecha that fall, Ueda San was centrally and staunchly a part of the life of the new church. He, with three other believers, became the nucleus of the group. His testimony of renewal was moving. He was as faithful and constant as the seasons in his service and again was central in the establishment of a kindergarten for the community children.

In recent years, especially since passing 85, he began to feel he had completed his work and was rather worthless here. Fearing that his testimony in life had been meager,

Coming Home

From the world with its fears and toils and tears
at evening-time I come
to this quiet place where I seek Your face.
I come as a child comes home.

With eager feet, from the busy street
where a pilgrim-stranger I roam,
from the pressures of life, its labor and strife,
I come as a child comes home.

Into the holy hush of Your peace,
into Your rest I come
to communion and prayer, and Your Presence there,
I come as a child comes home.

When the turmoil and tempest are over for me
and I hear Your voice say, "Come,"
I will answer then with a glad "Amen!"
and come as a child comes home. — Lorie Gooding

he now wished more than anything else that his funeral might be a ringing witness to the town. Once at the funeral of a Buddhist friend, the local board of education chairman said, "I've been to all kinds of Buddhist funerals in my time, but never to a Christian one." To this, Ueda San's quick and spirited reply was: "You *must* come to mine!"

Shortly before he died, four of Ueda San's children (all in their forties and fifties) stood around his hospital bed. The youngest daughter, a Christian, was not there, but of those present, only the eldest son is a believer, and he is currently separated from the church. After some Scripture reading and prayer, Ueda San, who had been in and out of consciousness, roused himself and looked around at his family standing over him. Then with all the strength he could summon, his voice husky and tongue thick, he pleaded with his children: "Believe in God! Come to Jesus! Come *back* to Jesus!" The air was charged. Every eye was drenched. They — we all — had gotten the message.

Not only the family and the church, but the *town* came to the funeral. And here we learned things about him that he had never told us. The former mayor of Shibecha, now a historian, who had known and deeply respected Ueda San for many years, shared for twenty minutes from the life of this rural servant. Ueda San was a trained agriculturist, a member of the second graduating class of the Sapporo Agricultural College, which is now Hokkaido University, the most prestigious institution in Hokkaido.

In spite of opportunities for higher social and economic position, he offered himself to the service of the pioneer farmers here in the northeast extremity of Japan, who were struggling to make a living in the face of inexperience and adverse climate. For years he *walked* from village to village and farm to farm with a warm heart and knowledgeable counsel on soil-building, grasses, and livestock. Once when someone asked, "Who is that man over there?" the answer came, "Why that's Ueda San. He's like God to the farmers around here." Last fall, the historian requested and received from Ueda San a resource gold mine — 45 volumes of his diaries, kept faithfully ever since coming to Shibecha!

But our brother's original coming to faith and his last witness are hardly less remarkable than his life of rural service. At Sapporo Agricultural College, he came under the direct teaching of Kanzo Uchimura, the founder of the nonchurch indigenous Christian movement in Japan. It was Uchimura's Bible teaching that led Brother Ueda to faith, and it was in this movement that he was baptized over 70 years ago.

During the two days of funeral activities, Pastor Kondo of the Shibecha congregation gave two powerful gospel messages concentrating on the hope of resurrection. Traditionally, a picture of the deceased, draped with wide black ribbon, is placed in the center of an altar up front as the focus for worship of the now deified spirit. But this time, there was a difference. A big difference! A cross made of flowers occupied the central spot. To the left, sure enough, was a picture of our brother, but garnished with flowers instead of a black ribbon. To the right was the pine board coffin and a large wooden cross for the grave marker. On the horizontal bar was inscribed "Anticipating the Resurrection" and vertically "Servant of the Lord, Genmatsu Ueda." He had chosen these words and the hymns himself.

The characters for the name "Ueda" mean literally "upper field." And as I recall his wit and talent for play on words, I can almost hear him saying — "Here I am! Ueda! In the upper field! And what a glorious sequel to 89 years in the lower ones!"

Charles Shenk is a missionary to Japan serving with the Mennonite Board of Missions.

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Daniel Hertzler, Editor **David E. Hostetler,** News Editor
Volume 68 Number 28

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What I Would Say to General Assembly

(If I Were Asked to Speak)

We Need More Open Forums

Speaking is an awesome responsibility. Listening is usually more comfortable and secure while others speak and take the risk of being misunderstood. We need a corrective balance, both listening and speaking, as the Spirit leads. In this brief article I have the sobering privilege of writing (speaking) a few words which I do humbly and prayerfully.

The beauty of our peoplehood is that the voices of all members may be heard. Beginning with Assembly 73, if any sisters or brothers have wished to express themselves on any issue and did not during the biennium, it was not because they did not have ample opportunity. Naturally, they would have had to be present at congregational meetings, at mini-assemblies, or at conference assemblies when opportunities were given for open discussion.

Representatives from all the Boards have met in conference areas for mini-assemblies, for consultation with conference leaders, and in full number as Boards in session when local conference observers were invited to attend. The General Board and the program boards also sent their representatives to meet with people and to listen. The Education Thrust weekends and of course the semi-annual conference assemblies provided opportunities for delegates to speak for congregations.

One problem is that congregations have not all grasped the significance of their important role via their delegates in decision-making. Some congregations have too few business or discerning sessions for grappling with live issues which they are facing today.

Meetings to discuss the constitution or to decide on the role of the deacon or the elders or about the purchase of furniture for the Sunday school are important. But open forums are also necessary when panels of congregational or invited resource persons open and lead discussion on issues such as decision-making, divorce, amnesty, church architecture, family life, the role of women, biblical interpretation, and other issues. Debates on such issues in congregational meetings would be better attended on a Sunday night than frequently invited entertainment groups of solitary speakers.

We need to hear from each other — from our laity and church leaders across the church — in open forums within local congregations. No one or two men or women in any congregation or conference or denomination should do all the speaking. Within our peoplehood are many prophets and prophetesses whose mouths have been touched by fire as Isaiah experienced, to speak a word from the Lord.

This, then, also causes me to question why one solitary man like Bill Gothard is heard by so many within our peoplehood as *the* interpreter of God's Word. Here caution is necessary. Even Paul was subject to the council at Jerusalem.

Some of the same people who flock to hear Gothard are less enthusiastic about hearing God's interpreters of the Word at the Keystone Bible Institute or at District Conference or General Assembly. We need the counsel of our peoplehood where the Holy Spirit speaks through different voices to lead us aright. I value most highly the leadership of the people of God.

My prayers for all our congregations are that we might truly seek God's will together on these issues and then to share and also to hear through delegates to the General Assembly the Word from the Lord. The Word, the Spirit, and the church together are God's chosen guides to lead us in our "becoming" His people, the people of God. — Marie M. Moyer, editor of *Franconia Conference News*, Souderton, Pennsylvania.

Never Stop Believing

It is not exactly clear to me just what is to be accomplished by the General Assembly this August, but I was there two years ago, and on that basis, I am determined not to miss Assembly 75.

I remember a week of many people to meet and much to think about. I remember hot and sticky sessions in the chapel at Eastern Mennonite College wondering if the next session would be boring enough to allow me a chance to step outside to do something else.

I remember the mini-congregations which we were all a part of. I remember many emotions within myself in regard to the church. I wanted to believe that all those religious people together in Harrisonburg were serious about following Christ. I wanted to react to the friendliness of their faces and not to the size of their cars in the parking lot. This is the Mennonite Church today, I told myself, and I was excited enough about many of the ideas and attitudes I saw at Assembly 73 to want to throw my energies into what this church is all about.

There were hesitancies then. There still are. But one

thing I heard at Assembly 73 stood out and kept me from being bound by the hesitancies. It was a talk about discipleship by Don Jacobs. Jesus loved Peter, not because he was perfect, but because Jesus saw what Peter could become, Don told us. If we are really interested in making disciples of ourselves and of each other, we must open ourselves to change and growth. As Don put it, "We must never stop believing in our brother's and sister's potential to change." We must have eyes that can see past the superficial, to the child of God within each person waiting to be drawn out and acknowledged.

Of all that was said or done at Assembly 73, this one thought struck me most and has affected me ever since. Don's challenge to disciple one another and to see all people as potential disciples was a call to commitment for myself. It was a call to people in specific and to the church in general.

If I were to speak at Assembly this year, I would write to Don for an outline of his address to Assembly 73 two years ago. I would want to look again at what it means to never stop believing in a person's capacity to grow and be changed.

I sense that it is particularly easy for people involved in church agencies and institutions to stop believing in the power of change within people and within the church. In our institutions and in our congregations we so quickly succumb to the way things are that we forget about miracles. We lose our sense of expectancy and awe toward what it is that God has set out to accomplish through us. We forget that it is, after all, He who owns the kingdom and not our efforts which will establish it.

These thoughts which I wish to leave with the General Assembly are not new at all. I know that Assembly 75 will be packed with new issues, decisions, and people. I know that many important things will happen and much work will be done. I hope that when we leave Assembly we will not be blinded by the nitty-gritty of business agendas and administrative jargon. I hope that our eyes will be opened anew to the possibility and surprise of God working in us to bring change and new life beyond our expectations. — Mary Ann Halteman, editor, *Agape*, Mennonite Board of Missions.

What Would God Say?

What would I say to General Assembly? What would God say to General Assembly? He has been impressing on my mind recently the words from Exodus 14:15, "Why do you cry to Me? Tell the people . . . to go forward."

Today, would He say to us, " Why do you study Me? Why do you discuss this question and that one? . . . Form this committee and that council? . . . Prepare this paper and write this study document? Tell the people to go forward!"

Would He remind us of John 7:17 and say again, "If any man's will is to do his will, he shall know whether the teaching is from God"? Or, as Stanley Shenk said at Illinois Conference, "The willingness to do God's will leads to a knowledge of the truth about Jesus of Nazareth," and I will add, about the Spirit, since He is one of the issues at this Assembly. Another twentieth-century servant said it this way, "Read the Bible to see what it says. Go and do it. Then you will know what it means." In obedience there is understanding and moving forward.

"I trust that at General Assembly you will not only treat My Spirit as an 'issue' to be taken out of the preservative of Mennonite tradition, studied, held up for inspection, then put back into the preservative because 'we can't agree on how He should function in the life of the church today." Because, you see, He will be there in person, too as My agent to work in and through you. I know you are expecting Him to be there in person, also, but what if He manifests Himself in ways not usually thought of as 'Mennonite' doctrine?

"One of the tasks assigned to My Spirit in your world is to lead My followers into all truth. To do this He must be released, free to guide you, free to move and minister in His own way.

"Also, remember My guidelines for receiving truth in Mark 4:21-25. The measure in which you give out the light revealed to you is the measure in which I can continue to manifest Myself to you. Tell those who are longing for blessing to enter fully into what I have already shown. Tell them to obey Me completely in all that they know now. Tell them not to cry for new truths until they have shared with husband/wife, children, parents, co-workers, acquaintances the truths I have already shown them. Tell those who see the need for more evangelism, for revival, to begin sharing on a daily basis with their families and business associates and see what happens. Tell those who long to grow spiritually to give out those truths I have revealed to them and the measure they get back from Me will amaze and thrill them. Tell the people to go forward by sharing the light already received and more of My secrets will be revealed by My Spirit.

"But, above all, remember that the quality which will endure even over obedience and knowledge is love —love which accepts as equals those who may not see and understand My truth exactly as you see and understand it. Allow Me to lead and enlighten each one of My children as I can according to their response in obedience. I ask that you love one another as I have loved you — that you accept one another as I have accepted you — with all your differences.

"Why do you cry to Me . . . for wisdom, understanding, knowledge? Tell the people to move forward — into the fullness of life in Christ through the Spirit."

PS from Pauline Lehman: I suppose because of my human frailty and limitations in understanding I *do* appreciate the results of the study papers, documents, articles, and committee work. We do need these in some measure. The document on the role of women for example, helped me to look at the Scripture in its entirety on this subject, to appreciate the importance of following true principles

of biblical interpretation, and to join the brotherhood in ascertaining a 'thus saith the Lord' for me. Thank you, General Assembly, for your leadership and guidance in being a disciple today. — Pauline Lehman, Science Ridge Mennonite Church, Sterling, Illinois.

Face Things Together

I speak as a loyal critic of the church I love, and with a desire to be faithful to God's urgings within. We have many strengths but many needs.

Near historic Gettysburg, Pennsylvania, I saw a sign, "Sleep and eat on the battlefield." Too many of us are sleeping and eating on the battlefield of the past, benefiting from life-and-death battles won by our Anabaptist forebears. There are still battles to fight, mostly on the battlefield of our own hearts.

Governments with all their benefits still make demands that violate our higher allegiance to Christ. We will continue to be asked to lay our bodies and dollars on the altar of the god of war. We will still have painful decisions to make and positions to take on the question of our part in the killing business. More of us should face these things together.

In a world with many persons starving in body, mind, and spirit, we ought to be conscientious objectors to the expensive, showy ways of the "successful" — ways that reinforce a system of injustice to the poor. We must call on each other to live simply, give generously, and seek first the kingdom of God and His righteousness.

Unfortunately we have battles between brothers, and rival power instead of servant power is killing witness power. The old question of who is greatest is still asked.

We are little credit to our "foremothers." In early Anabaptist days when men and women were baptized it meant they were also ordained to preach, teach, and baptize others. (It was more important to get the gospel out than to fuss about which sex does it!) In Bible times women were wives, mothers, prophetesses, judges, managers, sheep tenders, employers, builders, buyers of real estate, salespersons, teachers, deaconesses, colaborers in the gospel. Jesus commended Mary, the meditative type who put the kingdom before dishes. Isn't it about time we stopped forcing all women into one mold?

Like grass in a cement crack, normal women and men have the powerful urge to grow and become in spite of hard circumstances. Let us respect this in ourselves and each other whether male or female, single or married.

The gospel of freedom and equality in Christ is misused at times. No woman is to teach men we are told, yet Priscilla taught more perfectly a man who was mighty in the Scriptures. Verses by Paul on silence for certain women are stressed, but not his words about women praying and giving a message in church. Wives are told to submit to husbands but not husbands to love wives enough to submit their wills, even their lives. Sarah's obedience to Abraham is noted but not that God once told him to do as she said.

We must consider customs in Bible times, reconcile different passages, not latch onto one to prove a pet theory. Jesus and Paul radically broke custom in their treatment of women. Some customs need breaking today and it will happen only with some mind-stretching and Spirit-filling.

Are we citizens of Christ's kingdom? Let the concept strike deep into our hearts and minds, into the very marrow of our bones so that God may accomplish deep changes within us, between us, and through us for the advancement of His kingdom in our time. — Ruth Brunk Stoltzfus, Harrisonburg, Virginia.

Strengthen the Family

One of the healthy trends in our Mennonite brotherhood has been to focus on the congregation as the functional unit. This guards against the extremes of individualism on the one hand and big church government on the other.

The time has come to look more carefully at the most fundamental group of all — the family. It is from the family that all other institutions are peopled and emerge. As goes the family, so ultimately will go the congregation, the MYF, the schools, the service and evangelism ministries — indeed the fabric of the whole social structure.

Our church has rightly invested much time, money, and thought in education and mission. This is good. May it continue. But our *good* efforts will run dry if the vitality and quality of family life deteriorate. From my vantage point of working in the congregation and the school, there is much that is positive to be said about the family. But all is not well. Children are quick to learn the values they see demonstrated at home. Laxity toward spiritual things, self-centeredness, insensitivity to human needs, mediocrity, affluence, superpatriotism, disregard for the environment, wasteful living — to name a few — have their roots in the family, either by example or default.

The family is so ordinary that we are prone to say, "Can anything good come out of it?" Paul wrote, "God chose what is low and despised in the world . . . to bring to nothing things that are" (1 Cor. 1:28). The Lord is using small-group fellowships to break through with renewal and power in our congregations. But the family is the greatest small group of all. It must receive more than passing notice. Renewal in the family will set up waves of blessing that will strengthen our church in her total mission. While any kind of reawakening in the family must ultimately happen at the "grass roots," a major thrust should come at the Mennonite General Assembly and be carried back to the local congregations.

Meanwhile, let each of us as family members examine ourselves, confess our failures, rearrange our schedules, and resolve to become what God intends us to be. — Charles B. Longenecker, Lancaster Mennonite High School, Lancaster, Pa.

The Mennonite

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Editor's Note: The material on these two pages is the fourth in a series of reports from the five program boards of the Mennonite Church. Earlier articles came from the Board of Congregational Ministries, Mennonite Mutual Aid, and Mennonite Board of Missions. The final report is scheduled to come from the Mennonite Board of Education.

Nelson Waybill is personnel manager and director of church and community services for Mennonite Publishing House.

We wish you could learn to know each of the 294 persons working in the publishing program. We think you would enjoy learning to know us, to share our interest and concerns, and to learn how working at MPH is an expression of our kingdom life. It would be equally interesting for us to become acquainted with you 75,000 **Gospel Herald** readers and to share in your kingdom walk. However, space limits us to these 28 who have major administrative or product responsibility. If you meet us, at Assembly 75, in our bookstores, in your meetinghouse, or on the street, please introduce yourself. We would like to know that you too are a fellow servant of Jesus Christ. -- Nelson Waybill

"The objective of the Mennonite Publishing House is to strengthen the faith, life, and witness of the Mennonite Church (MC) in its commitment as a servant of Jesus Christ by being its general communication facility, primarily through literature."

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Allegheny Conference to Hold 100th Annual Session

The Allegheny Mennonite Conference, originally organized as the Southwestern Pennsylvania Mennonite Conference, will hold its 100th annual session, July 24-26, at the Pinto Mennonite Church in Pinto, Md., near Cumberland. These sessions will initiate the centennial observance of the conference which will be celebrated in 1976 at the Blough Mennonite Church near Johnstown, Pa., where the conference was first organized. The AMC is comprised of 35 congregations in the southwestern area of Pennsylvania, the western area of Maryland, with one congregation in Greenwood, Del., and another in Hyattsville, near Washington, D.C.

Paul E. Bender, pastor of the Allensville Mennonite congregation near Belleville, Pa., serves as moderator and will preach the conference sermon on Thursday evening on the subject, "The Faithful Church." The theme for this year's conference is "The Faithful Church" with subjects relating to this theme. Several new ministers and one congregation will be added to the conference during this session.

Other topics on the program include "The Faithful Church and the Holy Spirit" by John M. Drescher, pastor at Scottdale, Pa.; "The Faithful Church and Biblical Interpretation" by Raymond Peachey, bishop at Belleville, Pa.; "The Faithful Church and Decision Making" by Carl Bartsch, State College, Pa.; and "The Faithful Church and Culture" led by a panel with Jan Gleysteen, chairman, assisted by David Hostetler and Ada Schrock. The Friday evening session will deal with "The Faithful Church and Her History," presenting a resume of the historical background of the conference by Walter Otto, former pastor of Springs Mennonite Church and with proposed ideas for a year of celebration covering the centennial of the conference.

Various committees and officers of the conference will be sharing their reports and projecting program proposals for the coming year.

Representatives from various churchwide agencies and institutions will be present to report on their activities and to share their concerns.

Weavers Conclude Navaho Ministry

After 21 years as self-supporting home missionaries among the Navaho Indians, Arlie and Stanley Weaver have begun a new mission assignment in Region II of the Mennonite Church.

In early June Stanley assumed responsibility for the new position of mission field worker for that region, which encompasses 11 Western U.S. states. His office is at the Sunnyslope Mennonite Church in Phoenix, Ariz.

His assignment includes assisting existing mission programs of the member groups of Region II, and giving special attention to location of scattered Mennonite families where no present Mennonite congregations exist, exploring church-planting opportunities in newly developing cities, and developing experimental ministries in evangelism.

The Weavers have given leadership to the work of Mennonite Board of Missions on the Navaho Reservation in Arizona since 1954. They were instrumental in opening the Black Mountain Mission, where 40-50 attend near Chinle, and in 1964, the Blue Gap Mission, where 30 attend. Stanley served variously as pastor, teacher, radio director, and mission superintendent over the past eight years, transferring increased responsibility to Navaho leaders. Navaho pastors Naswood and Peter Burbank, in addition to congregational leadership, serve as speakers on *The Navaho Hour*, a 15-minute Monday to Friday gospel broadcast. The broadcasts will be recorded at a radio station in Window Rock.

With the rising levels of Navaho-consciousness, the Navaho congregations will take leadership in church development. The signs of strength in Navaho church leadership pose expectations of increasing growth, said Simon Gingerich, home missions secretary for Mennonite Board of Missions. "The move of Arlie and Stanley from the reservation gives occasion for appreciative reflection and anticipation of the next step in Navaho church development," he said.

Pastor Reflects on Work Projects

Midwest met West as Mennonites from Ohio and Indiana bent energies to paint and do construction work at Los Angeles and Westminster, Calif.

In late April, Edith and John C. King, Esther and Albert Richards, and William Raines from the First Mennonite Church in Fort Wayne spent six days painting the exterior of a Senior Citizens Court at West 73rd Street, Los Angeles, under the supervision of Calvary Mennonite Church. John serves First Mennonite as pastor and Albert as missions chairman. Leroy Bechler and Arthur R. Cash serve the Calvary congregation as pastor and assistant pastor.

Art and Nancy Cash, Los Angeles, Calif., entertain painting volunteers from First Mennonite Church, Fort Wayne, Ind. Art is assistant pastor at Calvary Mennonite congregation.

During an overlapping period, Sylvia and Levi Yoder and Mary and Clifford Nafziger from Archbold, Ohio, gave nine days to help frame the building of the newly established Faith Chapel at 10321 Bolsa Ave., Westminster, Calif. Merle Unruh is leading this emerging Orange County congregation. Arrangements for the work visits were handled through Mennonite Board of Missions, Elkhart, Ind.

The worth of their experience with Calvary congregation John described as the development of "a strong bond of friendship and fellowship," fostered through worship services, small groups, and home visits. The hosts described the visits as making "a very meaningful contribution in extending the ministry of the church."

The brothers and sisters from First Mennonite, in Bethel, found a "mission" congregation as big as their own, the congregation sponsoring a Christian day school of almost 200 pupils, having a pastor and associate pastor and secretary, and footing the major part of the $150,000 building purchase price. "I was deeply impressed," John said, adding, "I feel we will always remember Calvary. . . ."

Bienenberg Hosts International Seminar

A special international seminar for Mennonite Church leaders was held at the Bienenberg Bible School at Liestal, Switzerland, May 26 to June 6.

John Howard Yoder, currently on leave from the Associated Mennonite Biblical Seminaries in Indiana to teach at the University of Strasbourg, France, and David Ewert, professor at Eastern Mennonite College, served as resource persons.

The 65 participants were ministers, missionaries, teachers, and church workers from Switzerland, Austria, Germany, France, the Netherlands, and the U.S. Among the 31 registered from Germany, 12 had recently returned to settle in Germany from either the Soviet Union or South America.

These returned Mennonites integrated well, reports Helmut Doerksen, Mennonite Central Committee teacher at the Bienenberg. "They contributed to the whole by sharing some of their experiences and they in return received from the larger Mennonite brotherhood a widening of their horizons," he said.

Some of the seven resettlers from the Soviet Union who participated in the seminar were invited to local Mennonite churches around Liestal to give reports on their lives in the Soviet Union and their experiences traveling to and settling in Germany.

Spanish Bishop Ordained

José Gonzales was ordained as bishop of the Spanish-speaking churches in the Lancaster Mennonite Conference on June 29 at New Holland, Pa.

Gonzales, who formerly served as executive secretary of the Spanish Council, was a minister at the Reading (Pa.) Spanish Church. At the same service Rafael Ramos was ordained minister of the New Holland Spanish Mennonite Church. He replaces George Miller.

The ordinations came at the end of the 5th General Assembly of the Spanish Council in session at the New Holland church, June 27-29. Bishop Paul Landis ordained both persons. Landis had served as bishop for the Spanish churches since 1973. Rosemburgh Rojas from Colombia, South America, was guest speaker at the assembly.

Missions Institute at EMC

Some 60 persons assembled at Eastern Mennonite College for a "World Missions Institute," June 13-21, affirmed the validity of Mennonite mission work today and discussed priorities for the future in light of the changing world scene. EMC President Myron S. Augsburger said that a primary mandate for missions can be found within the theology of Jesus. "Jesus came to reconcile persons to God," he said. "If I can be reconciled, then I can also help my neighbor find this reality," he added.

Richard C. Detweiler of Souderton, Pa., told the church officials, missionaries, pastors, and laypersons attending the institute that "God may have already moved beyond us and we need to catch up in order to move in the direction that He is working."

Detweiler cited evidences of spiritual renewal arising out of small group activities within congregations and called for an openness to "fresh workings of the Spirit" that can stimulate faithful discipleship.

The group heard repeatedly that of the 3.8 billion people on earth some 2.4 billion will never hear the gospel — unless someone takes it to them — because they have no Christian neighbors. At the same time, it was noted, missions have flourished to the point that "the sun never sets on the church of Jesus Christ."

Tom Houston of London, England, communications director of the British and Foreign Bible Society, led morning and evening Bible studies, and participants met each afternoon in small groups to discuss issues raised by the morning speakers.

A major problem in mission work today, the groups concurred, is the new identity of many emerging nations which makes it more difficult for North American missionaries to relate across cultural lines and to build a level of trust. "Relating to national churches and at the same time respecting the dignity of mission-established congregations will be a pressing issue for some time to come," veteran missionary Donald Jacobs commented.

Mrs. Betty Gwinn, the wife of Pastor Macon Gwinn, leads the congregation in a hymn during the dedication service.

Atlanta Congregation Dedicates New Facilities

Dedication services for new buildings for the Berea Mennonite Church, Atlanta, Ga., were held on June 22. The 60-member biracial congregation purchased a 200-seat auditorium and a 12-room education building on six acres of land at 1088 Bouldercrest Road, S.E., two miles from their former location.

The former building, a dwelling adapted for worship services, was unsatisfactory for the growing membership and the congregation had considered building a new church. Instead they purchased the present facility when another denomination moved out.

"I think nearly all of us wondered if we had the capability to build," Pastor Macon Gwinn said, "but once we stepped forward in faith God laid His best answer right in our laps."

Bishop Paul Landis, secretary of the Lancaster Mennonite Conference, was speaker for the dedication address. Berea grew out of a Voluntary Service unit opened in Atlanta in 1958 which he helped to start.

Berea's former pastor, Elvin Martin, Lancaster, Pa., was present to give a historical sketch of the congregation. He had served ten years as pastor.

At the recent annual meeting of the Tri-County Relief Committee, a check of $100,000 was presented to Mennonite Central Committee representing the proceeds of the Tri-County Relief Sale held at Morgantown, Pa., this spring. From left to right are Warren Hollinger of Ephrata, Pa.; Paul Hoover of New Holland, Pa., treasurer of the committee; Harold Zimmerman of Akron, Pa.; William T. Snyder, executive secretary of MCC; Miriam Stoltzfus of Honey Brook, Pa.; and Irene Sauder of Ronks, Pa.

Saigon Workers Discourage Resettlement Work

Mennonite Central Committee is gathering information about concerns and hopes of Vietnamese refugees in the U.S. in spite of a halt in the planned cooperative American Friends Service Committee/MCC study. The cooperative study was called off when the State Department refused to grant official permission in mid-June.

Two MCC representatives, Donald Sensenig and James Stauffer, both former Eastern Mennonite Board of Missions missionaries in Vietnam, are initiating an informal survey scheduled to be completed by July 11 at three U.S. camps.

The study will attempt to determine the interest of individual refugees in returning to Vietnam, assess the amount and nature of information the refugees have available to them in the camps on current developments in Vietnam, obtain firsthand information on the needs of refugees who definitely wish to resettle in the U.S., and find specific refugee needs to which MCC might give attention.

The major study planned earlier by the AFSC and MCC was denied, the State Department said, because such requests from other organizations had not been honored and because "the immediate task of resettlement is so urgent that we have not considered it appropriate to authorize surveys or studies by private agencies."

The MCC Executive Committee feels, however, that firsthand information is important in order to responsibly determine the extent and nature of inter-Mennonite involvement. Since other voluntary agencies are giving major attention to resettlement, the committee has not felt the urgency to become immediately involved.

"We also anticipate that a substantial number of harder to place refugees will be arriving from Guam in the next months," pointed out Paul Longacre, acting executive secretary. "Our resources may be needed more later."

In addition, the four Mennonite volunteers who remained in Saigon are discouraging MCC from becoming involved in refugee resettlement, Longacre said. They feel Mennonites should concentrate their energies and resources in helping to rebuild Vietnam.

"We don't know yet how much our workers in Vietnam can be of assistance or even whether they'll be able to stay," Longacre explained. "But because we still have personnel in the country we may have a unique ministry in Vietnam that may not be available to other agencies."

Kingdom Citizenship Just Ahead

Assembly 75 will convene in about two weeks. Goals for the conclave are to interpret the New Testament meaning of citizenship in the kingdom of God and to affirm priorities of kingdom citizenship. This will take place under the leadership of Newton L. Gingrich, Tavistock, Ont., and Edward Stoltzfus, Iowa City, Iowa, Aug. 5-10, at Eureka College, Eureka, Ill.

Opening session is scheduled for Tuesday, Aug. 5 at the Reagan Auditorium, and Paul M. Lederach, of Scottdale, Pa., will speak on "The Kingdom of Heaven Is at Hand."

General Assembly delegate sessions will run from 9:00 a.m. till noon each day, Wednesday through Saturday, with an additional session Saturday afternoon. All participants in the meetings are welcome to attend.

Speakers on the kingdom theme include Virgil Vogt, Evanston, Ill.; John E. Lapp, Lansdale, Pa.; José M. Ortiz, Chicago, Ill.; Marlin Miller, Elkhart, Ind.; and Newton L. Gingrich. John L. Ruth, of Harleysville, Pa., will speak on "Conrad Grebel, Son of Zurish," on Wednesday evening. On Friday evening, a panel chaired by Edgar Stoesz will discuss "The Ministry of Kingdom Citizens in a Needy World."

Various groups will present special music throughout the sessions. Among these are the Bethesda Choir of St. Louis, Mo.; the Men's Chorus from Central Illinois; Lawndale and Iglesia Choirs of Chicago, and the Children's Choir from Davenport, Ill.

Closing worship on Sunday, Aug. 10, will be led by Paul N. Kraybill and fraternal visitors followed by a sermon, "The Victorious Kingdom of Christ," by Newton L. Gingrich. Closing time is marked for 4:00 p.m.

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Silas Hertzler, 86, Goshen, Ind., author, teacher, counselor, and for many years professor of education and psychology at Goshen College, died at 9:25 p.m. on Sunday, July 6, at Greencroft Nursing Center where he was a patient since March 26. Hertzler was in failing health for several months.

An administrative assistant is needed by the Mennonite Board of Congregational Ministries. For information contact Harold Bauman, Box 513, Goshen, IN 46526, or phone (219) 533-0551.

A Pennsylvania Dutch supper and sale for the benefit of Frontier Boys Village, Larkspur, Colo., netted $9,000 for the Village according to Kendra Cross, development coordinator. Much of the credit, said Kendra, goes to the youth group of Kidron (Ohio) Mennonite Church which donated more than 600 pounds of baby Swiss cheese and trail bologna. Randy Lehman, a former Frontier care worker, spearheaded the effort and helped to transport the cheese and bologna to Colorado. Also instrumental in the success of the sale were the WMSCs who contributed baked goods and handicrafts. Nearly 100 quilts and comforters were auctioned, raising $4,100. "We extend our thanks to everyone who contributed to our successful venture," said Kendra, noting that the profits for this year's fund raising event at Frontier tripled last year's.

Mennonite Education: Privilege or Priority, a filmstrip with cassette and manual has been made available by the Mennonite Board of Education through Audiovisual Services, MBCM, Box 513, Goshen, IN 46526. It is intended to be a discussion-starter concerning educational issues affecting the present and future of the Mennonite Church. Running time, 24 1/2 minutes. Only cost involved is the return postage.

J. Winfield Fretz, Waterloo, Ont., will address the second annual convention of Mennonite Business Associates planned

for Aug. 1-3 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Thirteen sectional meetings will permit participants to discuss matters related to their specific occupations. The convention is open to all business and professional people.

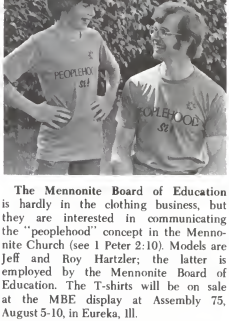
Goshen College alumni recently heard J. Lawrence Burkholder, Goshen College president, speak on "Education for Contemporary World Needs" at the alumni banquet. He told the 225 alumni that the college wants to intensify its efforts to prepare students for relief and church service. He said the church agencies have a definite shortage of personnel and the college is thinking of ways to use courses to meet the problem.

Mennonite Mental Health Services, in cooperation with Mennonite and other related programs for the mentally retarded, is planning a workshop on residential services to take place in Omaha, Neb., Sept. 21-24. For further information, contact J. J. Fransen, Mennonite Mental Health Services, 9 Bridge St., St. Catharines, Ont. L2S 2V7.

Children from First Mennonite Church, Hyattsville, Md., welcome Ernest Sam to their Sunday school class.

"We've never had such large contributions from the children," said Mary Alice Lehman, Mennonite Board of Missions receptionist-cashier, who is tabulating children's missionary project money as it comes in. Children from many churches in Canada and the United States who are participating in the Board's Caring Projects have already raised $2,763.94 for Caring Project Number One, "A Home for Nurses in Dhamtari, India."

Although the mid-April coup in Chad changed government leadership and ended *Yonde*, the tribal initiation rites, many of the refugees who fled to Nigeria to escape the rites have not yet returned to Chad, reported Mennonite Central Committee volunteers in Nigeria and Chad. "In spite of the much rejoicing in the change of leadership, there was no sure evidence that the new regime would be able to hold and that there would not be a countercoup," reported Ray Horst, MCC Nigeria director. Churches that had closed are reopening and members who left the country are receiving invitations to return, Chad MCC director Steve Penner noted. "The church in Chad is still going through difficult times," he said. "Now at least some of the pressure is off and Christians are being assured they can practice their faith freely.



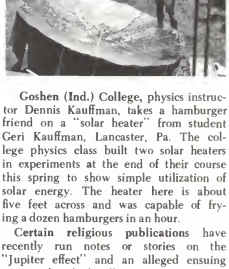
The Mennonite Board of Education is hardly in the clothing business, but they are interested in communicating the "peoplehood" concept in the Mennonite Church (see 1 Peter 2:10). Models are Jeff and Roy Hartzler; the latter is employed by the Mennonite Board of Education. The T-shirts will be on sale at the MBE display at Assembly 75, August 5-10, in Eureka, Ill.

Ralph Buckwalter, Asahigawa, Japan, gave the 1975 commencement address at Hokkaido International School (pre-secondary) on June 11, using the theme, "Service as Lifestyle." Son Michael was among the nine graduates.

Radio speaker Elio Milazzo of Italy visited Virginia Mennonite Board of Missions and Mennonite Broadcasts from June 18 to 26 in Harrisonburg, Va., to review new steps in radio broadcasting and follow-up in Italy. The two agencies sponsor the radio and church building effort in Italy in cooperation with the newly formed Mennonite Church there and the overseas office of Mennonite Board of Missions. Recent technological improvements and program changes by Radio Monte Carlo have opened new doors for furthering broadcast and church building efforts in Italy. Two new 600,000-watt transmitters have improved reception in Italy. The Mennonite program, *Parole di Vita* (Words of Life), can now be heard well all over Italy. A frequency change has placed the signal near a national program, increasing likelihood that it will be heard.

The second Family Week will be held at Spruce Lake Retreat, Aug. 9-14. Paul Unruh, Greencastle, Pa., will direct this week of family emphases. Unruh is director and clinical counselor of the Family Counseling Services located in Greencastle. For information and reservations write to Spruce Lake Retreat, Box 157, Canadensis, PA 18325, or call (717) 595-7505.

Bible Alliance of Homes Beach, Fla., brought radio speaker Elio Milazzo of Italy to the States in early June for production of a two-volume, 24-cassette New Testament recording. Production of the master tape for the recording spanned 11, nine-hour days. Elio Milazzo is speaker on *Parole di Vita* for Mennonite Broadcasts, chairs the Mennonite Church in Italy, and is a leading evangelical in Italy and Western Europe. He heads the Evangelical Alliance of Italy and is a member of the committee planning Eurofest 75. To make the recording come alive, Milazzo said, "I read with a slight emphasis under each word." The Italian equivalent of the Revised Standard Version was used for the recording.



Goshen (Ind.) College, physics instructor Dennis Kauffman, takes a hamburger friend on a "solar heater" from student Geri Kauffman, Lancaster, Pa. The college physics class built two solar heaters in experiments at the end of their course this spring to show simple utilization of solar energy. The heater here is about five feet across and was capable of frying a dozen hamburgers in an hour.

Certain religious publications have recently run notes or stories on the "Jupiter effect" and an alleged ensuing catastrophe which will occur in 1982. Robert Lehman of the M. T. Brackbill Planetarium is attempting to assemble a file of all the religiously oriented stories about it. If you have received any such publications, he would appreciate either a note indicating the publication and date or a copy of the article. Send it to Robert Lehman, Eastern Mennonite College, Harrisonburg, VA 22801.

Despite 30 percent inflation and summer heat, Choice Books sales in Jamaica remain strong and a new literature ministry has taken hold, according to Audrey Shank, area supervisor for the Jamaica Mennonite Conference. More than 11,000 books

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moved through the 36 Choice racks during March and April. This includes racks in other Caribbean Islands. An exciting new development, according to Shank, is books for children. A local wholesaler and retailer of household goods has begun purchasing large quantities of religious books specially designed for children.

Mt. Pisgah Mennonite Church dedicated its new building on June 22 with 170 persons in attendance. The previous meetinghouse had been partially destroyed by a tornado in April of last year. The congregation of 48 people now has facilities that include classrooms, a fellowship hall, kitchen, library, and pastor's study.

As a result of the changing nature of the Mennonite Central Committee's Department of U. S. Ministries, the department is closing four of its U.S. Voluntary Service units. The units at Forest Haven, a large residential treatment center for the mentally retarded near Laurel, Md.; Wiltwyck, a residential school for boys in Yorktown, N.Y.; Great Onyx Job Corps, a job corps training program near Cave City, Ky.; and Fourche River Ranch, a Heifer Project International ranch near Perryville, Ark., will have terminated by the end of the year. The role of MCC Voluntary Service which has been emerging in Department of U.S. ministries meetings stresses that MCC pursue programs that are either short-term or experimental in nature and are unique to inter-Mennonite purposes or provide research and resources to the broader Mennonite Church. These programs were for the most part serving institutions.

Correction: In "Mennoscope" (July 15, page 503) Delford Zehr is incorrectly identified as having been manager of two Provident outlets in Kitchener, Ont. The note should have read London, Ont. In his new assignment, Zehr will be manager of four stores, two in London, where he resides and two in Kitchener.

On June 10, 24 adults and 10 children gathered at Akron, Pa., to begin orientation sessions for one to three-year terms with Mennonite Central Committee. After 10 days of discussion, input from MCC staff and resource persons (such as Harvey Sider, returned Brethren in Christ missionary to India; Tony Campolo, professor of sociology at Eastern College; and Edgar Metzler, political science professor at Goshen College), singing and recreation, the group headed for assignments in North America and around the world.

Special Meetings: William R. Miller, North Liberty, Ind., at Union Tent Meetings including the Evening Shade Mennonite Church, Warsaw, Mo., July 21-Aug. 2.

New members by baptism: two by baptism and two by confession of faith

at Seventh Street, Upland, Calif.; five at Pottstown, Pa.; one at Central, Archbold, Ohio.

Change of address: Luke S. Martin to 168/2 Soi Suan Plu, Sathorn Road, Bangkok 12, Thailand. Tel.: 867879. Elvin R. Stoltzfus from Goshen, Ind., to 1333 Berkshire Drive, South Bend, Ind.

readers say

Submissions to Readers Say column should comment on printed articles.

I wish that "Who Does the Dirty Work in the Kingdom?" (June 24) could have been written without the several expressions of bitterness and resentment. There may be some good thoughts in the article, but they are hidden by these expressions.

Several comments reflect disregard or ignorance of significant biblical principles and indicate that the topic is being approached from a humanistic rather than a God-oriented point of view.

I challenge the Mennonite Church, in our 450th year, to return to the Anabaptist approach of judging issues through the eyes of Christ, and to quit making excuses for parts of the flesh that don't want to die. — Ken Stoltzfus, North Lawrence, Ohio.

* * *

I could be writing often if I let you know of the many challenging, thought-provoking articles which I feel cause growth and also the knowledge I gain. I appreciate our church papers.

"Salvation for the Rich Christian," by F. Bruce Harvey (June 17), was tops and I'm very sure all of us in this land are part of the rich. I appreciate your clear-cut evaluations and challenges. There are many other articles — Bob Baker's articles both in the *Gospel Herald* and *Builder* are tremendously timely.

Mar. 25 had three great special articles — "Easter Is Not an Island," by Howard G. Hageman; "Be Ye Come Out as Against a Thief," by Simon Schrock; and "The Cross of the Rebel," by Howard R. Stewart. I pray (and enjoy doing so) for our publication houses and writers. You have a huge task. For His glory, God bless. — Helen Lindhorst, Cambridge, Ont.

* * *

Just a comment on "Who Does the Dirty Work in the Kingdom?" (June 24).

My prayers go out to Mrs. L. H. Finger, and others, who feel housekeeping is dirty work. What's "dirty" about it? If you're talking about literal dirt, I've seen many men get a lot dirtier in one day than most housewives do in a week. If you're talking about status, there are many men who are great cooks, work as janitors, or perhaps drive a garbage truck.

I can understand why non-Christian women might be yelling for freedom, but what's with our Christian women? Is it that some are so proud that they won't allow Christ to be their Lord because He came to earth as a man instead of a woman? Jesus, praise His name, is the One who was humble enough to do *all* the "dirty" work. I love Him and it's only through Him that I can be a part of the kingdom and I have not yet found any dirty work in His kingdom. — Mrs. Ray Miller, Orrville, Ohio.

* * *

A hearty Amen to Lareta H. Finger for "Who Does the Dirty Work in the Kingdom?" We are involved in a soup kitchen and the true test of service seems to be who will wash dishes or who will mop. — Don Henson, pastor, First Mennonite Church, Colorado Springs, Colo.

Editor's Note: The following communication was received too late to appear as an article prior to Assembly 75. It is published as a letter in order that readers may receive this counsel prior to the Assembly.

The General Assembly in Eureka, Ill., next month will be studying the topic of abortion and may be developing an official statement on the subject. It is a crucial task. It is just as important, however, that we hear the different voices within the brotherhood, and, recognizing the fears which lie behind them, allow the Holy Spirit to speak with clarity. In the fourth chapter of Ephesians, Paul makes a significant statement applicable to this issue. He says, "But speaking the truth in love, may grow up into Him."

We are familiar with the alternatives to this "speaking the truth in love." Too often we are known to withhold the truth "out of love," or we wait and simmer until we "speak the truth" but not showing much love. Paul says that the Jesus way is to speak the truth in love.

We are a church with its roots in the Scriptures. We stand on the biblical value of life. Not only that, but since we are a church which has, out of obedience to Christ, taken a position against the warfare of this world, we have stood for the reconciling power of the gospel. Because of this unique character of our brotherhood, there have arisen unique problems. Where it might seem simple to frame a statement on abortion, it is not.

To be biblical we must all realize that abortion violates the biblical standard of the sanctity of human life. So, then, to be biblical we must be against abortion. This may be speaking the truth — but where's the love?

For when this uncompromising dogmatic attitude is voiced, there is a segment of our brotherhood which begins to weep, "Where's the compassion for those who have chosen abortion — those whom Christ still loves?" They cry, "How can we minister to those who are suffering from guilt and confusion if we must hold to such a dogmatic attitude?" These are voices in our brotherhood. Coming from brothers and sisters who have sensed the power of the gospel of Jesus Christ and feel the burden of its call to reconciliation. They have sensed that the good news of the gospel is the love with which it is spoken. Yet we still have a standard to hold to. This is why we are a church. Just as dangerous to the future of this brotherhood as truth without love is love spoken without the truth of the biblical standard.

Where does this leave us? Must we choose between dogmatic adherence to our biblical standards on the one hand and compassion for those who fall short of that standard on the other hand? Isn't this, in fact, the polarization which threatens over and over to bring dissention and division into our brotherhood and to destroy the unity which Jesus prayed for? Let it be said again that the answer is to speak the truth in love. We are called to bear witness to the truth — until we begin to *enforce* it.

How many have we driven out of the Lord's arms when, in enforcing the biblical standards, we have lacked the Savior's love? The answer is not to remove or diminish the standards, but to nurture the love and compassion of the redeemed brotherhood. To reconcile to Jesus Christ those who have chosen the course of abortion, we must hold to the biblical standards while surrounding them with the compassion and forgiveness of the Lord. This is speaking the truth in love. I hope the decision we reach will reflect this balance of truth and love for the sake of Christ. — Walfred Fahrer, member, Ohio and Eastern Peace and Service Commission and pastor of Northridge Christian Fellowship, Springfield, Ohio.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Atzeff — Ebersole. — Alexander Atzeff, Orthodox Church, Steelton, Pa., and Rhoda Ebersole, Steelton cong., Steelton, Pa., by William Z. Yovanovich, June 6, 1975.

Beidler — Hange. — David Beidler, Telford, Pa., Perkiomenville cong., and Doreen Hange, Blooming Glen, Pa., Blooming Glen cong., by David K. Benner, May 10, 1975.

Collison — Neff. — Karl Lee Collison, Millersville, Pa., and Darlene Yvonne Neff, Mt. Joy, Pa., Neffsville cong., by Clyde D. Fulmer, May 31, 1975.

Hancock — Miller. — Trent Hancock, Methodist Church, Princess Anne, Md., and Wendy Miller, Holly Grove cong., Westover, Md., by Abram Minnich, May 18, 1975.

Hertzler — Coffman. — Leslie Hertzler, Grottoes, Va., Huntington cong., and Glenna Coffman, Harrisonburg, Va., Weavers cong., by Alvin Kanagy, June 14, 1975.

Histand — Moyer. — David L. Histand, Perkasie, Pa., Grace Bible Church, and Nancy J. Moyer, Harleysville, Pa., Souderton cong., by Richard C. Detweiler, June 21, 1975.

Jutzi — Jensen. — Marvin Jutzi, Kitchener, Ont., First Mennonite cong., and Helen Jensen, Kitchener, Ont., Lutheran Church, by R. N. Johnson, June 7, 1975.

Kleist — Zoss. — Randall L. Kleist, Peoria, Ill., United Mennonite cong., and Marilyn M. Zoss, Long Point, Ill., Metamora cong., by James Detweiler, May 31, 1975.

Lowe — Lapp. — Michael Lowe, London, Ohio, Church of Christ, and Sherry Lapp, Plain City, Ohio, Sharon cong., by Elvin Sommers, May 31, 1975.

Lubber — Kennel. — Kenneth Lubber, Freeport, Ill., Freeport cong., and Sharon E. Kennel, Shickley, Neb., Salem cong., by Ron Kennel and Lee Schlegel, June 20, 1975.

Nice — Zook. — Gary D. Nice, Sheridan, Ore., First Mennonite cong., McMinnville, Ore., and Esther D. Zook, Sheridan, Ore., Sheridan cong., by Lynn Miller and Tim Zook, June 7, 1975.

Raber — Miller. — Steve Raber, Plain City, Ohio, Sharon cong., and Diane Miller, Odon, Ind., Bethel cong., by Elvin Sommers, Apr. 19, 1975.

Reynolds — Strite. — Richard Atlee Reynolds, Maugansville, Md., and LuAnne Marie Strite, Dargan, Md., both of Dargan cong., by Adam R. Martin, May 31, 1975.

Sauder — Rothrock. — Douglas Sands, Hopedale, Ill., Hope cong., and Lynn Ann Rothrock, McLean, Ill., June 21, 1975.

Sauder — Noll. — Amos N. Sauder and Linda M. Noll, both from Manheim, Pa., East Petersburg cong., by H. Raymond Charles, June 28, 1975.

Whitmer — Rowe. — John Whitmer, Amlin, Ohio, Sharon cong., and Cynthia Rowe, New Albany, Ohio, Lutheran Church, June 5, 1975.

Zehr — Shetler. — Daryl L. Zehr and Wanda Ann Shetler, both of Kalona, Iowa, Fairview cong., by John L. Ropp, June 21, 1975.

Zehr — Witzel. — Dwight E. Zehr, Bright, Ont., Cassel cong., and Donna Mae Witzel, Tavistock, Ont., Maple Grove cong., by Ephraim Gingerich, June 20, 1975.

Zook — King. — David Zook, Versailles, Mo., Mt. Zion cong., and Angela King, Versailles, Mo., Bethel cong., by Allen Zook, May 24, 1975.

Zook — Young. — Roger Zook, Belleville, Pa., Locust Grove cong., and Wanda Young,

Belleville, Pa., Rockville cong., by Erie Renno, June 21, 1975.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Baker, Murray and Marlene (Metzger), Preston Cambridge, Ont., second child, first daughter, Melanie Corinne, June 11, 1975.

Bartel, Erwin and Linda (Stauffer), Dalton, Ohio, third child, second son, Lawrence Allen, May 31, 1975.

Bontreger, Ken and Jan (Miller), Lagrange, Ind., first child, Hope LeAnn, June 8, 1975.

Brenneman, Delmer and Lois (Miller), North English, Iowa, third child, second daughter, Charlotte Ann, June 19, 1975.

Burkhalter, Terry and Sandy (Lehman), Mt. Pleasant, Pa., third child, second son, Trent Alan; born on May 26, 1975; received for adoption on July 3, 1975.

Cacka, Joe and Sue (Bender), Grande Prairie, Alta., first child, Jeffrey David, May 28, 1975.

Camacho, Juan and Debra (Amsdem), Sarasota, Fla., first child, Victor Juan, Mar. 17, 1975.

Gochnauer, Richard and Fannie (Snader), Lancaster, Pa., first child, Dawn Renee, June 22, 1975.

Hartzler, Daniel W. and Ramona (Horst), Homestead, Fla., second son, Anthony Wayne, June 2, 1975.

Helmuth, Larry and Linda (Alderfer), Sarasota, Fla., first child, Melissa Dawn, May 28, 1975.

Herr, J. Paul and Ruth (Habecker), _____, Ohio, second child, first son, Scott Douglas; born on Sept. 6, 1975; adopted on June 24, 1975.

Kiser, Lyle J. and Deana (Pryor), Harrisonburg, Va., first child, Bradley Philip, May 22, 1975.

Lichti, Wayne and Dorothy (Cressman), Atwood, Ont., sixth child, fourth daughter, Charmaine Janelle, Apr. 23, 1975.

Mendel, Gary and Linda (Hostetler), Sarasota, Fla., second daughter, Shannon Renae, May 12, 1975.

Phillips, Carl and Kathy (Lapp), Plain City, Ohio, first child, Michael Scott, May 4, 1975.

Ropp, Paul and Marlene (Schrock), Sarasota, Fla., third child, first son, Stacey Carl, June 2, 1975.

Sauder, John and Lois (Witmer), Wauseon, Ohio, second son, Virgil Eugene, Apr. 22, 1975.

Schoolcraft, Carlos and Geraldine (Worley), Homestead, Fla., third child, first son, Dennis Heath, June 11, 1975.

Springer, Marvin and Louise (Taylor), Tremont, Ill., first child, Edward Dean, June 20, 1975.

Swartzendruber, Dennie and Kay (Swartzendruber), Shickley, Neb., first child, Jodi Donn, June 16, 1975.

Troyer, Tom and Virginia (Stutzman), Milford, Neb., first child, Tonya Renae, June 11, 1975.

Whitmer, Mark and Diane (Short), Plain City, Ohio, second daughter, Rachael Christine, May 30, 1975.

Widrick, Gary Jacob and Carol Ann (Noftsier), Castorland, N.Y., fourth child, third daughter, Tania Jenee, May 13, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Crossgrove, John Roger, son of Roger and Mabel Ann (Schrock) Crossgrove, was born at Wauseon, Ohio, Aug. 5, 1974; died at Toledo Hospital on June 21, 1975; aged 10 m. Surviving are his parents, one sister (Jill), maternal grandparents (Mr. and Mrs. Cletus Schrock), and paternal grandmother (Mrs. Charity Crossgrove). Funeral services were held at the Central Mennonite Church on June 24, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Gingrich, John W., son of John G. and Lydia (Winey) Gingrich, was born in Juniata Co., Pa., Dec. 20, 1893; died in Juniata Co., Pa., June 18, 1975; aged 81 y. In 1922 he was married to Margaret Knouse, who preceded him in death on Mar. 13, 1947. Surviving are one son (J. Lloyd Gingrich), one daughter (Ruth — Mrs. Richard Moyer), and 10 grandchildren. An infant son preceded him in death in 1925. He was a member of the Lauvers Mennonite Church, where funeral services were held on June 21, in charge of Donald Lauver, Richard Moyer, and J. Roy Graybill; interment in adjoining church cemetery.

Horning, Sallie K., daughter of Benjamin and Katie (Kieffer) Gehman, was born on Dec. 12, 1887; died on June 24, 1975; aged 87 y. She was married to George C. Horning, who preceded her in death in 1945. Surviving are one daughter (Lucy — Mrs. Allen Gehman), 9 grandchildren, and 14 great-grandchildren. She was a member of the Bowmansville Mennonite Church, where funeral services were held on June 26, in charge of Wilmer Leaman, Luke Horst, and Ben Brubacher; interment in the adjoining cemetery.

Jantzi, Martin, daughter of Joseph and Barbara (Schrag) Schwartzentruber, was born in Baden, Ont.; died at St. Raphael's Nursing Home, Kitchener, Ont., June 21, 1975; aged 89 y. She was married to Jonas Jantzi, who preceded her in death in 1952. Surviving are one son (Jonas), 2 daughters (Martha Jantzi and Grace — Mrs. Clayton Nauman), 8 grandchildren, 9 great-grandchildren, and one brother (Lawson Schwartzentruber). She was preceded in death by 3 sons (Earl and Leslie) and a twin sister (Mrs. Annie Leiskau). She was a member of First Mennonite Church. Funeral services were held at the Ratz-Bechtel Funeral Home, Kitchener, June 24, in charge of Robert N. Johnson; interment in First Mennonite Cemetery.

Leinbach, Ella, daughter of David and Salome (Blosser) Weaver, was born in Mahoning Co., Ohio, Aug. 14, 1880; died at her home in Columbiana, Ohio, May 28, 1975; aged 94 y. On Nov. 12, 1902, she was married to Ira Horst, who preceded her in death on Dec. 11, 1946. On May 12, 1955, she was married to Henry Leinbach, who died on Dec. 11, 1963. Surviving are 3 daughters (Mrs. Ada Yoder, Salome — Mrs. Seth Yoder, and Clara — Mrs. Arthur Conrad), 2 stepdaughters (Mrs. Elta Mellinger and Mrs. Nola Swope), 12 grandchildren, 31 great-grandchildren, and one sister (Mrs. Ida Horst). She was a member of the Midway Mennonite Church, where funeral services were held on May 31, in charge of Ernest Martin and Paul Yoder; interment in the Midway Cemetery.

McVay, Doyle R., son of William E. and Celia Mae (Kelley) McVay, was born at Williamsburg, Pa., Jan. 18, 1909; died at the Nason Hospital, Roaring Spring, Pa., June 17, 1975; aged 66 y. He was the last surviving member of his family. He was a member of the Martinsburg Mennonite Church. Funeral services were held in the Bolger Funeral Home on June 20, in charge of Nelson R. Roth; interment in the Sparr Cemetery, Williamsburg, Pa.

Peachey, Urie S., son of John S. and Sallie (Yoder) Peachey, was born in Belleville, Pa., Dec. 5, 1912; died as a result of a heart seizure at Belleville, Pa., June 10, 1975; aged 62 y. On Nov. 21, 1937, he was married to Miriam Hartzler, who survives. Also surviving are one son (J. Lorne), one daughter (Donella — Mrs. Wayne Clemens), 5 grandchildren, 2 brothers (Aaron J. and Elam C.), and 6 sisters (Mary — Mrs. Jacob K. Peachey, Annie — Mrs. Albert Yoder, Salome — Mrs. Jacob P. Yoder, Sallie — Mrs. John Zook, Amelia — Mrs. Jesse D. Sharp, and Linnie Peachey). He was a member of the Locust Grove Mennonite Church, where funeral services were held on June 14, in charge of Paul Bender, Thomas Kramm, Erie Renno, and Gerald Peachey; interment in the Locust Grove Cemetery.

Ruppert, Grace, daughter of Harvey and Clara (Fehrow) Lehman, was born at Emigsville, Pa., Aug. 14, 1897; died of a heart attack while visiting her son on May 27, 1975; aged 77 y. On Sept. 15, 1914, she was married to Isaac Ruppert, who preceded her in death on Aug. 14, 1964. Surviving are 2 sons (John L. and Ralph L.), 8 daughters (Verna Schulman, Charlotte Updike, Dorothy Sullivan, Ruth Emig, Lillian Grove, Alice Moffitt, Theda Brunk, and Nancy Mobley), 36 grandchildren, 33 great-grandchildren, and 2 sisters (Mrs. Jennie Gable and Mrs. Ralph Miller). One son (Harry) preceded her in death. She was a member of the Stony Brook Mennonite Church, where funeral services were held on May 31, in charge of W. H. Martin and Glenn Martin; interment in the nearby cemetery.

Swartley, Annie, daughter of Mr. and Mrs. Eli Strouse, was born in Bucks Co., Pa., July 16, 1888; died at Quakertown, Pa., June 16, 1975; aged 86 y. She was married to Mahlon Swartley, who preceded her in death in 1949. Surviving are 13 children, 46 grandchildren, 46 great-grandchildren, and one great-great-grandchild. One infant son preceded her in death. She was a member of the Finland Mennonite Church, where funeral services were held on June 20, in charge of Claude M. Shisler and David K. Benner; interment in the Doylestown Mennonite Cemetery.

Swartzendruber, Norma, daughter of Ananias and Katie (Miller) Kinsinger, was born in Iowa Co., Iowa, Feb. 7, 1897; died at Mercy Hospital, Iowa City, Iowa, June 22, 1975; aged 78 y. On Aug. 25, 1920, she was married to Urie Swartzendruber, who survives. Also surviving are 3 daughters (Audrey — Mrs. Emery Hochstetler, Fern — Mrs. Don Eash, and Mary Lois), one son (Dale), 12 grandchildren, one sister (Ruth Cochran), and 2 brothers (Orval and Erlis Kinsinger). Two sisters preceded her in death. She was a member of the Kalona Mennonite Church, where funeral services were held on June 25, in charge of Carl L. Smeltzer and Paul T. Guengerich; interment in West Union Cemetery.

Correction: The obituary of Mary V. Summers listed in the June 24 issue of *Gospel Herald* has two errors in it. The husband's name should have been Clayton, not Roland. One surviving daughter's name was omitted (Minnie Smith).

Photo Credits: P. 518 by Burton Buller.

calendar

Allegheny Mennonite Conference, Pinto, Md., July 24-26.
Virginia Conference Assembly, July 24-26.
Indiana-Michigan Mennonite Conference session at public high school in Washington, Ind., July 24-27.
Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10.
Cross-Cultural Youth Convention, Missouri Valley College, Marshall, Mo., Aug. 10-15.
Iowa-Nebraska Conference, Manson, Iowa, Aug. 19-21.
Allegheny Conference Rally, Roaring Spring, Pa., Sept. 27, 28.
Allegheny Conference TIP Seminar, Allensville, Pa., Oct. 18.

Terrorism in Argentina

An official of the Christian Church (Disciples of Christ) has expressed deep concern at the rising terrorism and threat of civil war in Argentina. "In Resistencia, where Disciples have had ministries for 30 years, 21 young people were recently arrested as members of the underground army called the "Montoneros," said William J. Nottingham, executive secretary for Latin America.

Dr. Nottingham, who recently completed a four-week visit to Latin America, said there have been 210 political murders in Argentina in the first six months of 1975 and more than 1,000 persons have been arrested in a massive security program.

Giving Rises Despite Recession, Member Loss

Minnesota United Methodists increased their giving to all conference funds by 5.3 percent, or $136,025, in 1974. This came about, the district superintendents noted, "in spite of inflation, recession, drop in the GNP (gross national product), and a decline in the number of church members reported."

The superintendents said they were concerned, however, about statistics "which say that 20 percent of the membership of a local church contribute 80 percent of the budget and the leadership, while another 40 percent contribute only 20 percent of the budget, and the remaining 40 percent give little or no financial support to their church."

Capitalism Ruining America

Sociologist Robert Bellah told a group of church educators that capitalism is ruining America. Among the "extremely serious" problems of the system, he said, is an "insatiable need to grow, its drive toward centralization and its imperialism toward the rest of the world."

Dr. Bellah described three kinds of responses to the pressure of technological culture.

— Attempts to set up "new life" through rural communes, religious sects, or other organizations as alternatives to bureaucracy.

— Efforts to "humanize" and reform the system.

— Programs of radical structural change by those attracted to some form of democratic socialism.

Dr. Bellah said he considers all three methods valid and that religious participation is crucial to each.

Heavy Smoking a Form of Drug Abuse

Dr. Jerome H. Jaffe, a psychiatrist who is an expert on drug abuse, said that heavy cigarette smokers have all the behavioral traits of drug abusers and should be treated as such.

Labeling heavy smoking as a form of drug abuse would make smokers eligible for treatment and begin to change the social climate which permits advertising and lobbying by the cigarette industry, said Dr. Jaffe, a top White House official on drug abuse during the Nixon Administration and now chief of biological psychiatry at the New York Psychiatric Institute. He also noted that the labeling of heavy smoking as a "compulsive syndrome" would serve to diminish the social acceptability of excessive smoking.

Today's Society "Offends God," Scots Presbyterians Told

In some of the strongest language used at the General Assembly of the national Church of Scotland (Presbyterian), George Reid, a former moderator charged that presentday society constitutes an offense against humanity, against nature, and against God. He called on Christians to show their disapproval and, by word and action, to try to influence public opinion in favor of a less "prodigal" way of life.

"The millions of the poverty-stricken are not living in a different Third World," he said. "They are our next-door neighbors." He then listed four points of action for Christians:

— Learn to limit "needs" and not to be "conned" by the hidden persuaders of advertising into believing extravagant luxuries are necessities.

— Resist waste. The affluent society is appallingly wasteful, so care must be taken to avoid waste of food, fuel, and irreplaceable mineral resources.

— Buy good quality durable goods, not throwaway items.

— Never forget that "being" is more important than "having," that quality of life is immeasurably more important than quantity of possessions.

Doctors' Advice to Smokers: Never Too Late to Quit

Cigarette smokers who quit smoking can lower their risk of lung cancer almost to the rate of persons who have never smoked, according to studies reported in New York. An East Orange, N.J., pathologist refuted the popular view of heavy longtime smokers that "the harm has already been done and that they might as well continue to smoke."

Cuban Jews Cite Freedom to Practice Religion

News reports from Havana indicate that the estimated 1,800 Jews remainng in Cuba today are living in relative harmony with the communist government of Fidel Castro. About two thirds of the 1,500 in Havanna are said to be elderly and retired Jews. The others work principally as professionals for the government.

Before Castro came to power in 1959, the Jewish population was about 10 times its present size, according to a *Chicago Daily News* report. Among those who remained were those ideologically oriented to the new government and those who either felt themselves too old or unwilling to start life in another country. Many were refugees who had come to Cuba from Central Europe.

A Cuban Jew told reporters that "we respect the government, and the government respects us." He said there was freedom to practice religion.

Baptist Membership in Asia Increased by 4.8 Percent in Year

Baptist membership in Asia rose to 1,205,543 in the past year — an increase of 4.8 percent — according to data released by the Baptist World Alliance.

In Asia, the country with the largest percentage increase was Bangladesh. Its Baptist population rose from 13,600 to 16,151, which constituted an increase of a little over 18 percent.

India, with the second largest Baptist population of any country in the world, recorded the greatest numerical increase in Asia. Its Baptist population rose from 734,203 to 760,853 in the past year. (By contrast, the Baptist population for the entire continent of Africa is 787,692.) According to the Baptist World Alliance, the "most surprising" Asian increase was in communist-controlled Burma, where the number rose from 290,631 to 308,095.

NEWSPAPER

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Mustard Seed Vs Mighty Cedar

One of the reasons Jesus puzzles us is that some of His statements are so radical they completely bypass us. The beatitudes are an example. Who can believe that happiness is found in the way of life described in these simple statements?

Another problem is that the context of His sayings is not always clear. Take the parables. Interpreters go in all directions trying to understand what Jesus meant by these simple stories. He said the kingdom of God is like mustard seed, for example. This is a very small seed, but when grown, the plant becomes so large that birds are attracted.

Botanists tell us that mustard is an annual plant. Though it grows fast, it would not be big enough for nesting in the spring. It would, however, get large enough for birds to roost in it later in the year. So what was Jesus intending by the parable? Was He using exaggeration? Certainly He and the hearers knew what He had in mind, for mustard was likely growing all about them at the time Jesus told this parable.

Most interpreters are attracted, like the birds, to the size of the kingdom as implied by the mustard, "the greatest of all shrubs" (Mk. 4:32). So the kingdom which Jesus began with a dozen men and a few other followers has now spread around the world.

Truly this is an inspiring thought, for which of us is not impressed by rapid growth and large size? On the other hand, at least one interpreter thinks Jesus meant to imply something more by the use of mustard in this parable. Robert Funk writing in *Interpretation* magazine, January 1973, notes that Ezekiel 17 also speaks about the small and the great. He believes that Jesus meant to make a comment on Ezekiel 17 in the parable of the mustard seed.

At the conclusion of Ezekiel 17 it is predicted that God Himself will take a spring from the top of a cedar and plant it on the mountain of Israel where it will bear fruit and make shade. "And all the trees of the field know that I the Lord bring low the high tree, and make high the low tree" (Ezek. 17:24 a).

The sprig of cedar in Ezekiel of course is the discredited people Israel, who have been beaten around by other nations, but it is predicted that they will now thrive. Funk thinks that Jesus used the mustard plant as a deliberate contrast to the lofty cedar of Ezekiel. "The kingdom as Jesus sees it breaking in will arrive in disenchanting and disarming form: not as a mighty cedar astride the lofty mountain height but as a lowly garden herb. . . . The kingdom . . . will erupt out of the power of weakness and refuse to perpetuate itself by the weakness of power."

I cannot say whether or not Funk has correctly interpreted the parable of the mustard seed, but I believe he has made a profound statement about the kingdom of God. By its very nature this kingdom is a frail thing in comparison to the mighty cedars of this world. Furthermore, if kingdom citizens attempt to operate like the rulers of this world, they lose whatever they have to contribute.

Instinctively, we all reach for power. We are encouraged to learn that God loves us, that though we are a little flock, we have more influence than our small numbers would suggest. We are particularly impressed when the people of the world come, like the birds, to enjoy our hospitality and to consider what it is that makes us able to live the kind of life we do.

We do well to be cautious about such praise, for the kingdom of God, like modesty, may be lost by praise. The warning from the gospels is that those who are overconfident about their understanding of the kingdom are most likely to be deceived, for the kingdom of God is not like other kingdoms.

In other kingdoms, arrogance pays, might makes right, and humility is a sign of weakness. Success is what counts and those who lose tend to be cast aside. Honor is given to those who have power to demand it and favors are bought and sold. Does the kingdom of God provide a viable alternative to these? If so, it is not in seeking to be bigger or more showy than the other kingdoms. As soon as the church becomes like a mighty cedar it begins to use the same pompous methods as the world.

The alternative is found in the Book of Acts, where the church received the power of the Holy Spirit. This power is the gentle power of love, the power of those who support each other fervently and reach out to others in Jesus' name. — Daniel Hertzler

Gospel Herald

July 29, 1975

The Holy Spirit: Our Friend

by Marion Preheim

Who is the Spirit of God who worked in times past and is active yet today? The Old Testament gives a picture of the Spirit of God working in the world to bring about God's purposes. The New Testament often uses the word "Comforter" or Counselor" to denote the Holy Spirit. Gordon Kaufman in his book, *Systematic Theology: A Historicist's Perspective*, says that these are good terms, but much more understandable for us today is the common word, "friend."

I have thought a lot about what a friend is and how to be a friend. A friend, I think, is one with whom a person can be completely open. A friend accepts you even though aware of all your faults. You can reveal your thoughts to friends without fear of rejection. A true friend will correct you when you are wrong, but keep up close contact with you no matter what others think of you or of them for being your friend.

I believe the Holy Spirit is like this. The Spirit accepts us fully as we are but, as a good Friend, also lovingly helps us look at those incidents in our lives where we are not fully following God. He loves us and convicts us of our sin. Despite any incident of unfaithfulness on our part, He sticks by us like a loyal friend. In fact, He invades our spirit and helps us overcome our faults.

Just as we know we have a real friend when we receive help in troubled times, so we can experience the reality of the Spirit. He is not distant but enters into the depths of our being. As the spirit of an earthly friend remains with us after we have shared deeply, thus can the Holy Spirit be with us.

It often puzzles me to see that people feel God deserts them in times of trouble. They see the trouble as having come because they have been unfaithful — even though many times they can't find any gross unfaithfulness.

The biblical picture, however, is that the Spirit of God never deserts us:

Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend to heaven, thou art there!
If I make my bed in Sheol, thou art there!
If I take the wings of the morning
and dwell in the uttermost parts of the sea,
even there thy hand shall lead me,
and thy right hand shall hold me (Psalm 139:7-10).

It seems reasonable also to believe that Christ, who was compassionate to the downtrodden, the ill, the spiritually bereaved, would care enough to send His Spirit in times of distress. He promised such a Comforter and we can count on Him.

Our Response to the Spirit. This spells out the kind of "friend" the Spirit can be for us. But the Holy Spirit must have response from us, just as people do who could be our friends. We shut Him out; we can let Him in a little; we can let Him in more and more.

It is not, I believe, a one time receiving of the Spirit and from then on we have all of His presence that we can possibly receive. If that were so, all baptized Christians would be fired up priests and prophets. Experience shows that just is not so.

Rather, we decide how much of a "friend" the Holy Spirit will be to us. He is always there waiting to enter our lives more fully, waiting to fill us more fully. Jesus used the image of "living water" to help us understand how the Spirit would enter His followers.

John 7:37, 38 tells how Jesus made the pronouncement: "On the last day of the feast, the great day, Jesus stood up and proclaimed, 'If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, "Out of his heart shall flow rivers of living water." Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified."

Jesus made His claim at the end of an eight-day festival, the Feast of Tabernacles. This was a fall harvest festival, but also a time when the Jews remembered their wilderness sojourn.

On each of the first seven days of the festival, the high priest went to the Pool of Siloam, got a pitcherful of water, and returned to splash it on the altar in remembrance of the time when God gave the thirsty Israelites water in a miraculous way. It was on either the seventh or the eighth day that Jesus stood in the temple and yelled that worshipers could have a "water" that would fill them so they need never thirst again.

What Kind of Power? So the Holy Spirit can fill us, but what kind of power is it that we will be filled with? Recently, I read a book by Robert V. Sampson called *The Psychology of Power*. It is not at all on the Holy Spirit, although the author writes from a Christian perspective.

His definition of power, however, clarified for me how one responds to the Spirit and what kind of power the Holy Spirit is in us. The introduction of the book gives its main theme:

"Moral law rests on the fact that it is possible for every human being to develop in greater or lesser degree in one direction or another. He may seek to order his life and his relations with others on the basis of love or on the basis of power. The two forces are antithetical, but are directly related to each other, in so far as it is impossible to develop in both directions at the same time. To the extent that we develop our capacity for power we weaken our capacity for love; and conversely, to the extent that we grow in our ability to love, we disqualify ourselves for success in the competition of power" (page 1).

The author is saying that, in the realm of moral law, men have two choices. They choose either the power of love to rule their lives or the power of domination. The book helped me because it delineates what love is not. So often teachers and preachers admonish us to love. It can become a sentimental cliché that little affects how we really treat others.

A great deal of Sampson's book is given to case histories of famous people who had dominant parents. He shows how the power of dominance affected their lives. For example, he cites the story of Elizabeth Barrett whose father dominated her life into her forties, refusing even to allow her to marry. She finally broke with him to marry the poet, Browning, and choose a life of love that would give her equality rather than domination.

The author makes a great deal of the idea that love brings about equality. He deals mostly with the parent-child, husband-wife relationship because, as he says, that is where most of us invest our lives — in the working out

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of male-female and parent-child relationships.

If we choose the Holy Spirit to come into our lives, then we are choosing the way of love. But how tempting it is to choose the other power.

This was Christ's temptation and it comes to every man. Matthew 4:1 states, "Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil." It is interesting to note that Jesus' temptation came right after His water and Spirit baptism.

The first two temptations were to turn stones into bread to win people and to jump from the temple without getting hurt to prove His power. The third was to choose Satan's power of dominance to rule the world. Jesus chose instead the power of love.

And so we all must consider how we will function in our daily contacts with spouses, children, brothers and sisters, neighbors, friends, and wider acquaintances. Will we dominate or love, try to make others submissive or to treat others as equals? This is basic to our life in the Spirit — not our talents, not even the special gifts the Spirit Himself may bestow, but which power we choose to allow to rule our lives.

The Church. Any time we think about friends, we do not think of having only one friend. In fact, if any of our children would focus all their attention on one friend, we would probably be concerned about them.

It is thus with the Holy Spirit. Response to Him means that we are immediately responsible to others. The gifts the Spirit gives, for example, are not for the individual's use. They are for the building up of the community of God.

But even those gifts are for the building up of the earthly kingdom. What will remain when we can fully enter the kindgom of God in heaven is the loving relationships we built up with one another.

It struck me some months ago that I was thinking of friends I would have for the next 20, 30, or 40 years I have yet to live, but I really should consider that they would be friends eternally. What we will be doing in heaven is not eating and sleeping and working. It will not even be teaching and preaching and prophesying and healing. All that is part of building our spiritual lives now. What will remain is the love that wove us all together here with each other and God.

One of the main ways we weave ourselves together in love is through language. I don't think it was an accident that when the Holy Spirit descended at Pentecost He gave the gift of language to those early Christians.

Pentecost was a Jewish holiday to which many Jews from all over the world came. The other two main holidays of the year — the Feast of Tabernacles and the Passover — came during times of the year when it could be difficult to travel. The Feast of Tabernacles was a fall festival and the Passover was in the early spring.

But Pentecost, the celebration of the firstfruits, came in May. All Jewish males were to try to get to all three festivals, but those from a distance could usually only make it for Pentecost. Many Jews from all over the known world, from Asia Minor, Egypt, and Persia, speaking many different languages, were gathered in Jerusalem for the first Christian Pentecost.

The Holy Spirit made it possible for those who did not understand each others' human language to know what was being said. In a sense, the Christian Pentecost reversed the curse of the Tower of Babel.

Pentecost reunites men in one spiritual bond. At Pentecost people understood one another through the Spirit. Just so we need to understand one another whether it be in our families, at church, or in any situation. When we cut off language, when we cut off talking to one another, we cut off the chief means of loving each other.

The Witness. The Holy Spirit impels us to reach out in love to other people in whom He lives. But it doesn't stop there. On the day of Pentecost the first thing that happened was a glorious experience of worship together of those who loved Christ and each other.

But immediately, the Spirit-filled Christians were out on the street witnessing to the reality of God in their lives. People misunderstood their worship and thought they were drunk. But then they saw the healings and the miracles and heard the preaching. They recognized that God must be in those people. And some believed enough to accept Jesus.

So, too, if we have the Holy Spirit in our church we will be out "on the streets" with some kind of witness that suits today. The Holy Spirit uses people in His work. He works through us to bring about God's purposes in history. As we reach out to others, we are a part of that chain of faith working toward God's ends in the final time.

And so may the Holy Spirit blow among us, shaking some of us one way, shaping some of us another. But may He blow us all in the same direction like a field of golden grain bent before a summer wind, pointing in the direction of His eternal purpose which we are a part of and need to work out concretely in our lives.

"Walk, My Sheep"

I met the Master,
Shepherd's staff in hand..
In weariness I pled,
"Please carry me, Jesus,
I have such weary feet."
But Jesus looked into my heart;
Then kind and firm, I heard His voice,
"Walk, My sheep and follow Me;
In My strength be strong.
My arms are made for lambs."

— L. Bender

A Congregation Looks at Its Heritage

by Carl S. Keener

Occasionally the people of God should get a compass bearing or take a sounding; at any rate, at least find out where they have come from and where they are going. With something of this aim the brothers and sisters of the University Mennonite Fellowship in State College (Pa.) recently spent five Sunday sessions examining various facets of their heritage: its history, theology, and meaning for us today.

Specifically, we devoted two sessions to a historical overview of Anabaptist origins. Our grasp of the historical setting was richly enhanced by a documented set of slides provided for our use by the Mennonite Publishing House. Following a lecture on basic theology, a panel discussion focused on a comparative study of the Anabaptists vis-a-vis the Reformers as well as present-day liberal and evangelical Protestants. Finally, another panel led us to consider what this heritage has to say to us today.

We believe this process of self-examination was a good one and consequently we felt led to report our findings to others, especially those who also share in this Anabaptist-Mennonite heritage. To be sure, other congregations no doubt would grasp the profile of their heritage differently. In no way do we claim our analyses to be definitive or complete and we welcome corrections and emendations. In any case, in the light of this brief background we offer the following summary of what we understand was the driving force, the focal vision of our spiritual ancestors who faithfully followed Christ 450 years ago.

The sixteenth-century Anabaptist (e.g., Grebel, Menno) did not construct sweeping systematic theologies such as those of Aquinas, Luther, or Calvin. Rather, out of their common study of the Word they developed motifs (an implicit theology, nevertheless) which reflected their shared creative experience under the lordship of Christ. They did not look to an institution for firm guidance (Roman Catholic), nor to the Word merely preached (Luther), nor to propositional truths (Calvin).

In contrast to the magisterial reformers who stressed the essential coordinate unity of the two covenants, the Anabaptists saw the old pointing toward the new. Consequently, the witness of the new covenant, especially that found in the Gospels, was of primary importance. The Word was to be studied and discussed in the gathered community in which all members were priests and interpreters under the guidance of the Holy Spirit.

The Anabaptists saw the church as a visible "beloved community" (Royce), a "Gemeinschaft" (Friedmann) which actualized the kingdom of heaven here and now. Membership was strictly voluntary. Upon water baptism, a believer declared his willingness to take up the cross and together with the sisters and brothers literally obey Christ who alone was their Lord. Salvation was contingent upon this obedience, this new life in the body, not merely by faith alone (Luther). Neither were certain fortunate people believed to be elected or predestined to salvation (Luther, Calvin). Rather, the gospel was for all persons who in freedom could accept Christ's call to follow Him.

Christianity for the Anabaptists was primarily a "transformation of life through discipleship" (Bender) lived in community (i.e., a visible body of Christ or a corpus Christi, not an all-encompassing "Christian" state or a corpus Christianum). This discipleship featured mutual uncoerced love, mutual aid, a fervent missionary zeal, and peace toward all, even one's brutal enemies. Redemption, which was emphasized more than Luther's idea of justification, implied a commitment of one's total life to Christ, even a voluntary participation in His sufferings, if necessary. Theirs was a life of *following*, not of a divinely created *faith* given to the elect.

The Anabaptists were not concerned merely to find a gracious God or to discover the meaning of sainthood or even to synthesize correct doctrine. Rather, they were mostly concerned about how one might truly follow Christ as a fellow disciple within the beloved community in which the Spirit of God dwelt. Clearly, there were two kingdoms — a kingdom of evil and a kingdom of heaven (God). And as voluntary members of the kingdom of heaven, the Anabaptists exhibited a confession of faith really lived — a disciplined dynamic venture to seek first the kingdom and its righteousness. The Anabaptists did not say with Luther, "Here *I* stand!" They said, "Now *we* follow!" In truth, their beloved communities simply did not have any spectator Christians.

Modern Mennonites show a diversity of views and often a logically incoherent set of beliefs. At many points we have succumbed to the orthodoxy and classical theism of the magisterial Reformers (Luther and Calvin). We have also often overemphasized a works-righteousness. Nevertheless, the roots are there, and so we ask, can the modern spiritual descendants of the sixteenth-century Anabaptists recapture the simple yet profound vision of what it means to totally follow Christ in our time and situation? Can we

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regain their sense of community, that the way to God can only be through the loving interaction of the members of the beloved community?

Certainly the cutting edge for many of us may now be different. Members of the beloved community no longer hide in caves (at least not within North America) to worship God and comfort and enrich each other. Nevertheless, the early Anabaptists' love for God, their singular aim to follow Christ, their vigorous yet loving assertion of their integrity, their transparent honesty, their simple life lived in devoted relationship as fellow priests to each other, their missionary witness — all these as seen in their lives can immeasurably enrich and stimulate us today.

The brothers and sisters of the University Mennonite Fellowship treasure and witness of the Anabaptists. In our studies of this heritage we have been stirred to aspire toward that quality of life which alone comes from totally following Christ.

Ancestor Worship?

by Wayne North

Two recent writings came together to provide the inspiration for this commentary. The first was an article by the little man who isn't there, "Menno B. Hurd," appearing in the April 15, 1975, issue of *Gospel Herald*.

"Menno" was lamenting the emphasis on the 450th anniversary of the Anabaptist movement which he described as a trend toward ancestor worship. He sees it as a "hullabaloo," as "pressure," as utilizing "commercials," and "all glorifying our ancestry."

It was made to sound very sinister and leading to everything from neglecting the Trinity to finding Zurich and Amsterdam more attractive than New York and Chicago. I, too, hope we are preserved from such a fate. I agree that we should "not gold-plate the entire 1525 ball of Mennonite wax."

The only problem is that we are in as much danger of doing that as we are of turning the Pentagon into a Mennonite convention center. Worrying about worshiping our Mennonite ancestors is like the passengers on the *Titanic* worrying about the possibility of drought. There is little evidence that we are moving in that direction.

This is the impression I received from a preliminary scanning of the second recent writing, *Anabaptists Four Centuries Later,* by J. Howard Kauffman and Leland Harder, Herald Press, 1975. Their study offers data which indicates that rather than cleaving with enthusiasm to Anabaptist leaders many Mennonites are being strongly influenced by ideologies quite foreign to their religious heritage. This is not to say that Anabaptist theology has no continuing influence on our congregations. "The researchers regarded as most conclusive that modern-day Mennonites do reflect the Anabaptist vision in theology and lifestyle . . ." was the comment of Katie Funk Wiebe in her analysis, "Measuring a Vision," *Gospel Herald*, May 13, 1975. But that influence does not constitute ancestor worship nor does the upswing in interest during this year of heritage emphasis tend toward it even in a general way.

If we are on the verge of bowing before our ancestors, why can't more Mennonites offer one quote from Menno Simons or any other Anabaptist leader? I haven't noticed anyone carrying around a little red book containing the sayings of our spiritual ancestors. Or, if we are embarked on a binge of venerating the forefathers, why are thousands of Mennonite youth trotting off to non-Mennonite colleges, universities, and prestigious, big-name institutions? Why aren't our seminaries packed out with people who want to know what it is that is unique about our faith and life? Or, why can a congregation unblinkingly get a minister who has had almost no exposure to Anabaptist theology?

If we are glorifying our ancestry, why does a mildly critical remark about government from the Mennonite pulpit arouse cries of anguish from people in the pews who obviously have a far different perspective than did those in 1525 who saw the state as an opposing kingdom. Or, why do some modern-day Mennonites urge the payment of war taxes and advocate the death penalty when both were condemned by their early leaders? And, why do many resist meaningful discipline in the brotherhood when it was the dominant characteristic of the Anabaptist community?

These trends would seem to indicate that rather than worshiping the early Anabaptists, we are not very much aware of them and know almost nothing of their spirit and life. Three paintings on a lobby wall, bicycle trips to Europe by a small minority of the Mennonite population, and a series of bulletin covers on church history hardly constitute ancestor worship in light of the general disregard of what they did and said.

My concern is that having given our nod to Grebel, Blaurock, Manz, and Simons in 1975 we will proceed to follow the current trend, to continue to copy popular Protestantism and eventually fade into the dull gray of middle America. Until I see a gilt-edged edition of the *Complete Works of Menno Simons* in every home and more than one person using the pen name of "Menno" I see little need to get in a panic about Mennonite ancestor worship.

Wayne North is pastor of the Beech Mennonite Church, Louisville, Ohio, and editor of the *Ohio Evangel*.

The Education Thrust and All That

by the MBE Staff

Author's Note: The Mennonite Board of Education staff includes: Tilman R. Smith, acting executive secretary; Roy T. Hartzler, associate executive secretary; Paul Bender, Alice M. Roth, and Daniel Shenk, staff associates. This is the fifth and final article in the series on the work of the Mennonite Church program boards.

Who is the Mennonite Board of Education? It is the group of people responsible "to promote throughout the Mennonite Church the interests of Christian education and to establish and administer church schools . . . to establish broad basic policies for the schools under its control . . . to coordinate programs of Christian education in schools throughout the church. . . ."

The Mennonite Board of Education is responsible to the whole Mennonite Church through the General Board. Five members of the Board of Education are elected by the General Assembly, five by the regions of the church, and up to two appointed by the General Board. The Board of Education hires a small staff to do its day-by-day work.

At Assembly 75, the Board of Education will be reporting to the church on work and relationships with Mennonite schools. These include the nine high schools that work together through the Mennonite Secondary Education Council. One of their priority concerns right now is High-Aim, which provides for minority students to attend Mennonite high schools. MBE has been working with the Eastern Mennonite College Board of Trustees to clarify a working relationship between the two boards; this will be reported.

In the operation of the schools under MBE (Goshen and Hesston colleges and Goshen Biblical Seminary) there will be reports of personnel appointments and policy matters considered during the biennium. (See Daniel Hertzler's article in the education section of *Kingdom Citizen.)*

In this article, we want to deal with the major MBE agenda item — a look at what we have heard during the Churchwide Thrust on Education and how this shapes the priorities for the coming biennium — for schools and congregations as well as for the Board of Education.

Two years ago, Assembly 73 approved a proposal for a Churchwide Thrust on Education. The goals for the biennium were (1) to refocus the task the Mennonite Church needs to accomplish through its schools and (2) to decide and act on what it means for our schools and our congregations to take seriously the implications of this task.

Have these goals been reached? Community Education Thrust events involved from several dozen to several hundred persons at each location. There were consultations with conference leaders and with church school faculties and discussion of education issues in the church papers.

Refocus the task. Perhaps the "refocusing" can be seen as the direction charted by the feedback from these discussions. Church people affirmed certain purposes and functions of the schools. These were among the affirmations heard most often:

- The schools are needed as a training ground for life and service in God's kingdom.
- Schools develop spiritual lives of students who bring energy and fresh ideas back to their congregations.
- Anabaptist values and lifestyle are taught.
- Most of our leaders have come through our schools.

Many congregations and individual members said in effect: we need you, we appreciate you, carry on.

Also part of the refocusing were the concerns and the recommendations which came along with the affirmation. Schools have, of course, been in dialogue with congregations for many years and the Education Thrust discussions did not turn up many revolutionary new ideas. But in this more intensive listening, the repetition of certain concerns put them clearly into a priority category.

Following are some of the issues heard most frequently:

- More congregation/school communication is needed, especially with faculty available to teach and to listen in congregations.
- More emphasis on Bible is needed, also clarify what is taught.
- Faculty must be committed to Christ and to goals of congregations and homes, and make this clearly visible.
- Mennonite schools must be significantly different to justify added investment (over public schools).
- Better discipline needed in church schools. (The meaning and implication of this varies widely.)
- Education must be vocationally practical as well as "broadening" in the liberal arts sense.

But the educational task is not with the schools only. In fact, the role of the school as resource and supplement *to* congregations — who have the primary educational re-

sponsibility — was stressed. These concerns for congregations themselves were heard most often in Thrust discussions:

- The congregation is an important setting for discerning with young people their gifts and their job and school choices.
- Financial aid plans should be developed to enable all young people to attend church schools if they choose.
- Congregations and schools together need to find new ways to work with the many youth who do not attend church schools.

More detailed reporting of the Education Thrust discussions is available from the MBE office.

Decision and action. Refocusing the church's educational task was the first Thrust goal. Deciding and acting on what it means to take seriously this task was the second objective. At Assembly 75, the decision/action response of the Board of Education, the schools, and of congregations will be reported and discussed.

The Board of Education has suggested (in *Kingdom Citizen* and the Assembly *Workbook)* what its priorities in the coming biennium might be, considering especially what has been heard during the Thrust. One of these priorities, for example, is strengthening Bible departments. A November meeting with the administrators and overseer boards responsible to MBE is planned to work at that.

During recent months, the Board of Education and the colleges and seminaries have worked to develop better ways for communicating financial needs to the church. Continuing this effort, and also working at closer coordination in student recruitment, will be ongoing MBE concerns.

During the coming year, it is proposed that MBE staff work with the Mennonite Secondary Education Council and with high school boards, clarifying how MBE can be most effectively a resource to them. The high schools are in the process of assuming responsibility from the Mennonite Board of Missions for the High Aim (minority education) program; MBE is working with the high schools to facilitate this transition.

The Board of Education pledges itself to encourage the church schools especially in these areas often mentioned in Thrust discussions:

- freeing faculty for teaching in congregations;
- affirming the goals of congregations and homes, and making this more evident to students on campus;
- relating even more closely to mission/service needs of the church;
- helping students experience the church on campus.

School response. Since schools have attempted throughout their history to respond to the church, one must be cautious in saying a particular program is in response to the Education Thrust. But again, from this intensified church/congregation conversation, certain priority agenda items have emerged.

Rockway Mennonite High School, for example, is hiring an additional staff person to work in the area of family and religious counseling and to help free other staff for more congregational contacts. Bethany Christian High School is undertaking an in-depth study of their Bible curriculum this year. Iowa Mennonite School and Belleville Mennonite School are working especially at faculty-congregational relationships.

These and other proposals will be reported and discussed at Assembly 75.

Congregations respond. At Assembly, we hope to learn of more ways that congregations and conferences have found to support and work with young people in decisions of vocation and schooling. Examples of financial aid plans will be shared, like the Northwest Conference plan for the student aid fund for church school assistance operated by the South Seventh Street congregation in Reading, Pennsylvania.

The following quotes from Thrust discussions illustrate church members' concern for congregational responsibility in church school education. Congregations are invited to share the ways they are working at these concerns.

- "As a congregation we feel need for further clarification on the educational philosophy of the Mennonite Church."
- "Congregations should take more responsibility for Christian growth of youth before they get to college . . . not expect schools to work miracles."
- "The best thing that could happen to Mennonite schools would be for congregations to become more 'believers-churchy.' "
- "Ministers need to visit campuses more."

"For too long we as church people and school people have looked over our noses at each other. We need to keep communications open and to help each other."

A question occasionally asked in Education Thrust discussions was whether "anything will *really* change" as a result. The Education Thrust was carried out with the conviction that God can and does move through His people. Yes, we believe there *can* be movement and change as God's people are open to work together in His Spirit. And Assembly 75 can be a setting for affirming and correcting the course of such movement.

Some Questions for Delegate Consideration

1. Considering the people you represent at Assembly 75, can you agree with the affirmations and concerns summarized above?
2. What example can you share of the way a congregation or conference is working with young people in relation to church school education, or is particularly utilizing church school resources for congregational needs and goals?
3. What one suggestion would you give to the church schools as they attempt to respond to the Education Thrust experiences?

Christano Visits N. American Churches

Charles Christano, chairman of the Muria Christian Churches of Indonesia (the Chinese Mennonite Church) has arrived in the U.S. following the Mennonite World Conference Expanded Presidium in Puerto Rico.

Besides Puerto Rico, Christano will visit Mennonite communities and institutions in Pennsylvania, Virginia, Indiana, Illinois, Kansas, Manitoba, and perhaps California during his seven-week trip.

During his travels, Christano plans to visit a number of Mennonite institutions.

Christano will also participate in the course, "Baptism Theology in Anabaptism," at the Mennonite Seminaries in Elkhart and in a seminar on cross-cultural issues to be led by Robert Ramseyer at Elkhart. He will be preaching in Mennonite churches in the area where he happens to be over the weekends included in his trip.

In August, Christano will attend the Mennonite Church Biannual Conference in Eureka, Ill., and the Mennonite Brethren Annual Conference and World Consultation on Evangelism, both to be held in Winnipeg, Man.

Founded in 1927 with the help of Johann Thiessen, a Mennonite missionary from Russia who went to Indonesia under the Dutch Mennonite Church, the Muria Christian churches are centered in the Muria Mountain in northcentral Java, but in recent years have been reaching out with evangelism and church building to other areas of Java and in South Sumatra.

The church operates a Christian radio station in the city of Semarang and is investigating beginning mission work on the nearby island of Kalimantan. The Muria church cooperates with the Evangelical Church of Java (the Javanese Mennonite Church) in operating the Christian Academy for Disciples of the Word in the town of Pati. The two churches have a joint board which initiates economic development work in the Muria area.

Christano serves on the executive committee of the Asia Mennonite Conference and chairs the Muria Christian churches. This executive committee also serves as the board of Asia Mennonite Services which is planning mission work in Bangladesh.

Charles Christano, chairman of the Muria Christian Churches of Indonesia, relaxes during his visit to Mennonite Central Committee. Christano is visiting various Mennonite institutions and conferences during a seven-week trip to North America.

Arab Graduates Face Problems

The ten Arab students who graduated in May from the Mennonite Secondary School in Beit Jala, West Bank, may have a hard time finding work in their area of training or going on to college, reported headmaster Bishara Awad, a Mennonite Central Committee volunteer on furlough in the United States before returning to Beit Jala for a second term.

Employment opportunities for graduates of the MCC-supported school which specializes in commercial education are limited, Awad said. Most jobs available to Arabs in West Bank and Israel involve manual or unskilled labor. Educated young Arabs often take every opportunity to leave the country to find work elsewhere.

"Other students have interest in college but can't afford it," Awad explained. "This year MCC hopes to give college aid to one crippled student and one orphaned student for this reason."

A special problem West Bank students face is lack of colleges in the West Bank and lack of space in Israeli universities. At Hebrew University, for example, only three percent of the student population accepted are Arab. Because of lack of educational opportunity in the area, students who can afford it apply to Arab universities in Lebanon and Jordan.

The Soviet Union is also attracting students, Awad said, since it offers full scholarships with pocket money.

"But leaving the country makes it harder for students to return to West Bank, Awad pointed out. "They're often suspect on their return and may be arrested for security reasons if the government expects trouble. So many don't come back."

The subsequent draining of Arabs from West Bank to other Middle Eastern countries, the United States, or Europe leaves West Bank Palestinians with few leadership resources.

Angolans Return Home

Seeds, tools, blankets, and help in reconstructing several church buildings are making life a little easier for Angolan refugees returning home in preparation for national independence on Nov. 11. Jonathan Larson, Mennonite Central Committee Zaire director who visited northern Angola in May, found lack of medicines and food were primary concerns of new returnees. And difficulty in getting supplies across the border from Zaire was increasing due to local graft and unclear government directives, resettlers said.

During a second visit Larson and a coworker, Ken Langeman, distributed $2,000 worth of seeds, hoes, and blankets to Angolans resettling in Sumpi, a new village springing up north of San Salvador. In exchange, Larson suggested the villagers might work together to build a temporary church/school/meetinghouse.

Further supplies, including used clothing gathered in Kinshasa, Zaire, will be taken to forest refugees, those who fled to the Angolan hills during the 14-year war which ended a year ago. Several Mennonite volunteers also plan to assist Angolans in a church rebuilding workcamp in San Salvador in August.

Larson was surprised to find little rancor against the Portuguese. "The amazing thing is to sense the fragrance of forgiveness that comes out in conversations with local Christians," he wrote.

According to Larson the flow of refugees from Zaire back to Angola is beginning to pick up. Since the armed struggle against the Portuguese-dominated government of Angola began in 1961, 200,000 to 600,000 Angolans caught in the

fighting fled to Zaire. Hundreds of returnees are now pouring back across the Luvo bridge daily, Larson said.

A top Portuguese administrator in San Salvador told the Mennonite representative that an estimated 15,000 refugees had settled in the immediate area with the majority yet to return. The local government was doing little for the refugees, the official said in May, because there had been no clear signals or money from the national government in Luanda.

Bible School Graduates Record Number

A crowd of hundreds of friends of the European Mennonite Bible School gathered on Apr. 20 in the St. John Church in Basel, Switzerland, for this year's closing exercises.

Because none of the Mennonite churches in the surrounding area could possibly hold the large number of guests, a Reformed church in the center of the city of Basel was rented for the occasion.

This year 15 students completed requirements to receive the Bible school's diploma. This is the highest number of graduates in one class in the school's history. It is a peculiarity of the Bienenberg Bible School that most students attend for only one year and return to their previous occupation at its close.

However, during the 1974-75 school year, the number of second-year students was gratifyingly high, and interest is also strong among first-year students to extend their Bible studies into a second year during the 1975-76 year.

At this year's graduation, a diploma was presented to a student in the French division for the first time.

The students who were leaving at the year's end were from nine countries and represented 15 denominations.

Mohawks Receive Guests

A load of 30 cases of canned beef was delivered on May 27 by the Conservative Mennonite churches of the Croghan, N.Y., area to the Mohawk Indian Americans who have established their own nation, Ganienkeh, on a 600-acre abandoned Girl Scout camp near Eagle Bay, N.Y.

The churches collected money to purchase the meat and, through arrangements made by Bishop Richard Zehr and his brother Arthur with John Hostetler, of Akron, Pa., picked up the meat at the Ephrata material aid center after dropping off a load of Christmas bundles.

The next morning we took the meat to the camp, Richard Zehr reported. "We were well received and courteously served with soup which was good. We talked over an hour with the older Indian chief and another man."

The Indian Americans are clearing more land as a part of the process of raising enough food to become self-sufficient and are looking for a good walking plow, horses, and turkeys, Zehr said. One of the church members has offered to supply the plow and Zehr has provided the Indians with the addresses of two turkey farms and is keeping his eyes open for horses the Indians could purchase.

Closer Relationship with Bolivian Brethren Sought

A Winnipeg couple has been appointed by Mennonite Central Committee to visit Mennonite colonies in Bolivia for the ultimate purpose of establishing a closer fraternal relationship between the Bolivia Mennonites and North American Mennonites. Peter and Hilda Sawatsky, assigned to Bolivia for a three-year term, will seek avenues of communication with the Mennonites for an initial six-month period, after which their assignment will be reviewed. Both born in Paraguay, Peter and Hilda have lived and worked in South America for most of their lives, coming to Canada in 1969. Peter has worked as a farm hand in the Chaco, Paraguay, in a wholesale warehouse in Asuncion, and as personnel manager and shop foreman in a Winnipeg factory.

MBM Sends New Workers Overseas

Ten new Mennonite Board of Mission appointees were among participants in an evening of celebration and commitment on June 26 at College Mennonite Church, Goshen, Ind.

The service concluded a 10-day seminar for both new and furloughing overseas workers.

B. Frank Byler, Montevideo, Uruguay, emphasized that the good news is the continuing fact that Jesus is alive, and that the mission of the people formed by Jesus — the church — is to bear witness to that reality.

New and continuing workers, flanked by friends and relatives, faced the rest of the congregation during a time of prayer for the mission of the group sent, the group sending, and the Mission Board staff.

Back row (left to right): S. Paul Miller, Willard Roth (overseas editor), Lois Musselman, Steve and Karen Shenk, Robert Martin, Carl Beck, Dorsa Mishler (personnel secretary), David Powell. Middle row: Vesta Miller, Glenn Musselman, Delores Friesen, Carol Erb, Marian and Laurence Horst, Nancy Martin, Wayne Nitzsche, Ruth Bauman, Jean Smucker, Karen Powell, Millie and Gene Hershey. Front row: Lawrence Greaser (overseas secretary), Janie and Neal Blough, Otis and Betty Hochstetler, Elaine Kauffman, Anna and B. Frank Byler.

South Vietnam to Receive Garden Tractors

Mennonite Central Committee has decided to make $25,000 worth of two-wheel hand garden tractors available to Vietnam on the recommendation of the four MCC workers who remained in Saigon, following their discussions with Le Van Loc. Loc is a Provisional Revolutionary Government (PRG) official in Saigon with whom Atlee Beechy and Doug Hostetter had previous contact in Paris in early 1973.

The tractors will likely be purchased in Hong Kong and shipped by boat to Vietnam.

Loc had indicated that tractors, fertilizer, and powdered milk would be priorities for aid, but pointed out that tractors are something concrete that would not be used up within a few months' time and can contribute to the food-producing capacity of the people.

"Many of the cattle which previously were used for cultivation have been killed

Keeping Up Hope for the Disaster-Stricken

"In the past twenty-five years Mennonite Disaster Service has been one of the major continuing news stories covered in our Mennonite periodicals. Anchorage, Managua, Udall, Wilkes-Barre, Gulfport, Xenia, Rapid City — these are a few of the widely separated places where MDS has served in the wake of floods, tornadoes, hurricanes, and earthquakes."

"'It has been as spontaneous a movement as we have had,' said Elmer Ediger, one of the speakers during the MDS 25th anniversary observance at Hesston, Kan., in February. 'It has shown that ordinary people, if they are dedicated and put in a place of need, can do great things.'"

These statements are excerpts from an article, "Sermons in Overalls," by Robert Schrag, that appeared on the July 13 church bulletin published by Mennonite Publishing House, Scottdale, Pa.

This particular bulletin highlights 25 years of Mennonite Disaster Service work. It will continue to be available through 1975. Congregations that are not regular subscribers to MPH church bulletin service may want to utilize this bulletin some time before the year ends. Write to Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

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in the war, so such tractors would be most valuable for restoring agricultural production," Loc explained to Earl Martin, Max Ediger, and Yoshihiro Ichikawa, three of the four MCC volunteers who remain in Vietnam, in a June 28 meeting.

On July 3, the MCC representative in Hong Kong received word by cable from the PRG office in Hanoi that the first shipment of 5,000 cases of condensed milk and 2,500 cases of canned meat arrived in Vietnam in May. The PRG cable expressed sincere thanks for the food.

Martin, who planned to leave the second week of July, was awaiting a flight from Saigon to Vientiane, the capital of Laos, from where he flies to Nigeria to join his family before returning to the U.S.

Martin reported that Saigon is currently quiet, and the MCC volunteers feel perfectly safe traveling in any part of town until curfew time at midnight. He noted that although many persons are unemployed, the government is taking care that no one goes hungry.

Food prices have risen slightly due to high gasoline costs, but there is definitely no runaway inflation, the volunteers said. Factories are again beginning to produce and the banks are beginning to open. ●

Broadcasts Merges Publications

Alive magazine will merge with *MBI News* in January 1976, according to Mennonite Broadcasts board action in Harrisonburg, Va., July 7, 8.

The new *Alive* newsletter will provide inspirational articles and news of Mennonite Broadcasts. It will be circulated free to persons supporting MBI's public media ministries and to pastors, congregations, and mission/church leaders. All new broadcast and literature responders will be offered the new publication.

The board decided to reissue the *Greatest Week in History* and *Choice II* radio series in 90- and 60-second formats respectively and to produce a series of two-minute *Heart to Heart* programs, subject to available funding.

The original Easter series was first released in 1965 as a series of six-minute newscasts. *Choice II* was first released in 1970 as a three-minute radio series.

The board agreed that the Inter-Mennonite Media Group now functioning to develop cooperative projects continue to coordinate Inter-Mennonite media activity among General Conference Mennonite, Mennonite Brethren, and Mennonite churches.

They requested that the Group give further study to its name and to strengthening its marketing function.

The board also adopted a marketing strategy for Choice Books that supports the interests and concerns of religious publishers and bookstores, yet permits the program to move forward aggressively in providing inspirational material in non-religious markets.

In other actions the board:

— approved $700 to develop preliminary proposals from cartoonists and production companies for several international TV spots.

— recognized outgoing treasurer Donald E. Showalter for nine years of leadership, and considered persons for board appointment.

— considered persons to fill the executive director slot.

— heard a full report of the Russian work from Vasil and Ivan Magal, current speaker and founder respectively of the Russian broadcast.

— reviewed the German broadcast work, including relationships with the German Mennonite conferences and other mission boards cooperating to sponsor it.

Media Merger Dropped

Representatives of the Mennonite Brethren, General Conference Mennonite, and Mennonite churches have recommended tabling a proposed merger of their media interests in favor of a more limited structure through which cooperative media projects would be handled.

The study group is proposing that the present Inter-Mennonite Media Group — representing the three denominational media agencies — schedule regular planning and sharing meetings and coordinate distribution of cooperative projects.

The earlier proposal would have put General Conference and Mennonite Brethren members on the Mennonite Broadcasts (Mennonite Church) Board.

This proposal ran aground primarily because of the differing denominational structures. The General Conference and Mennonite Brethren media boards carry no responsibilities for overseas work, as does Mennonite Broadcasts. In addition, Mennonite Broadcasts' responsibility for public media includes services to other divisions of its sponsoring agency, Mennonite Board of Missions, and is broad-

er than the assignment of the Board of Mass Media (MB) and Faith and Life Radio and Television (GC).

The revised proposal will come before the media boards of all three groups this summer.

mennoscope

The Mennonite Church General Board office will be closed during the week, Aug. 4-8. All telephone calls for the General Board should be directed to "Assembly 75" at 309-467-4223.

Messiah participants at General Assembly should bring along whatever editions they have, according to Pauline Kennel, director, because the majority of copies will no doubt be Schirmer anyway. Goshen College is providing the orchestra scores. Participants, then, should bring their own chorus scores and instruments.

David Miller

Ernest Martin

With principal Wendell Hostetler's sabbatical starting on Aug. 1, the board of trustees at Central Christian High School has appointed David Miller administrator and he will be directly responsible to that board for the overall educational program, personnel, and operation of the physical plant. Ernest Martin will continue as assistant principal as in the past year, but with added duties. Miller has been director of development, a new position established a year ago. Martin has been on the faculty for the past three years and was first named assistant principal a year ago. A search committee, appointed earlier by the board of trustees, will continue to seek a qualified person for the position of principal to start in the summer of 1976.

The congregation at Roanoke Mennonite Church, Eureka, Ill., will celebrate its centennial the weekend of Aug. 1-3. The commemorative activities will begin with a program on Friday evening at 7:30 at the church, located three miles north and two miles east of the center of Eureka. Former pastors and members will return to participate in the activities. Among them will be Wesley E. Jantz of Golden, Colo., and Norman Derstine of Harrisonburg, Va. Another former pastor, Ezra B. Yordy, still resides in Eureka. The present pastor is Percy B. Gerig. The weekend activities are scheduled to be held just prior to Assembly 75, which will begin on August 5 in Eureka. The congregation, with a membership now of 420, was established in 1875, when a church building was erected on the present site. Before that time the families of the church met in various homes.

The Marvin Miller family, serving with Mennonite Board of Missions in Obihiro, Japan, are in North America for a short furlough during July and August. They may be contacted through Alva Cender, Fisher, IL 61843.

Arvilla and Jake Flisher returned to the United States on June 27 from India where they have served with Mennonite Board of Missions since 1952. Their current address: c/o S. T. Miller, Kalona, IA 52247.

The Leprosy Mission office for the regional secretary of north India has been relocated to 5 Amrita Shergill Marg, New Delhi, India, 110 003. Mennonite Board of Missions workers Genevieve and John A. Friesen currently are serving there.

Contributions to Mennonite Board of Missions have crept 1.2 percent ahead of last year, reported David C. Leatherman, however, with a total of $128,124 designated beyond budget for Mennonite Central Committee, five-month contributions for Mission Board planned program actually decreased 12.2 percent compared to the corresponding period last year. Contributions to the end of June totaled $972,785. Disbursements for the period totaled $1,490,277, an 11.5 percent increase over the last year.

Roger Sipes was licensed as assistant pastor for the Black Oak Mennonite Church near Hancock, Md., earlier this month. He will be working with Michael Horst. The licensing and installation was in charge of Nelson L. Martin assisted by Ross Goldfus. Sipes' address is R. 2, Hancock, MD 21750.

The mission station at Matadjene, Chad, has closed and work on the dam which Mennonite Central Committee was building nearby has been suspended indefinitely following the apprehension of Evangelical United Mission missionary Paul Horala by a group of men on June 10, reported MCC Chad Director Steve Penner. Volunteers Linden Good and Steve Steiner were asked by the government to evacuate Matadjene for Abeche following the incident, and the country's military government has requested that foreigners not return to Matadjene for the time being because they cannot be given adequate government protection there. "The future of any project at Matadjene hinges on Paul's fate and if the government will permit us to go there again," Penner said. "There is no way for work to continue on the dam during the next couple of months," he added.

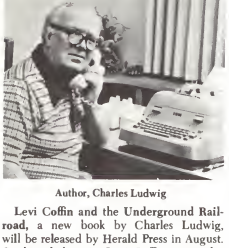
A Church Music Leadership Retreat will be held on Aug. 2 and 3 at Camp Hebron, R. D. 2, Halifax, PA 17032. Roy Roth, associate professor of church music at Eastern Mennonite College, will be the director.

Five joint alumni meetings with Eastern Mennonite College, Goshen, and Hesston are planned during the 1975-76 school year as a result of a day and a half of meetings in June at Goshen with the alumni directors of the schools. Roy Hartzler, staff member of the Mennonite Board of Education, also attended the session. Joint meetings are planned for New York, Iowa, Colorado, and two in Pennsylvania. From left to right are Larry Nolt, EMC; Roy Hartzler, Board of Education; Daryl Nofziger, Goshen; and John Koppenhaver, Hesston.

Allen and Elsie Shirk will be returning to Hong Kong on Aug. 15 after attending Assembly 75. Three weeks of medical checks in the month of May ruled out any serious medical problems for Elsie. Their address in Hong Kong continues to be Charmaine Heights, 8th Floor, Flat C-1, 9 Eastbourne Road, Kowloon, Hong Kong.

Jacob H. Flisher has been named administrator of Beth-Haven Nursing Home in Hannibal, Mo., by the directors of the local Mennonite Home Association, Inc. Beth-Haven program is affiliated with Mennonite Board of Missions, Elkhart, Ind., and includes a skilled nursing facility, servicing 60 residents, and the Shelter Care, a domiciliary facility for persons who need a minimum of supervision, serving 32 residents. Jacob Flisher until June 1975 served as administrator of Nav Jivan Hospital, a 75-bed institution in Satbarwa, Palamau District, Bihar, India. Nav Jivan

Hospital is operated by the Bihar Mennonite Church in cooperation with the Mission Board.



Author, Charles Ludwig

Levi Coffin and the Underground Railroad, a new book by Charles Ludwig, will be released by Herald Press in August. Quaker abolitionist Levi Coffin operated a major "station" in the "underground railroad" which helped hundreds of oppressed blacks escape to the North prior to the Civil War. Ludwig was born in McComb, Ill., but grew up as a missionary child in Kenya. He lives with his wife in Tucson, Ariz.

Willis L. Breckbill was installed as pastor of the Preston Mennonite Church in the Sunday afternoon service on June 29. Ross Bender, dean of Associated Biblical Seminaries, Elkhart, Ind., spoke on the role of the minister in the congregation. Ralph Lebold, conference minister for the Ontario and Western Ontario Mennonite conferences, led in the installation. Vernon Leis, pastor of the Elmira Mennonite Church, led in a devotional meditation. Milo Shantz, congregational ministerial committee chairman, moderated the service. Ina Ruth and Willis Breckbill have three sons and a daughter and live at 184 Abraham St., Cambridge, Ont. N3H 1H5.

Lester Janzen, Newton, Kan., became estate planning consultant for the Mennonite Foundation, Inc., of Goshen, Ind., effective July 1. In his new position, Janzen will work with Harold P. Dyck, Western Regional Director, out of the Foundation's Hesston, Kan., office. He will work with all branches of Mennonites in the central states, particularly in western Kansas and Oklahoma.

Mary Ellen Shoup, serving with Mennonite Board of Missions in Algeria, arrived in North America on July 3 for a two-month furlough. She may be contacted c/o Reesers, Sierra Dawn Estates, 1718 San Lorenzo Dr., Hemet, CA 92343.

Lydia Burkhart is living with her father, Menno, in Brutus, Mich., during summer furlough from her work in Ghana with Mennonite Board of Missions.

New members by baptism: one by baptism and five by confession of faith at Wayside Chapel, Pedro, Ohio.

Change of address: John Driver to c/o Jose Maria Martinez, Verdi 189, Barcelona-12, Spain. **Glen A. Horner** from Kalamazoo, Mich., to 418 James Place, Goshen, IN 46526.

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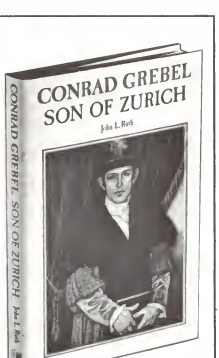

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readers say

Submissions to Readers Say column should comment on printed articles.

A few details in the description of the Bourbon Chapel Mutual Aid plan ("Working at Sharing," *G.H.* July 1, pp. 479, 480) are not clear or do not square with the facts of our plan.

For one thing, the congregation has modified the Bethel Conservative plan. As we use it, any active member of the congregation may participate. In addition, any other person the congregation approves may participate.

Also the amount paid by the member is the first $100, not $200 as the article reported.

There are no exclusions with this plan except dental expenses which require congregational action. — Dean Hochstetler, member Bourbon Chapel, Bremen, Ind.

* * *

I can only say "amen" to the feelings expressed by Arthur R. Cash in "My Perspective as a Black Mennonite" (July 1).

Having been involved with the Bethel congregation in Chicago for the past five years, I have experienced totally unaccepting attitudes (toward black Mennonites) on the part of some of my white Mennonite friends and relatives. In addition, my involvement with a black city church seems to make me suspect, or, worse, some type of saint or martyr. ("You're still sticking with Bethel? Well, bless your little heart." "You don't work in the nursery and you don't live in the community and you come to Bethel anyway?")

I understand that many, and maybe all, of the unattractive attitudes I have noticed are due to a lack of exposure to a variety of acquaintances and experiences, and I have no snappy solution to that problem.

I would only add my voice to that of Mr. Cash in suggesting that we as Mennonites do some very serious thinking about the meaning of true brotherhood and acceptance of each other as people. — Debra H. Bender, Chicago, Ill.

* * *

Although I am a Canadian, I think that the thoughts I wish to express can be equally relevant to the American condition.

While the church, or at least the church periodicals, have been quite critical of affluence for the last while (and it troubles my soul too), I do not recall reading one word of sympathy (although I don't read every word) for the plight of the unemployed, especially those unemployed as a result of a reduction in the state of the economy and affluence.

We were encouraged in a recent *Gospel Herald* editorial to give our tax rebates to the church instead of using them to boost the economy, or saving them. We must nevertheless not lose sight of the fact that whenever we buy something we are helping to pay someone's wages or essential profits; or are we to give the people money for doing nothing?

There are only two ways that people get money honestly, other than by inheritance, and that is by working for it or being given it. If therefore much of our affluence were eliminated, and

I am not opposed to the reduction of waste, of which our society is very guilty, we would only have to be taxed to supply sustenance for the unemployed, rendered so when their production is no longer wanted or needed.

I may sound extreme, and maybe I am, but I am only trying to present the other side of the coin, as I see it.

Furthermore, who is it that comes to the aid of a brother who suddenly needs a loan, or the church which suddenly presents an emergency project? Certainly not the people who give all they can now, but rather those who have laid money aside. Or is it preferable that the individual Christian, or the church, needing sudden financial help, go to a worldly bank instead?

In closing I must admit, and from past experience in reading that others experience the same feeling, that sermons and articles that touch the pocketbook touch a painful spot. Just why this is so merits a discussion in its own right. So long as such are sincere and objective they are good for us, but I have wondered about the possibilities of the sin of envy, or the feeling that I and not my brother am a steward of his possessions. As for myself, to the rich I am poor, and to the poor I am rich, and am capable of sensing both conditions, but whether adequately toward the latter is a question.

Just a little Scripture and brief comment yet. Luke 8:1-3, especially 3. "These women provided for them out of their own resources" (NEB). The inference is that by retaining resources, they were able to provide for Jesus and the Twelve. — Allan W. Smith, Unionville, Ont.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bechtel, Glenn and Sharon (Essick), Pottstown, Pa., first child, Mark Allen, June 19, 1975.

Birky, Mark and Jeanne (Nofziger), Goshen, Ind., first child, Aaron Joseph, June 18, 1975.

Chupp, LeRoy and Shirley (Reist), Portland, Ore., third son and first daughter, Jason Randel and Jeannette Renee, June 22, 1975.

Cross, Leroy and Esther (Borntrager), Omaha, Neb., third child, second son, Myron Lynn, June 18, 1975.

Gingrich, Arthur and Dorothy (Martin), Elmira, Ont., first child, Kirby Arthur, June 5, 1975.

Glick, Ervie L. and Mary (Yoder), Crookston, Minn., second and third daughters, Laura Anne and Christine Marie, July 5, 1975.

Good, Leon and Elaine (Wenger), Mount Joy, Pa., third child, second daughter, Crystal Dawn, June 29, 1975.

Hatter, Dennis and LuAnne (Lehman) Williamsport, Pa., first child, Bruce Chadwick, Feb. 23, 1975.

Heatwole, Mahlon and Colleen (Swartz), Flint, Mich., second child, first daughter, Jennifer Colleen, July 2, 1975.

Helmuth, Laurence and Renske (Hofstra), Moorefield, Ont., first child, Shawn Laurie, May 28, 1975.

Jantz, Curtis David and Sharon (Weaver), Salem, Ore., third child, first daughter, Karen Mardel, June 28, 1975.

Kauffman, Darrel and Valerie (Fegles), Salem, Ore., second daughter, Jarae Lianne, June 29, 1975.

King, J. Randall and Ruth (Hochstetler), Sturgis, Mich., first child, Emily, June 20, 1975.

Kolb, Wilmer and LaVon (Nolt), Elverson, Pa., second son, Jonathan Elliot, June 16, 1975.

Kuepfer, Elwood and Mary (Brubacher), Hanover, Ont., fourth child, third daughter, Tonia Maria, June 19, 1975.

Kuhns, Dennis and Joyce (Eberly) Kuhns, Harmonsburg, Pa., second daughter, Kris Anne, July 5, 1975.

Matthews, Donald and Joanne (Zehr), Harriston, Ont., second child, first daughter, Krista Michelle, May 27, 1975.

Roth, Robert and Linda (Swartz), Bellefontaine, Ohio, second child, first daughter, Michelle Renee, July 1, 1975.

Schweitzer, John and Diane (Kennel), Lincoln, Neb., first child, Dana Diane, June 14, 1975.

Short, Dale and Arlene (Rupp), Archbold, Ohio, fifth child, second daughter, Michelle Renae, May 22, 1975.

Souder, Merle and Nancy (Johns), Spring City, Pa., first child, Jeffrey Lamar, June 19, 1975.

Swartzendruber, Bill and Sharon (Hartman), Lincoln, Neb., second son, Brent Ryan, Apr. 18, 1975.

Yoder, Richard Jonathan and Rosalie Jeanette (Hooley), Barberton, Ohio, sixth child, second son, Jeremiah Jonathan, born on Feb. 22, 1973; adopted on June 18, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Angell — Jones. — Roger Angell, Limerick, Pa., and Linda Sue Jones, Schwenksville, Pa., Hersteins conp., by Alvin F. Detweiler, Apr. 19, 1975.

Berry — Stutzman. — Danny Berry, Kansas City, Mo., Baptist Church, and Donita Stutzman, Raytown, Mo., Roanoke cong., by Percy Gerig, May 25, 1975.

Blough — Miller. — Ronald Blough, Hartville, Ohio, Hartville cong., and Rhoda Miller, Middlefield, Ohio, Mapleview cong., by Richard F. Ross, June 21, 1975.

Criles — Wagler. — Kenneth Earl Criles, Mark Center, Ohio, Catholic Church, and Mary Lyn Wagler, Hicksville, Ohio, Hicksville cong., by Ralph Yoder, June 14, 1975.

Eicher — Graber. — Samuel D. Eicher, Harlan, Ind., and Laura Mae Graber, Hicksville, Ohio, both from Hicksville cong., by Ralph Yoder and Jake Schrock, June 28, 1975.

Eshleman — Denlinger. — James J. Eshleman, Lancaster, Pa., Faith Calvary Church, and Sharon L. Denlinger, Lancaster, Pa., East Chestnut Street cong., by Jonathan Tompkins and James M. Shank, June 21, 1975.

Garrett — Yoder. — Sam Garrett and Louella Yoder, both from Midland, Mich., Midland cong., by O. H. Hooley, June 14, 1975.

Hochstedler — Miller. — William M. Hochstedler, Sunnyside cong., and Susan Miller, Fairview cong., Kalona, Iowa, by John L. Ropp, June 28, 1975.

Holsopple — Good. — Darrell Holsopple, Tire Hill, Pa., and Kathy Good, Johnstown, Pa., both from the Kaufman cong., by Stanley R. Freed, June 28, 1975.

Hunter — Souder. — John Hunter, Mechanicsburg, Pa., Slate Hill cong., and Hannah Souder, Skippack, Pa., Skippack cong., by Alvin F. Detweiler, June 22, 1975.

Janceczko — Wideman. — John Janceczko and Brenda Wideman, both of Elora, Ont., Bethel cong., by Simeon Hurst, June 13, 1975.

Kauffman — Gerber. — Roger Kauffman and Kathy Gerber, both of Eureka, Ill., Roanoke cong., by Percy Gerig, June 21, 1975.

Kauffman — Hostetler. — Harvey Kauffman, Colon, Mich., and Virginia Hostetler, Sherwood, Mich., both of South Colon cong., by Landis C. Martin, June 7, 1975.

Mondor — Bender. — Norman Mondor, Kitchener, Ont., Catholic Church, and Evelyn Bender, Kitchener, Ont., First Mennonite cong., by Robert N. Johnson, June 21, 1975.

Musselman — Petersheim. — David Musselman, Trevose, Pa., Trevose cong., and Brenda Petersheim, Blue Ball, Pa., Conestoga cong., by Henry Musselman and Alvin F. Detweiler, May 24, 1975.

Plank — Miller. — Gary Plank, Millersburg, Ind., and Jan Miller, Goshen, Ind., both from Clinton Brick cong., by John Yoder, Apr. 19, 1975.

Scheufler — Cashmore. — Steven Scheufler and Susan Cashmore, both from Sarasota, Fla., Bayshore cong., by Paul R. Yoder, Sr., June 21, 1975.

Shank — Smith. — Roger Alan Shank, Hagerstown, Md., and Teresa Diane Smith, Smithburg, Md., both from Cedar Grove cong., by Nelson L. Martin, June 7, 1975.

Stutzman — Kuhns. — Walter Stutzman, First Mennonite cong., Iowa City, Iowa, and Julie Kuhns, Emmanuel cong., La Junta, Colo., by Wallace Jantz, June 10, 1975.

Toews — Wade. — Randall Toews and Margaret Diane Wade, both from Salem, Ore., Salem cong., by John Willems, June 14, 1975.

Weaver — Swartzendruber. — Carl Weaver, Hesston, Kan., Christian Church, and Sharon Swartzendruber, Hesston, Kan., Whitestone cong., by David Z. Weaver, father of the groom, May 31, 1975.

Wiand — Paulie. — David Wiand, Spring City, Pa., Pottstown cong., and Rose Paulie, Pottstown, Pa., Lutheran Church, by Edgar Cooper, June 14, 1975.

Yoder — Litwiller. — John W. Yoder, Goshen, Ind., North Goshen cong., and Karen Sue Litwiller, Hopedale cong., Hopedale, Ill., by Samuel M. King, June 28, 1975.

Zehr — Gingrich. — Robert S. Zehr, Eureka, Ill., Roanoke cong., and Joyce Gingrich, Roanoke, Ill., Metamora cong., by Percy Gerig, June 14, 1975.

Zook — Peachey. — Herbert Zook, Columbiana, Ohio, Midway cong., and Marlene Peachey, Petersburg, Pa., Allensville cong., by Paul Bender and Tim Peachey, May 31, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Barndt, Katie B., daughter of Rinc C. and Sallie W. (Benner) Barndt, was born in Bucks Co., Pa., May 13, 1899; died at Eastern Mennonite Home, Souderton, Pa., July 2, 1975; aged 76 y. Surviving is one brother (Morris R. Barndt). She was preceded in death by one brother (Paul B.) and one sister (Mrs. Lillie B. Godshall). She is a member of the Souderton Mennonite Church. Funeral services were held at the Eastern Mennonite Home on July 5, in charge of Richard C. Detweiler and Wayne N. Kratz; interment in Little Zion Lutheran Cemetery, Telford, Pa.

Bauer, Noah Claude, son of Jacob and Elizabeth Bauer, was born in Nappanee, Ind., Oct. 20, 1894; died at Harper, Kan., July 2, 1975; aged 80 y. On May 8, 1920, he was married to Sylvia Plank, who preceded him in death on Dec. 22, 1959. On Jan. 15, 1961, he was married to Hope Allison, who survives. Also surviving are 3 children (Lyle, Jane — Mrs. Levi Eck, and Norman), 3 grandchildren, 3 sisters (Ida — Mrs. Joe Bare, Martha — Mrs. Herman Zielke, and Florence Cox), and one brother (John). He was a member of the Pleasant Valley Mennonite Church. Funeral services were held at the Elliott-Brownell-Wiley Chapel, Harper, Kan., in charge of Robert Zehr and Harry

Jennings; interment in Pleasant Valley Cemetery.

Bender, Nevin V., son of Valentine and Caroline (Gingerich) Bender, was born in Springs, Pa., Oct. 27, 1892; died at Milford Memorial Hospital, Milford, Del., as a result of an automobile accident on June 9, 1975; aged 82 y. On Oct. 13, 1925, he was married to Esther Lauver, who preceded him in death on Oct. 9, 1967. Surviving are 9 children (Lura — Mrs. Millard Benner, Miriam — Mrs. Elmer Jantzi, Paul, Hilda — Mrs. Merlin Swartz, Titus, Mildred, Emma — Mrs. Glenn Myers, Nevin J., and Donald), 32 grandchildren, 3 great-grandchildren, 3 sisters (Mrs. Amelia Swartzentruber, Lucy — Mrs. Alvin Beachy, and Nanna — Mrs. Laban Swartzentruber), and one brother (Earl). He was ordained to the ministry on Apr. 11, 1918, and to the office of bishop on July 11, 1933. He served the Greenwood, Del., congregation until 1961 when he and his wife were called to serve among the Choctaw Indians in Mississippi. They returned to Delaware in 1973. Funeral services were held at the Greenwood Mennonite Church on June 13, in charge of Nevin J. Bender, John Mishler, Erie Renno, Paul Bender, and Millard Benner; interment in the church cemetery.

Boshart, Elmer Earl, son of Jacob and Mary (Reck) Boshart, was born in Milford, Neb., July 31, 1908; died of a heart condition at Albany, Ore., July 8, 1975; aged 66 y. On Nov. 23, 1943, he was married to Agnes Gerig, who survives. Also surviving are one son (Larry), 2 daughters (Mary and Betty — Mrs. Phil Histand), and one sister (Bertha Gerig). He was a member of the Albany Mennonite Church, where funeral services were held on July 11, in charge of James Lapp; interment in the Fairview Cemetery.

Burkholder, Ray S., son of Simon D. and Salina (Byler) Burkholder, was born in Orrville, Ohio, May 17, 1908; died of a heart attack at Canby, Ore., Apr. 16, 1975; aged 66 y. On June 6, 1931, he was married to Laura Moser, who survives. Also surviving are one son (Richard), 3 daughters (Ann — Mrs. Paul Conrad, Carolyn — Mrs. D. J. Miller, and Louise — Mrs. John Gingerich), 12 grandchildren, 2 brothers (Guy and Roy), and 4 sisters (Zora — Mrs. L. S. Yoder, Ada — Mrs. Adam Horner, Nora — Mrs. Raymond Hartzler, and Mrs. Grace Lehman). He was a member of the College Mennonite Church, where funeral services were held on Apr. 19, in charge of John H. Mosemann and Harold E. Bauman; interment in Elkhart Prairie Cemetery.

Clemmer, Mary Ann, daughter of Mose and Barbara (Martin) Martin, was born on Mar. 28, 1900; died at Kitchener, Ont., June 26, 1975; aged 75 y. On Nov. 14, 1922, she was married to Ervin Clemmer, who survives. Also surviving are one son (Elmer), 4 daughters (Marjorie — Mrs. Milton Kuhn, Gladys — Mrs. Nick Melynchuk, Wilma Gingerich, and Beatrice MacDonald), 11 grandchildren, and 9 great-grandchildren. She was a member of the Erb Street Mennonite Church, where funeral services were held on June 29, in charge of Galen Johns; interment in Erb Street Cemetery.

Gingerich, Ezra Fredrick, was born in Johnson Co., Iowa, Feb. 13, 1893; died of a heart attack at his home in Phoenix, Ariz., July 5, 1975; aged 82 y. On Dec. 23, 1914, he was married to Alice Orendorff, who survives. Also surviving are one daughter (Elma — Mrs. Martin Aaron Rancho), 4 grandchildren, and 4 great-grandchildren, and one sister (Emma Gingerich). Funeral services were held at the Sunnyslope Mennonite Church on July 8, in charge of David Mann; interment in the Resthaven Memorial Park Cemetery, Glendale.

Grieser, Lillie A., daughter of George and Emma Schilling, was born at Lowell, Ind., Mar. 4, 1892; died at the Pender Community Hospital on July 4, 1975; aged 83 y. On Mar. 2, 1921, she was married to Peter R. Grieser, who preceded her in death. Surviving are 2 daughters (Beulah — Mrs. Allan Wittrig and Pearl — Mrs. Darrell Puckett), 2 sons (Maurice and Leonard), 16 grandchildren, 7 great-grandchildren, and one sister (Mrs. Cora Klein). She was preceded in death by 3 brothers and 2 sisters. She was a member of the Beemer Mennonite Church, where funeral services were held on July 7, in charge of Earnest Kauffman and Sam Oswald; interment in Beemer Cemetery.

Hartzler, Emery Z., son of Noah and Mattie (Yoder) Hartzler, was born in Cass Co., Mo., July 5, 1896; died of a heart attack at Goshen, Ind., July 4, 1975; aged 79 y. On Sept. 10, 1920, he was married to Alma Hough, who survives. Also surviving are 3 brothers (A. D., Marion, and Earnest Hartzler), and 2 sisters (Nettie — Mrs. Lloyd Garber and Mattie — Mrs. James Butte). He was a member of the East Goshen Mennonite Church, where memorial services were held on July 6. Funeral services were held at the Clearfork Mennonite Church, Garden City, Mo., July 8; interment in the Clearfork Cemetery.

Hornberger, Lizzie A., daughter of Alvin A. and Annie (Graybill) Landis, was born at Beartown, Pa., Mar. 28, 1905; died at Ephrata, Pa., June 29, 1975; aged 70 y. On Sept. 7, 1929, she was married to Albert A. Hornberger, who survives. Also surviving are 4 children (Albert E., Jr., John D., Beulah M. Beitzel, and Landis E.), 9 grandchildren, 4 sisters (Mrs. Ellie Martin, Mrs. Susie O. Martin, Mrs. Mattie Martin, and Lydia Oberholtzer), and 3 brothers (Alvin, Aaron, and Luke Landis). She was a member of the Ephrata Mennonite Church, where funeral services were held on July 2, in charge of Wilbert Lind and J. Elvin Martin; interment in Metzler Mennonite Cemetery.

Hostetler, Eldon J., son of Grant and Sadie (Schweitzer) Hostetler, was born near Milford, Neb., May 18, 1920; died of heart failure near Milford, Neb., May 18, 1975; aged 55 y. On Jan. 4, 1942, he was married to Mertice Riley, who survives. Also surviving are 6 children (Marlin, Ted, Ron, Tom, Doyle, and Bonnie — Mrs. Clark Rediger), 7 grandchildren, his mother, one brother (Dale), and one sister (Norma Jean — Mrs. Cloy Troyer). He was a member of the Milford Mennonite Church.

Longenecker, Phares Z., son of Daniel and Alice (Zimmerman) Longenecker, was born in Middletown, Pa., Feb. 13, 1906; died of a heart attack at Middletown, Pa., June 27, 1975; aged 69 y. On Mar. 5, 1929, he was married to Emma Miller, who survives. Also surviving are 7 children (Alice — Mrs. Claude Good, Martin, Daniel, Helen — Mrs. Sam Lapp, Emma — Mrs. Mark Frederick, Edward, and William), 26 grandchildren, 2 brothers (Amos and Paul) and 2 sisters (Mrs. Ruth Miller and Mrs. Emma Zimmerman). On July 13, 1938, he was ordained a deacon and served the Strickler and Shope congregations. He was a member of the Strickler Mennonite Church, where funeral services were held on July 1, in charge of Russell Zeager and Russell J. Baer; interment in the Shope Mennonite Cemetery.

Moyer, Lizzie R., daughter of John and Elizabeth (Rickert) Alderfer, was born at Hilltown Twp., Pa., June 15, 1891; died of a coronary arrest at Souderton, Pa., June 4, 1975; aged 83 y. On Mar. 7, 1914, she was married to Ammon L. Moyer, who preceded her in death on May 16, 1960. Surviving are 2 sons (Abram A. and Henry A. Moyer), 9 grandchildren, 16 great-grandchildren, and one brother (Mahlon Alderfer). She was a member of the Rockhill Mennonite Church, where funeral services were held on June 9, in charge of Wayne Kratz and Henry Ruth; interment in the adjoining cemetery.

Rempel, Harvey Edward, son of Richard and Mary (Schulz) Rempel, was born at Mission City, B.C., Oct. 24, 1957; died by drowning at Chilliwack, B.C., July 2, 1975; aged 17 y. Surviving are 2 sisters (K. Nadine and Nelda M.). He was a member of the Hesston Inter-Mennonite Fellowship, Hesston, Kan. Funeral services were held at Whitestone Mennonite Church on July 6, in charge of Waldo E. Miller, Jerry Weaver, and Frank Ward; interment in Hesston Cemetery.

Shelly, Clara, daughter of Frank and Louisa (Dearshaw) Snavely, was born at Shannon, Ill., Oct. 2, 1895; died in a nursing home in Phoenix, Ariz., June 17, 1975; aged 79 y. On Dec. 17, 1914, she was married to Oscar Shelly, who survives. Also surviving are one daughter (Evelyn — Mrs. Nolan Book), one son (Donald), 7 grandchildren, and 4 great-grandchildren. One grandchild preceded her in death. She was a member of the Grace Mennonite Church. Funeral services were held at the Sunnyslope Mennonite Church on June 19, in charge of Ray Smee and Calvin Kennel; interment at Resthaven Cemetery, Glendale, Ariz.

Shenk, Christian Mylin, son of Amos G. and Annie (Mylin) Shenk, was born in Lancaster, Pa., Mar. 12, 1911; died unexpectedly at his home on May 28, 1975; aged 64 y. In December 1935, he was married to Stella Harnish, who survives. Also surviving are 2 sons (Calvin E. and L. Dale), 2 daughters (Doris Ann — Mrs. J. Harold Mohler and Norma Jean — Mrs. David Watterman), one sister (Suie — Mrs. C. S. Ebersole), and 2 brothers (Willis M. and Amos M.). He was ordained to the ministry on June 23, 1949, to serve the River Corner Mennonite congregation. Funeral services were held at the Byerland Mennonite Church on June 1, in charge of Thomas Grassel and David Thomas; interment in the River Corner Mennonite Church Cemetery.

Wittrig, Ray Jay, son of Ed and Alma (Birky) Wittrig was born at Beemer, Neb., Apr. 5, 1927; died from massive burns in an industrial fire at Portland, Ore., May 27, 1975; aged 48 y. On Dec. 5, 1949, he was married to Ruth Nofziger, who survives. Also surviving are his parents, 4 children (LaVerne VanHorn, Margo, Jack, and Timothy), one granddaughter, 2 brothers (Russell and Wesley), and 3 sisters (Marjorie Schantz, Nettie Nillen, and Faye Pyrast). He was preceded in death by one daughter and one brother. He was a member of the Albany Mennonite Church, where funeral services were held on May 30, in charge of James M. Lapp and John Willems; interment in Fairview Mennonite Cemetery.

Yoder, Lee Andrew, was born in Holmes Co., Ohio, June 28, 1928; died at Sarasota, Fla., June 15, 1975; aged 47 y. Surviving are a twin brother (Clarence Yoder) and 4 sisters (Ella Malinda Yoder, Mrs. Mary Bixler, Mrs. Rebecca Raber, and Mrs. Verba Davis). He was a member of the Bayshore Mennonite Church, where funeral services were held on June 19, in charge of Paul R. Yoder, Sr., interment in Palms Memorial Park, Sarasota, Fla.

Cover art by Ivan Moon; p. 532 by Ernie Klassen; p. 534 by Richard Blosser.

calendar

Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10.
Cross-Cultural Youth Convention, Missouri Valley College, Marshall, Mo., Aug. 10-15.
Iowa-Nebraska Conference, Manson, Iowa, Aug. 19-21.
Allegheny Conference Rally, Roaring Spring, Pa., Sept. 27, 28.
Allegheny Conference TIP Seminar, Allensville, Pa., Oct. 18.

"Tough Love" Cured Bishop of Dependence on Alcohol

Episcopal Bishop Robert P. Varley of Nebraska attributes his recovery from alcoholism to a tough-minded approach which he calls "tough love." Describing his joy at overcoming the habit, he said, "You're free to be the person God intended you to be, rather than a slave."

Bishop Varley, 53, the head of 65 parishes and missions in Nebraska, did not believe he was an alcoholic as several clergymen and friends had suggested. But he agreed to seek therapy — to prove his friends wrong, he thought.

Bishop Varley discovered that he was not only hooked on alcohol but on prescribed mood-altering drugs which he had been taking to ease migraine headaches and other problems dating back to 1947, according to an interview in the Omaha *World-Herald*.

Quakers, Clergy-Laity Campaign Against Bomber

Two religious peace groups have launched a campaign to "Stop the B-1 Bomber." Clergy and Laity Concerned, an interreligious organization, and the American Friends Service Committee will run the educational program through June 1976, when Congress is due to authorize or reject the B-1 as a major new weapons system.

Clergy and Laity Concerned and the Quakers service committee charged that defense corporations are maintaining a war economy rather than converting to an economy concerned with human needs.

Southern Baptist Convention Rejects Criticism of Charismatics

Messengers to the 118th annual meeting of the Southern Baptist Convention rejected a statement that would have criticized the charismatic movement and instead reaffirmed the teaching on the Holy Spirit contained in the Baptist Faith and Message statement adopted by the 1963 SBC convention. Other major actions taken at this year's meeting included a resolution blasting violence in the media and a call for study of certain "life sciences" curriculum materials used in public schools.

As originally proposed by Tommy French, pastor of Jefferson Street Baptist Church, Baton Rouge, La., the statement on the charismatic movement would have urged Baptists to refute "certain practices and teachings of neo-Pentecostalism, more commonly known as the charismatic movement, whose churches are referred to as "Full Gospel" churches, as lacking sufficient support for acceptance in Southern Baptist churches." After revision by the Convention Resolutions Committee, the resolution reaffirmed the Baptist Faith and Message statement's teaching on the Holy Spirit.

Catchy Headline and Its Message

"Adultery in July?" was the headline over a paragraph in the June issue of the *Rhode Island Churchman*, monthly publication of the Episcopal diocese.

The item, designed to impress Episcopalians whose church attendance falls off in the summer follows: "In August is it moral to steal or to lie? Of course, you'd answer no! For the Ten Commandments apply all the time — what is wrong in June is wrong in January. Isn't it odd, then, that the great majority of our communicant members assume it is all right to break the Commandment about 'keeping holy the Sabbath Day' in the summer months!"

Inflation Halts Books for Africa

Inflation and a general shortage of money are holding up the dispatch of 300,000 Bibles in 32 languages to Africa, according to Neville Cryer, general director of the British and Foreign Bible Society (BFBS)

Mr. Cryer told the society's annual meeting that the Bibles are desperately needed in Africa. But they are now in the society's London warehouse or in the production process, and they cannot be sent out until next year unless the equivalent of $588,000 is found.

American Indian Movement Hits Alcohol, Churches

The American Indian Movement (AIM) voted at its national convention to outlaw the sale of alcohol and drugs on Indian reservations. Another resolution identified the Christian church as one of the "major enemies" of American Indians.

Indians involved in the liquor business "will be given until midnight, Dec. 29, 1975" to change their business and non-Indians "will be stopped from selling these products immediately," the convention said. AIM said that off-reservation liquor establishments "that exploit, abuse, and enslave our people must be closed through a boycott, and when that fails, by whatever action is necessary."

Don't Close Eyes to Pray

Local clergyman and the Cambria County (Pa.) Commissioners, while lobbying for improvements to U.S. Route 22, a twisting, two-lane road, have joined in posting a cautionary billboard along the highway. It says: "Since 1966 . . . 908 injured plus 57 dead. This is a dangerous stretch of highway. Don't close your eyes to pray." There have been more than 1,000 accidents on the local stretch of U.S. Route 22 since 1966.

Evangelicals for Social Action Set Racial Understanding Drive

Following up on the 1973 Thanksgiving conference of Evangelicals for Social Action some 100 evangelicals met in Atlanta for a National Workshop on Race and Reconciliation and voted to initiate a continuing program focused on improved racial understanding.

Among those involved in planning the meeting were representatives of Evangelicals for Social Action, Southern Baptist Convention, Brethren in Christ Church, Church of the Nazarene, Church of God (Anderson, Ind.), National Baptist Convention, Mennonite Church, National Black Evangelical Association, Billy Graham Association, Tom Skinner Associates, and the conservative evangelical publication, *Christianity Today*.

Speakers included Myron Augsburger of Eastern Mennonite College, Ozzie Edwards of the Center for Afro-American and African Studies at the University of Michigan, Clarence Hilliard and David Mains of the interracial Circle Church of Chicago, Phyllis Cunningham of the Urban Life Center in Chicago, and evangelist Tom Skinner.

Disestablished Church Asked in Norway

Norway's government has been asked to "disestablish" the state Evangelical Lutheran Church and provide for establishment of an autonomous national church. The proposal, which is said to have the backing of parliamentary leaders, was drafted by a special public committee set up to consider the question of church-state relations in Norway.

The state church includes in its membership 96 percent of Norway's 4-million population.

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What Is the Question?

One of the catchy phrases making its rounds during my seminary days was: "Preachers are spending their time answering questions which no one is asking."

This statement was intended to summarize the irrelevancy of most preaching and the dullness of many sermons. The observation that many sermons are both irrelevant and dull is probably a valid one, although my more recent experience provides little support to this observation. However, the assumption that the value of a sermon can be determined by the felt need in the pew deserves examination.

The assumption that people will ask the right questions should not go unchallenged. Nor is it a proper function of preaching to always allow the audience to determine the agenda. The Bible is not only a book of answers to life's problems, it is also the source of questions to life's assumptions.

One of the functions of preaching and one of the roles of Scripture is to ask questions. We are prone to raise questions of a secondary nature and seek answers to self-centered interests. Indeed, I suspect that too many congregations and denominations, too many workshops and study conferences, spend time on the wrong agenda seeking answers to the wrong questions.

This is not a new phenomenon.

In Mark 10:35 James and John ask to be granted positions of prominence in the kingdom — seats on either side of Christ. Jesus said that is the wrong question. The real question is: "Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?"

There is the story of Jesus' meeting the Samaritan woman at Jacob's well. After some introductory conversation the interchange becomes more personal and Jesus begins to probe the woman's conduct. She immediately turned the subject to worship. Worship is a much less threatening subject than sin. Although Jesus salvaged the situation — as He so ably did on many occasions — the fact is that her question was not the real one.

Jesus was preparing to leave His disciples and was telling them so as recorded in the first chapter of Acts. In this setting the disciples inquired, "Lord, will you at this time restore the kingdom to Israel?" Jesus indicated that this was not the real question. The question was one of witness and power — the present rather than the future. It was related to obedience rather than speculation.

There is an increased emphasis upon the Bible as reflected in sales and multiplicity of versions and paraphrases and in the growth of Bible study groups. It should be our concern that in our approach to Scripture we allow it to raise the questions as well as provide the answers, to diagnose the illness as well as prescribe the therapy, to undermine our false security as well as provide a sure foundation.

We will do well to examine the movements and emphases within the church in light of the Scriptures. Let the Scriptures prepare the agenda as well as provide the resources for the meeting; let the Bible determine the questions as well as provide the answers.

It is very doubtful if we will ever get the right answer if we do not ask the right question. — John E. Zercher, editor, *Evangelical Visitor*.

Who Can Be Trusted?

Louis Harris recently addressed a conference of U.S. mayors and reported that confidence of the U.S. public in officials and service workers has reached a new low. The garbage collectors won the highest confidence rating, according to a recent poll, with 51 percent of the respondents expressing high confidence in them.

At the other end of the scale, national government officials received only a 13 percent high confidence vote, one percent lower than local government and three points less than the press. Confidence in doctors has declined from 72 percent in 1966 to 45 percent today.

Harris sees these figures as indication of a demoralized state in the American people. This may well be true, although the nature of the survey raises at least two problems. For one, it does not say whether or not garbage men are more than three times as trustworthy as congressmen, but only that people polled felt this way. Further, it lumps all representatives of each category in a single group.

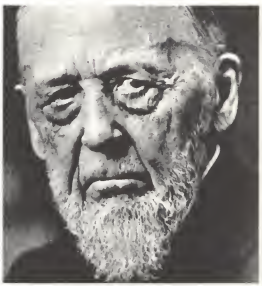
Perhaps the comparisons between the groups are not as important as the knowledge that none is seen as trustworthy by more than 51 percent of the respondents. Nevertheless it seems good to hear of someone saying a comparatively good word for garbage men. — Daniel Hertzler.

Gospel Herald

August 5, 1975

The Herald of Truth in 1875

by Mark Ramseyer



John F. Funk, publisher *Herald of Truth*, 1864 to 1908.

"Oh, you were not predestined to be a Presbyterian," a clergyman once told John F. Funk, and he had to agree. Funk had been converted at a Presbyterian revival in Chicago but disagreed so much with Presbyterian doctrine (on such subjects as predestination, war, oaths, and infant baptism) that he waited to be baptized and join a church until he could make a trip home to his church in Pennsylvania.

The *Gospel Herald* at least partly owes its existence to John F. Funk. The *Gospel Herald* emerged in 1908 out of the *Gospel Witness*, begun in 1905, and Funk's paper, the *Herald of Truth*. Funk had begun the *Herald* in 1864 in Chicago, but in 1867 moved his offices to Elkhart, Indiana. In 1875 the *Herald* appeared monthly (with an extra July issue) in a 16-page, three-column page format.

What sort of magazine was this *Herald of Truth* one hundred years ago? What back then was the Mennonite Church like? And in what directions was Funk trying to move the church? Hoping to answer at least partially these questions, I browsed through the 1875 issues of the *Herald*. The story, as nearly as I could discern it, is as follows.

Funk joined the Mennonite Church at a time when the denomination, as a larger organization beyond the congregations and district conferences, scarcely existed. It had no general conference, sent out no missionaries, and published no church paper. But perhaps because of what he saw of other churches in Chicago, Funk set out to make Mennonites feel a part of an organized denomination. As one who had been good friends with D. L. Moody, he also hoped to steer the Mennonite Church toward revivalism and active mission work. Partly in order to further these goals, Funk began privately what he hoped would become *the* Mennonite paper — the *Herald of Truth*.

Pull Mennonites Together. Through the *Herald*, Funk attempted to pull Mennonites together. He did this by encouraging the long-neglected study of Anabaptist history, by telling his readers what other Mennonites were doing, and by promoting what he considered distinctive Mennonite beliefs.

Funk tried to revive interest in the sixteenth-century Anabaptists by printing both the *Martyrs Mirror* and the complete works of Menno Simons. Though he encouraged Mennonites to read those volumes, he rarely discussed Anabaptist history in the 1875 paper.

By reporting the activities of Mennonites all over North America, Funk hoped to make his readers feel they were part of an organization extending beyond their immediate settlements. He included over a dozen articles in 1875 on the travels of church leaders (13.1 columns). He also printed reports from different Mennonite conferences; this added up to 15.1 columns, or more than five pages during the year. Finally, perhaps because he felt the denomination was also a brotherhood, he included accounts of such things as the conditions of the crops in Indiana, the German schools in Pennsylvania, a barn that burned in Dakota, and a threshing machine that caught fire in Indiana.

Occasionally, Funk articulated in his paper the doctrines that he felt distinguished Mennonites from other Protestants. Two articles he printed emphasized closed communion. Both mentioned the nonresistant stance and the refusal to take oaths. Funk consistently emphasized nonresistance in the *Herald*. Seven of the thirteen issues in 1875 contained articles dealing with it, totaling 13.6 columns. Though Mennonites evidently considered the refusal to take oaths fundamental (since both articles listed it) Funk gave the subject only 2.4 columns during the year (he used almost twice as much space against cursing).

One of the two articles also mentioned three other distinctive beliefs: believer's baptism, simple dress, and the refusal to join secret societies. Though I assume that he considered believer's baptism important, Funk rarely mentioned it in the *Herald*. He discussed dress far more often (five other articles dealt with it). Though Funk included only one article on secret societies, he regularly advertised the tracts, *Free Masonry Exposed*, by William Morgan, *The History of the Abduction and Murder of William Morgan*, and *Mystic Tie, or Freemasonry a League with the Devil*.

Revival and Missions. "The lethargic mid-century Mennonite Church," in H.S. Bender's words, did not emphasize missions at all. Through the *Herald*, Funk tried to move it toward a missionary outlook. He did so by adopting some of the technique, logic, and language of people like D. L. Moody. The *Herald* showed this revivalist influence. From *Religion of the Soul*, Funk printed: "Do you know what it is in a spiritual sense, 'to eat the flesh and drink the blood of the Son of man'. . . . Have you committed your immortal soul to Him, that He may purify and save it. . .?"

Like the revivalists, Funk included preaching against alcohol (5.2 columns in 1875, from six articles). For alcoholics he published in May the following recipe: "sulphate of iron 5 grains; magnesia 10 grains, peppermint water 11 drops; spirits of nutmeg 1 drachm: — in two tablespoonfuls of water taken twice a day. This preparation acts as a tonic and stimulant, and, so partly supplies (sic) the place of the accustomed liquor, and prevents that absolute physical prostration that follows sudden breaking off from the use of stimulating drinks."

Funk printed much less about tobacco. Some of his writers seemed to be resigned to its use, hoping only to convince users to be more discreet: "It is a bad habit to chew tobacco in church and spit the juice on the floor to the annoyance of those who wish to kneel during prayer and worship God with a pure heart fervently."

Most of the articles however were more devotional and less specific. Funk included many Bible stories and articles that spoke in general terms — articles that told how "God is love and if we would be his children we must love him and also love one another," or encouraged the reader to "love God with all your heart, and bear the cross with patience, submitting yourself wholly to his will and obedient in your doings. . . ." Funk repeatedly reminded his readers to rid themselves of such attitudes as pride or envy.

As good a friend of Moody as Funk was, and as much as he promoted revivals, he showed in his writing some scepticism about the large crusades. He wrote in December, "Will the few weeks of religious excitement . . . produce such a reformation as will be of any permanent benefit. . .? We fear that the idea has become by far too prevalent, that conversions must be brought about by a course of religious excitement. . . . We think this is wrong; indeed we have very little faith in these modern religious revivals. . . .

To Help the Russians. The coming of the Russian Mennonites soon gave Funk a chance to test the denominational loyalty he was trying to develop. Russian Mennonites began emigrating to North America in 1873, and by 1875 were coming in large numbers. By the time they arrived, they had no money. Funk volunteered the help of the North American Mennonites, and devoted in 1875 about 60 columns of his magazine to the cause, an average of a page and a half each issue.

The Mennonites had not been poor in Russia; they didn't leave the country for economic reasons, but rather in reaction to the 1871 universal conscription law and the new wide-ranging Russianization policies of the government. Mennonites had originally moved from Prussia and Danzig to Russia under a 1763 invitation from Catharine II — an invitation that promised all immigrants (non-Mennonites included) the right to freely exercise their religious practices, govern themselves in their villages autonomously, and claim exemption from military service. Now, with the repeal of these privileges many Mennonites felt their entire way of life endangered. The *Herald* reported in 1874: "Not only are the peculiar religious institutions of our brethren in Russia, in danger, but also their nationality, the *Germanism*, language, etc. . . ."

The Mennonites, along with other German colonists, began leaving Russia in droves. The government placed numerous obstacles in their way, but they still left. The Mennonites continued to emigrate until Czar Alexander II finally granted them their request for freedom from military service on the condition that they instead serve in the forestry.

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Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 12—No. 1. ELKHART, INDIANA, JANUARY, 1875. Whole No. 133.

The New Year

1 John 4: 9.

The Loving Kindness of God.

While in Russia, the Mennonites had worked hard and prospered. Yet, they were Germans in a Russian land. They had moved to Russia en masse and had settled in their own exclusive villages. Now when they wanted to move, they could find no one to buy their land. Their neighbors were mostly other Mennonites who also intended to emigrate. The market was glutted. Some of the land sold for as little as 20 percent of its real value. When the Russians finally arrived in America, few had enough money to survive the winter, let alone buy land and begin farming.

To help the Russians, North American Mennonites banded together. Funk promoted and served as treasurer of the Mennonite Board of Guardians, one of the more important organizations aiding the Russians. He regularly included in the *Herald* appeals for donations, reports on how suitable the various western territories were for settlement, and firsthand accounts of the immigrant communities.

Those Russians who had just arrived, survived the winter of 1874-75 on contributions from North American Mennonites. In the summer of 1875, they began to farm, but as the summer progressed, grasshoppers came. In June, a correspondent wrote, "Grasshoppers have again made their appearance, and so far have done little injury, and we sincerely hope that the poor emigrants may be spared the bitter experience of the grasshopper plague the present season." Many were not spared.

In July, another writer reported, "This destructive insect has now almost disappeared from this part of the country. After having devoured everything green and juicy. . . ."

Funk never stopped asking for money that year because the Russians never stopped needing it. Though he did not print any letters complaining about all the money going to the Russians, he clearly received some. The immigrants had been wealthy in Russia, and many North American Mennonites wondered why they needed so much money now. Funk's readers were tiring of reading appeals for money, and he felt compelled to begin one article in April: "So much has been said and written about the need of the newly arrived Russian emigrants, that we feel a delicacy in again appealing to our readers, and the church generally, for more aid; but the necessity. . . ."

Funk had to intersperse his request for donations with assurances that the immigrants worked diligently; that though some were "covetous, and love money more than the brethren," the rest helped each other as best they could; and that once the Russians really got started they wouldn't need any more aid.

The Russian immigrants survived; at least in part they owed their success to Funk. Peter Jansen, son of one of the immigrant leaders, wrote that "my father, Cornelius Jansen, always said you were more responsible than any other man." The immigration may have advanced Funk's own goals for the church: by rallying Mennonites in support of others they had no relation to, on the ground that they were "brethren," the Russian cause probably furthered the denominational cooperation Funk worked so hard to promote.

Success and Tragedy. For the next 25 years Funk was the most powerful person in the Mennonite Church. Toward the end of the century his labors began to show tangible signs of success. He had consistently worked to consolidate the church. Gradually Mennonites began to feel a part of the larger denomination, and in 1898 they held their first General Conference. The revivalism Funk championed also caught on. In 1872, together with Daniel Brenneman, he had held the first revival meeting in the Mennonite Church; these meetings eventually became quite popular. They kept down the number of them that other denominations drew away through camp meetings and itinerant evangelists. Eventually a nucleus of young enthusiastic Mennonites was established around Funk in Elkhart and together they helped begin in Chicago in 1893 the Mennonite Church's first mission program.

Funk was installed as bishop in 1892 but became increasingly autocratic. The Indiana-Michigan Conference suspended him in 1902 and a number of younger leaders established a rival paper, the *Gospel Witness* in 1905. The church never reinstated Funk, the newly formed Mennonite Publication Board bought out the *Herald*, and though Funk lived till 1930, his power and influence were largely gone.

Leadership for the Latino Mennonite Churches

by Lupe De Leon, Jr.

Until very recently, the Mennonite Church at large was very ignorant of the church development among the Spanish-speaking people. While people of Latino descent are for the most part Catholic, there are a good number of evangelicals. The Baptists and Pentecostals have been the most aggressive in bringing the good news to the "barrios." In the last three decades the Mennonites have become much more active in moving into Spanish-speaking communities to be a witness and establish churches.

Many other groups, for example, Jehovah's Witnesses, Mormons, Seventh-day Adventists, etc., are also pushing themselves into our communities. This in itself poses a problem for Mennonite Church development. Some communities see the Mennonites as "just another of those allelujahs." The name Mennonite has no meaning in the Hispanic communities. If one can laugh at oneself, then one is not offended at the names that Mennonites have been called by community people. Nevertheless, when a Mennonite church has been established, a good witness has been the result.

The people who respond to the gospel in general haven't been the middle-class professionals, but rather the sometimes illiterate and destitute person in the barrios or urban setting. The people who compose the larger portion of the Latino Mennonite congregations are persons of Mexican and Puerto Rican ancestry. While their commitment and faithfulness to God and the church is quite satisfactory, it doesn't take an outside person very long to see that in many cases, the spiritual growth of many individuals has not been adequate.

In many of our Spanish congregations, the Anglo pastor and his family play the major role in most all church functions. Few lay people of Spanish-speaking descent are really functioning independently of the pastor and his direct influence. Even after twenty years or so of being an active member of a local Mennonite congregation, many lay persons still regard the Anglos (pastor and family, Voluntary Service personnel, and other Mennonite Anglo families) as the Mennonites. Some of us who were at that same place not so long ago feel that if the Spanish-speaking Mennonite congregations are going to grow and expand they must be helped toward a Christian maturity that will enable the people to rely on Jesus Christ as their Savior and the Holy Spirit as their guide and counselor.

The Anglo pastor needs to decrease so that God may increase. This is not necessarily a criticism of Anglo pastors and missionaries. It is only to point out that, due to our Catholic tradition and Latino culture, clergymen are elevated, put on pedestals, and become "gods." I am sure that I could pinpoint various other cultural aspects of our people that would show the church why our Hispanic congregations are not reaching their level of Christian maturity at a faster rate. It is this need that the Mennonite Church at large needs to recognize and address itself to.

Since 1968 or thereabouts, some Chicano and Puerto Rican brethren emerged and began voicing the urgent needs facing the Spanish Mennonite congregations. In general the Anglo leadership was not the best. We had "good men with good intentions" but good intentions were not doing the job. With the different ethnic movements (i.e. black, Indian, Puerto Rican, Chicano) gaining influence came an awareness of who we were as a people and in particular for Christian evangelicals, who we are as a people of God.

Many church people could not understand what was happening. Some were afraid. While many lay people had for years asked for Latino pastors, when the vote came down to the wire many voted to keep their Anglo pastors. I along with others of my brothers and sisters have tried to evaluate this situation and have come to consider that one of the major reasons for this occurrence is that they as congregations have never fully financially supported their own pastor. It has always been the conferences and Home Missions paying the bills. We see this as having a great bearing on decision making in local congregations. While the Mennonite Church is very strong on the autonomy of the local congregation, this autonomy is not real in Spanish and other minority mission congregations.

These few statements point out that the Spanish-speaking Mennonite congregations are in desperate need of "something" that will help them in their maturing process. After much consideration, discussion, meetings, and praying together several of us Latino leaders agreed that we needed a process whereby our lay people and emerging Latino

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pastors and leaders could get help. We decided that we needed our own Mennonite Bible School or Institute.

While all these plans were being worked at with a very low profile, we were being encouraged to consider the Mennonite Seminary in Montevideo, Uruguay. By the time the plans were finalized we learned that the seminary in Montevideo was to be closed. It seems to many of us that the time is ripe for the church to provide an educational vehicle whereby our lay people can now find out who they are as Mennonites.

Jose M. Ortiz, the associate general secretary for Spanish concerns at the General Board office in Lombard, has recently completed a survey on the Hispanic Mennonite Church. According to the survey, there are 34 congregations and a membership of approximately 1,061. This data serves only as a point of historical departure. The Spanish churches are the fastest growing of the Mennonite churches. New mission congregations have been started in Nampa and Caldwell, Idaho; Vineland, New Jersey; Immokalee and Opa Locka, Florida; Brooklyn, New York; Davenport, Iowa; and Robstown, Texas, in the last two or three years. New ones are being projected in Corpus Christi and San Antonio, Texas, and in Boston, Massachusetts. It is well for us to note that these new "missions" are a result of new and dynamic Latino leadership. None of these new missions has been started by Anglo missionaries.

While we can rejoice at this we must also be concerned that these new congregations understand Mennonite Church doctrine. If we as a denomination are supporting morally and monetarily these missions, we need to be responsible to see that "good solid biblical (Anabaptist)" concepts are being taught. It is because of this that we feel so strong about having our own Bible institute.

We realize that to accomplish this, we will need to have the support (morally and financially) from the denomination. This may happen. However, we cannot wait until it becomes a reality. Therefore, I have tried to put together a program of leadership training that we have called "Bible School on Wheels." The idea is not mine. I have only helped to put it together.

We are grateful that Frank and Anna Byler, veteran missionaries in South America, were available at the right time to help us develop this program. The Bylers bring with them experience and expertise that can be very beneficial to our project. The project is funded by the Home Missions department of Mennonite Board of Missions.

We have already had successful seminars in the following Spanish-speaking congregations: Good Shepherd Mennonite Church, Goshen, Indiana; The Good Shepherd Mennonite Church, Archbold, Ohio; First Mennonite Church, Defiance, Ohio; and the Mennonite Church in Davenport, Iowa. A month-long seminar is planned for the Spanish-speaking Mennonite churches in south Texas in early fall.

We in no way expect that this educational experience will be completely adequate. We do hope however, that this experience will serve to "spark an interest" in our people to do further theological study on their own.

Since the Bible School on Wheels project was planned we have received encouragement to expand this ministry into the black and Anglo mission churches. This challenge we have accepted. With the cooperation of everybody involved and God's leading we will move forward in this year to fulfill our mission.

We Gathered by the River

I have had some great congregational experiences. July 28, 1974, is among the greatest and most moving!

For nearly a year Sylvester Haarer, pastor of the Forks Mennonite Church, Middlebury, Indiana, had been working with twelve young people in preparation for baptism and church membership. Pastor Haarer told me it was an interesting and challenging group to work with. My son was one of the group and he along with the others were probing and searching as the meaning of discipleship was explored.

In the spring Pastor Haarer introduced a question, "Would any of you wish to be baptized in the river near the church?" From the beginning the group showed a positive interest in having this kind of baptismal service and so plans were made for the July 28 celebration. However, the pastor was a little concerned about how the congregation would respond to the idea since it had been many years since there was a baptism by the river.

The day arrived and it was perfect weather for the occasion. After Sunday school we filled our cars, many leaving theirs behind, and drove about a mile to the Harley Miller farm where over 200 of us gathered on the recently mowed bank of a sparkling clear river. The bank of the river was on an incline so all could see. A large beech tree offered its shade to many.

The celebration was simple, well thought through, but spontaneous and joyous. We were all challenged to renew our covenant to Jesus as Lord and to each other as the people of God as we affirmed these youth in their baptismal vows and covenanted together to stand with them in their pilgrimage of faith.

One by one as the young people came up from the river, their families along with the church elders rose to greet them in Christian love. Later many in the congregation sought them out to greet them and speak words of encouragement and support. There were no clocks to tell us when to go home!

As we sang, prayed, shared, and heard God's Word proclaimed, God's Spirit was at work among us. There was joy and praise. I was touched and the tears trickled freely down my cheeks as I participated in a celebration which gave me renewed hope for what God, through the Holy Spirit, can do in the midst of His people. July 28, 1974, was a good day for the Forks Mennonite Church. — David Helmuth

Renewal 75: Two Responses

Editor's Note: Renewal 75 was held June 6-9 at Missionary Campgrounds south of Elkhart, Indiana. A report of the meeting appeared in Church News on July 15. Here are two personal responses to the meeting.

It Was a Rip-Off

Having attended all public services of Renewal 75, plus five teaching sessions, does not make me an authority on the recently held charismatic conference, but it does give one the right to express his opinion. The gathering of the Mennonite Spirit Seekers at the Missionary Campgrounds was a rip-off of king size proportions. Or was it an invasion? I doubt if many people attending remembered that the opening date, June 6, marked the anniversary of the Allied Invasion of Europe. Perhaps this more recent June 6 was a Mennonite D-day. It may not have been an invasion, but it was a rip-off. Of that I am certain.

Rip-off is a common term used today when something is stolen, swiped, removed, missing. Why would one classify Renewal 75 as a rip-off?

There was a rip-off of masks. One saw more people as they actually were, acting as they actually felt. Not everyone was willing to remove his mask, but a number were. If the Lord made them happy, they laughed. If He led them to tears, they cried. If they thought the Lord was doing a good job, they applauded Him.

Renewal 75 was a rip-off of pride. You do not confess your faults before 2,500 people and remain proud. When you acknowledge in front of a crowded auditorium that you have found reconciliation with your wife, that God has healed festering hurts, that roots of bitterness have been removed, that you have received forgiveness for wrong participation, when one realized that God's people were humbling themselves, calling upon the Name of names, that He was hearing their cry, and the blessings flowed like water. Pride was brazenly stolen away by the Holy Spirit and replaced by victory.

There was a rip-off of both orthodoxy and time. Brother Nelson Litwiller's final message was delayed by an unscheduled altar call. Everyone knows that altar calls come at the end of the service, but this one came in the middle of it. Everyone knows that such altar calls are to be given by an evangelist, but this one was initiated by a 90-year-old layman who wasn't even scheduled to speak. Individuals and couples walked to the front of the auditorium, knelt in an old-fashioned way at an old-fashioned altar rail, expressing their need for forgiveness, their plea for an infilling of God's Spirit, their willingness to consecrate their lives to God. And when our South American patriarch, after a late start and a half hour into his message, announced that he had now only introduced his topic, we groaned good naturedly and rearranged ourselves again on the slatted benches.

There was a rip-off of glory. It was ripped from individuals and handed to Jesus. I doubt if a single person on the program walked away mouthing in Little Jack Horner fashion after he pulled out his plum, "What a good boy am I." The emphasis was to praise God, honor Christ, live in the Spirit.

There was a rip-off from secular work. Gus Lichti, automobile mechanic of Goshen, Indiana, lowered his three grease racks, locked the garage door before the horse was stolen, and attended the meetings. Others did the same, freeing up their schedules so they could tent on the old campgrounds in Elkhart County.

A few things were not ripped off. The Calvary cross was not ripped off. It's there as solid as ever. A renewal, an infilling, a baptism, a new aliveness to the Holy Spirit's place in our lives was not offered as a substitute for the cross. It's a fringe benefit.

The church was not ripped off. Anyone who came to Renewal 75 with a desire to separate or splinter was rebuffed. The work of the Spirit is to unify, not divide.

Authority was not ripped off. Whatever happened on those campgrounds was not to threaten leadership in home congregations. The charismatic is to be submissive, not disturbing.

Trouble was not ripped off. Too many Christians testified to the contrary. When one accepts a new gift from God, it does not place him on easy street. By no means. The Holy Spirit is more than just the Answerer. The Holy Spirit is a Questioner.

I doubt if there are many perfected charismatics. Those who read the title of this article and the first paragraph, and who in turn clenched their fists, gritted their teeth, trembling in "righteous indignation," may be proof of such scarcity. Such reaction gives evidence that at whatever level we operate, the Lord is not done working with us yet. Praise God. — Robert J. Baker

Renewed at Home

"HELP! Somebody! Jesus, send somebody, please! HELP . . .! SOMEBODY. . .!" I continued to yell for what seemed like my entire lifetime. And my car continued to squeeze my legs farther into the bottom ledge of the garage door as a vise grips its victim.

A surge of panic overwhelmed me at the thought that no one may be within hearing distance; all the neighbors were schoolteachers or away at work.

"I'm here with you," I heard the Lord say to me.

Then there they came, darting through the yard with terror on their faces. It seemed as if they were running through a maze and that it took the three of them a decade to get to where I was.

"Take the car out of reverse!" I yelled to Evan Miller while he was still ten yards away. As he pulled the car forward and came back to me, my relief was so great — that they heard me and came, and that my legs were unpinned — I said in gasps, "My legs aren't broken. But help me over to the grass so I can sit down; I can't stand up." I knew I was going into shock.

"Let's go sit in your car and go straight to the hospital to have your legs X-rayed," advised Carol, Evan's mother, as she got under one of my arms and Evan under the other.

But I couldn't make my legs move! "It's impossible! It's impossible! My car is packed and I'm on my way right now to Renewal 75. I'm to be the nurse there for the weekend in case anyone gets injured."

Evan, his fiancee Gwen Penner, and my neighbor Carol, had been sitting in their backyard relaxing. Evan and Gwen arrived in Elkhart from Conrad Grebel College in Canada just last evening. And Carol's last day of teaching for the school year was over at noon. So the three of them just "happened" to be sitting about 150 yards from me when I called.

As I was getting my last load of things to take to the car and rechecking the nursing supplies I was to take (thermometers, heating pad, blood pressure equipment, elastic bandages, etc.) I picked up my *Living Light* and looked at the day's Bible verses. "He will love you" (Zeph. 3:17) was the verse at the top of the page. I felt joy flood my being. "Thank you Jesus," I said as I closed the book, smiled, and went out the door.

I pulled my car out of the garage (I had backed it into the garage to make packing easier), put it in park, got out, walked back to the garage to pull down the door.

When I had it pulled part way out and the bottom ridge was facing my legs above my knees, I saw my car backing up to me out of the periphery of my vision! My yelling was spontaneous and prayerful before I was vise-gripped. With the physical trauma and mental nightmare increasing, paradoxically my soul felt the assurance of His love around me, as I had just read.

Carol called Shirley at work and stayed with me till she could get home. When my roommate, Shirley, got home and consulted with Carol, she helped me and my ice bags to the phone. I called my doctor for a prescription of muscle relaxants to stop the quivering, jerking spasms in my legs. I called my friend who was to be co-nurse at Renewal 75 and said, "I lost the leverage in my legs," and told her what happened. I called my parents to say, "I am okay. But don't look for me tonight," and explained.

I called Russell Krabill, who was to have the welcoming address at 7:00 p.m. and said, "We might as well start off Renewal 75 with a miracle. I need prayer for healing" and told him why.

I tried to "praise the Lord anyway" while crying and trying to control shock symptoms, I went to bed, elevated my legs and tried to be at Renewal 75 in spirit.

As the medicine took effect and I slept through the night, I knew I would be all right, even though I couldn't stand on my left leg.

"The door could have been down three or four inches further and I could have crushed and shattered both knees," I said to Shirley as we both shuddered. I have my legs too, I realized. I began to rejoice. I knew I was being healed. Then I heard Him say gently to me as I was reading His Word: "You wanted Renewal 75 more than you wanted Me." And I melted — into repentance and submission as I willed once again to love and obey Him more than anything else.

I thought of the bruises Christ suffered for my transgressions as I looked at mine and wondered how I could translate my sympathy for Him onto others from now on. He brought Romans 12:1 and 2 to my mind. I thanked Him, presented my whole body, and renewed my mind to His will and commands and love.

I read F. B. Meyer's book *The Christ Life for Your Life* and realized that renewal can take place anywhere and anytime, that the anointing with and infilling of the Holy Spirit can take place when I am yielded, cleansed, receptive, and desire only glory to Christ to be my supreme end. And I was totally and completely renewed. — Norma F. Martin

The Spirit Unites

What a beautiful sight to see the fresh moving of God's Spirit in the church today. But sad is that church that is racked by division over the debate of gifts of the blessed Holy Spirit. He is the Giver, He gives as He wills, when He wills, to whom He wills, what He wills as we allow. How then dare we say any one of the gifts is not desirable or that one particular gift must be received by all? Let us rather thank Him as He bestows His gifts to His church for the building of the body of Christ.

As Pentecost breaks out anew upon the church in our day shall we look together for the outpouring of the Holy Spirit as at Pentecost in Acts 2 and notice that they not only experienced the miracles but they were united?

— Percy Gerig

Planning Mission Strategy in an International Setting

Mennonites from five continents began to hammer out a common definition of Anabaptism and a common strategy for world mission at the expanded meeting of the Mennonite World Conference presidium from July 3 to 5.

The meeting in San Juan, P.R., which immediately followed three days of the regular presidium meeting, involved about thirty people — half of them presidium members, half invited guests from Mennonite churches and church organizations around the world.

No hard-and-fast answers were worked out, but the meeting adopted a two-page statement:The Anabaptist vision and World Mission and recommended that the discussion be continued at one or two meetings during the next three years.

The expanded presidium recommended that the **missionary task and procedure** be thoroughly reviewed as a main theme or subtheme of the Mennonite World Conference assembly in 1978. Participants specifically recommended that the program committee for the assembly invite the Council of Mission Board Secretaries (a North American inter-Mennonite organization), related bodies in other regions, and third world church leaders to participate in a weeklong worship on (1) the core of the Anabaptist-Mennonite faith and a definition of the Christian missionary task and message for both older and younger churches and (2) through what kind of new structures can the total church share its resources for the total missionary task.

An advance consultation involving mission organizations might also be planned between now and the 1978 assembly.

The expanded presidium meeting found it difficult to agree on the core of Anabaptism to which all Mennonite groups around the world could subscribe. From both the third world and the North Atlantic came both affirmations of the Anabaptist heritage (albeit reinterpreted in non-Western ways) and disclaimers for Anabaptism ("I just preach Christ").

Suggestions of a worldwide Mennonite mission board were ignored in favor of MWC's becoming a "world community of discernment" where those in Western service and mission programs could listen more attentively to those in Asia, Africa, and Latin America — and where those in the third world could offer their resources in evangelism and spiritual vitality for missions throughout the world.

Discussion at the expanded presidium meeting focused on two papers distributed ahead of time and three prepared responses to each paper.

Robert Ramseyer, Elkhart, Ind., who was unable to be present, wrote: The Anabaptist Vision and Our World Mission. Respondents to his paper were Daniel Schipani of Argentina, Leo Laurense of the Netherlands, and Takashi Yamada of Japan. Here the tension was between Ramseyer's formulation of Anabaptism as evangelism and Yamada's formulation of Anabaptism as confrontation.

Donald R. Jacobs of Landisville, Pa., wrote Mobilizing the Multinational Mennonite Church for Mission, with responses from Million Belete of Ethiopia, Charles Christano of Indonesia, and P. J. Malagar of India.

Mennonites around the world need to seek new ways to share their resources for mission, said Jacobs. "Our planning for evangelism must assume the availability of the total resources of the total church for the total task."

Can there be new constellations for mission under the Mennonite World Conference? he asked.

Both Belete's and Malagar's responses rejected a moratorium on North American missionaries and funds, but they recognized the problems of traditional missions, with all the money and people going in only one direction.

How do we avoid this "big-brotherism" without denying the legitimate needs of the "younger churches"? asked Malagar. Do we have a forum for deliberating these crucial questions within the structure of Mennonite World Conference?

Not all the questions were answered, but the commitment was made to continue the discussion in the world context. — Lois Barrett

Nigeria Church Secretary Thanks Mission Board

I. U. Nsasak, secretary for the Nigeria Mennonite Church, expressed gratitude on behalf of his church to the Mennonite Board of Missions when he visited Board headquarters on July 14.

"I give thanks to you all who have contributed your labor, your tolerance, and your materials for the work of the church in Nigeria," Brother Nsasak said during staff chapel. "As one of the youngest of the Mennonite churches in the world, the Nigeria church is particularly grateful that the Mission Board responded to our Macedonian call and sent missionaries in 1959."

Stanley Friesen, I. U. Nsasak, Delores Friesen

Today the Nigeria Mennonite Church includes 54 congregations with a baptized membership of about 3,700 and four ordained pastors: O. E. Essiet, F. A. Udoh, Dick Ekerete, and A. A. Udoh.

Pastor Ekerete is currently studying at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., in preparation for assisting the church in leadership training. The other three ordained men work as area overseers. Lay preachers carry responsibility for congregational nurture.

Since the Nigerian civil war of the late 1960s the church has worked and witnessed without missionaries.

Latin Conference Discusses Holy Spirit, Anabaptism

The influence of both the renewal (charismatic) movement and the Anabaptist heritage were evident at the Third Latin American Mennonite Congress, July 8-11, in Alejuela, Costa Rica.

About thirty delegates — national and missionaries — and visitors from ten countries attended the meeting which covered a variety of topics from church growth to youth to reporting from the conferences which were represented.

But the two subjects which came up most often were the Holy Spirit and Anabaptist values.

Almost every Mennonite conference in Latin America has been touched by the charismatic movement, it was reported. In some conferences, such as Honduras, the effect has been rapid growth. Since the outpouring of mutual aid which occurred after Hurricane Fifi and demonstrations of spiritual healing and speaking in tongues, the church has grown 38 percent in the last year, said Manuel Medina, pastor in La Ceiba, Honduras.

In other conferences, the more flamboyant aspects of the charismatic movement have been the center of disagreement and have threatened to split the church.

The subject of spiritual gifts came up in at least three prepared presentations.

Armando Hernandez, executive secretary of JELAM (the Latin American Mennonite Broadcasting Executive Committee) in Puerto Rico, cautioned the congress to wait on the power of the Holy Spirit.

"If we have experienced the Holy Spirit we will not look down on what happened to us in the past. We will recognize what the Spirit is already doing in other people and not push something on them," he said. He also urged more emphasis on teaching in the congregation in such a way that the gifts of each believer can be discovered and released.

Nelson Litwiller of Goshen, Ind., former missionary in Argentina and Uruguay, identified himself with the renewal movement, but added that speaking in tongues is not the test of whether someone has received the Holy Spirit.

He said there are three tests of whether one has the Spirit: saying that Jesus is Lord (1 Cor. 12), love (1 Cor. 13), and edification of the body of Christ (1 Cor. 14). In Chile there is a new movement of the Spirit in which 40 percent of the ministers have never spoken in tongues, Litwiller said. At the same time he affirmed that glossolalia is a spiritual gift.

Mervin Brenneman, professor at Latin American Biblical Seminary in San Jose, Costa Rica, read a paper: The Anabaptists and the Spiritual Gifts.

"The Anabaptists were the only ones in the sixteenth century who took seriously the gifts of the Spirit," said Brenneman. He also recognized that much of the knowledge in this area is speculative, since the Anabaptists did not write much about miraculous gifts. But Menno Simons wrote more about the Holy Spirit than any of the other reformers, he said.

Interest in Anabaptist values for the twentieth century carried over into other presentations as well.

Hernandez emphasized as a priority for the Mennonite Church today the setting up of communities of believers whose basis is love, voluntarism, and sharing.

"The system of private enterprise has kept the church from reaching its possibilities," he said. "We need to investigate more the option of community life."

He himself is part of a group in Aibonito, P.R., which is searching in this area.

Ernesto Suarez Villela of Argentina gave a brief survey of sixteenth-century Anabaptist history and compared that era to the twentieth century. In both centuries, he said, many things were trying to go through a bottleneck in history at once. In the twentieth century those things include ecological concerns, waste of natural resources, and consumerism ("the most abominable influence from the U.S.").

"The communists are philosophical materialists," said Mr. Suarez, "but many Christians have become practical materialists." He advocated a simpler lifestyle.

His presentation sparked an intense discussion of missionaries' lifestyle compared with the lifestyle of national pastors.

"If we're going to have a simple life, let's all be simple," said one Latin.

The Anabaptist heritage also received recognition on Thursday night with a short play by a Costa Rican youth group on the martyrdom of a young Anabaptist, adapted from *Martyrs Mirror*.

The information was new for some delegates and one Colombian pastor told the group that his conference had begun to be conscious of Mennonite principles only two years ago.

Among the resolutions passed at the close of the meeting were those (1) encouraging a simple lifestyle in accordance with the practical austerity of our Anabaptist forebears to combat the growing materialism of the times, (2) asking churches to explore community life and the establishment of cooperatives, (3) seeking ways to provide more Christian education materials including material on the Anabaptist heritage, and (4) studying ways for youth to deal with their military service obligation without falling into disharmony with the teachings of Christ.

Other concerns of the congress included:

— Leadership training at all levels. Missionaries turning over responsibility to national leaders is important, but national leaders must have adequate training. A panel discussion Tuesday night suggested a combination of seminary education, theological education by extension, and weekend seminars and retreats. A combination vocational-Bible institute has been started in Honduras to meet some of these needs.

— National Voluntary Service. The congress lauded the beginning efforts in Costa Rica to include nationals as well as North Americans in the Voluntary Service program, both as volunteers and as members of the coordinating committee. The committee met with the congress on Wednesday night.

— Women. The all-male delegation voted that the number of women delegates at the next congress be increased and that a committee of women be asked to present a study at the next congress.

— More contributions from Latin American churches to the Latin American Mennonite Congress and Mennonite World Conference.

— More utilization of Latin American personnel by mission boards.

The meeting decided to hold a Fourth Latin American Mennonite Congress in 1978, the week prior to the Tenth Mennonite World Conference, which will be in Wichita, Kan. The Latin American congress will be held in the northern part of the region, possibly in south Texas, Mexico, or Central America. The guiding committee for the next congress will be Guillermo Tijerina of Premont, Texas, Victor Vargas of Costa Rica, and Miguel Lopez of Honduras.

1978 World Conference Will Meet in Wichita

Wichita, Kan., will be the site of the tenth assembly of the Mennonite World Conference, according to action of the conference's presidium.

Sixteen members of the presidium, meeting June 30 to July 3 in San Juan, P.R., selected the Century II's convention center in downtown Wichita as the site for the assembly, to be held July 25-30, 1978. Another facility, yet to be determined, will be selected for a mass meeting on Saturday or Sunday which as many as 10,000 people might attend.

Equipment for simultaneous translations will be provided with English, Spanish, German, French, and Dutch as primary languages. However, translation will also be provided into as many languages as are requested and for which language groups provide translators.

Preparatory materials for the assembly, such as program and study guides, will be distributed in the five primary languages. But the other language groups might take the initiative in translating into other languages as well. A newsletter, to be published in five languages by the World Conference executive secretary's office, will be handled in the same way. The MWC would have some funds available for helping print other translations if necessary.

Theme for the assembly will be **The kingdom of God in a changing world.**

The presidium left the specifics of theme and program to a North American-based committee. However, growing out of the presidium meeting and the expanded presidium meeting which immediately followed were some program suggestions:

— that the program not be overloaded with formal presentations, but allow a maximum of informal personal contacts.

— that many songs, at least one from each continent, be part of the program.

— that visitors participate in Sunday morning worship in nearby Kansas congregations.

— that provisions be made for a communion service for the entire assembly.

— that the program allow for personalized reporting on problems and victories of the church around the world. (That kind of reporting stimulated the presidium's week in San Juan.)

Other major business for the presidium was a revision of the constitution and current practice to create a "general council" to replace both the presidium and the assembly's delegate body. The new arrangement would also make parallel the representation from the North Atlantic countries and from other parts of the world.

Under the old pattern, the presidium was made up of representatives from each autonomous conference in North America and Europe, while Latin America, Asia, and Africa sent members representing the whole region rather than each conference. The presidium of twenty-four members has met twice between sessions of the assembly at which a delegate body of potentially 175 members met.

Under the new pattern a general council will meet at the assembly and at least once every two years between assemblies. It will probably have about 80 members and will include representatives from each autonomous conference in every country. Conferences will get one representative for the first 10,000 members, two for up to 25,000, and three for more than 25,000. This will mean proportionately more representatives from Asia, Africa, and Latin America. In addition, one officer from each regional group might be sent.

An executive committee of nine would probably take a stronger role than at present.

Other constitutional changes included:

— additions to the statement of purpose, mentioning specifically fellowship and communications;

— moving assembly sessions from every five years to every six years;

— giving specific recognition to regional or special interest groupings such as Asia Mennonite Conference or a world Mennonite peace group.

Constituent groups of MWC have one year to object to these changes before they become part of the constitution.

In other actions, the presidium:

— suggested a combining of the general fund and the travel fund so that all countries could contribute to both and help eliminate the feeling that North Americans are always giving and third world people always receiving;

— approved full-time employment of executive secretary Paul Kraybill just before and after the tenth assembly — Sept. 1, 1977, to the end of 1978.

The presidium will next meet on Aug. 3-5, 1976, in Semarang, Indonesia.

Reflections on a European Study Tour

The Michael Sattler Seminar study tour to Western Europe is now history. About 30 persons participated, under the leadership of Jan Gleysteen and Arnold Cressman, both of Scottdale, Pa. We are living with the memories, slides of varying quality, souvenirs, and some new friends. More important than the above is the profound effect the tour has had on our lives.

What then are the impressions, memories, and reflections?

Merle and Phyllis Good, of Lancaster, Pa., with Kevin Jordan (center), of Goshen, Ind., aboard the *SS Köln* on the Rhine River.

The first thing we experienced was culture shock. The language was different. Money values had to be compared. Culturally, we were in a different world. For persons who had never before been out of the North American culture, a genuine appreciation for more traditional patterns of thinking and living emerged. What we call old in North America is of recent origin when compared with a restored Roman road built in the first century AD or a hotel built in the thirteenth century. Facing these realities has a way of dissipating any feelings of superiority.

Visiting the settings where well-known Anabaptists lived and died was an experience we will not easily forget. To stand in the pulpit of the "hidden church" and read again the conversion story of Menno Simons is like moving back in time. One can feel the struggle, the searching, and the leading of God as this courageous leader experienced a new relationship with God.

Again and again we became sensitized to the tremendous significance of the movement for that day. In Switzerland, Germany, and in Holland, Anabaptist leaders were challenging interwoven systems — political, religious, social. They were systems that had been tested. They were sacred to many. With vision and courage, these leaders were able to point to some new directions — separation of church and state, voluntarism, a believers' church, new ways of experiencing God.

Many times I asked the question: Do I have the vision, courage, and sensitivity to challenge the systems of our day? Can I speak to corrupt political systems? What does it mean to evaluate honestly our own church structures, our pattern of congregational life, our cheap brand of discipleship, our intense desire to hold on to the past?

We learned Anabaptists were not a homogeneous group. A visit to Münster did not make one throw out one's chest and shout to the world, "These are my people." It was also clear that the artisans of Amsterdam were different from the peasant farmers of the Emmental Valley. Yet these people had something in common — their faith.

How desperately we need that vision today. We are uncomfortable with differences. It is difficult in the midst of our common faith to allow for variety in expression. There was a sense of recklessness about the Anabaptists. They had an "end-time mentality" so that they weren't as concerned about the routine vested interests as we often are.

The question of roots became an issue again for me. What am I going to do with my heritage — ignore it, be embarrassed about it, embrace it? What happens when your heritage is different from mine? Can we still share a common faith? These issues became real as one of our black brothers jolted our feelings of ethnic complacency. In one of his responses he poked at a sore spot but also pointed to a new direction. "While everyone diligently searched for graves that bore their names, I had some cows pose for me as I took their pictures. If I don't have this particular past, does this make me less Mennonite? No, for I've discovered that I do have a heritage which is deeply imbedded in the faith my spiritual forefathers struggled for."

An unexpected bonus was the experience of sharing with our European Mennonite brothers and sisters. They welcomed us warmly. They were open to fellowship and discussion. The older people particularly have not forgotten the contribu-

tion of Mennonite Central Committee personnel following World War II. The memories live on and the deep sense of gratitude is still keenly felt. There were those who want to come to visit in America to express personally their appreciation.

There is some sadness and bewilderment as I reflect on the experience. One question keeps haunting me ever since it was raised on the trip: How do you capture the meaning of an experience or a movement and then keep it alive? To illustrate, it is like using a still shot to get a picture of an important event rather than a movie camera. We forget that life goes on. History must become a springboard and not a hitching post. — Ralph Lebold, conference minister, Ont. and West. Ont. Menn. Conference

mennoscope

A full time English position is open at Central Christian High School, Kidron, Ohio. Qualified and interested persons should call David Miller at (216) 857-3111.

An administrative secretary is needed by the Mennonite Publishing House for work at Scottdale, Pa. This person must be able to organize his or her own work for a complex assignment. Bookkeeping and typing skills are required. Write to Nelson Waybill, Personnel Manager, Mennonite Publishing House, Scottdale, PA 15683.

Persons attending Assembly 75 will have a choice regarding the amount of food they eat and the cost. The cost of breakfast will depend on the kind and number of items selected by each person. Some guests will get their breakfasts in the homes of their hosts at no charge. For those who want a regular meal, noon lunch and evening dinner will be served in the dining hall at $1.50 and $2.00 (half-price for children age 12 and under). For those who don't want a full meal, there will be several snack bars where items for a light lunch can be selected.

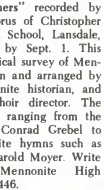
The Chicago Area Mennonite Steering Committee, an inter-Mennonite strategy planning group, is compiling a list of names and addresses of Mennonites living in the Chicago area. Such a list will aid in developing a mission strategy for the area and in making known opportunities for participation in Mennonite congregations to those not now relating to a congregation or fellowship. Mennonites living in the Chicago area who are not members of Mennonite churches there or who know of such persons are invited to send names and addresses to Don Holsinger, 2047 Asbury, Evanston, IL 60201.

Labor Day Inspirational Weekend at Camp Hebron, R. 2, Halifax, PA 17032, Aug. 30 to Sept. 1. The Aaron King family will provide special music and Nathan Hege is the guest speaker.

Older Adults Retreat II will be held at Spruce Lake Retreat Aug. 25-29. Featured speaker will be Floyd Hackman, Souderton, Pa. For information and reservations write to Spruce Lake Retreat, Box 157, Canadensis, PA 18325, or call (717) 595-7505.

"God of Our Fathers" recorded by the 1975 Touring Chorus of Christopher Dock Mennonite High School, Lansdale, Pa., will be released by Sept. 1. This album features a historical survey of Mennonite hymnody written and arranged by John L. Ruth, Mennonite historian, and Ralph C. Alderfer, choir director. The survey contains hymns ranging from the sixteenth century by Conrad Grebel to contemporary Mennonite hymns such as one composed by J. Harold Moyer. Write Christopher Dock Mennonite High School, Lansdale, PA 19446.

Bob Zuercher has been appointed associate in development for the Mennonite Board of Congregational Ministries, a part-time position recently vacated by the resignation of Nathan Reiff. Bob also serves half time as associate secretary in youth ministries. Bob plans to be in contact with those persons who facilitate contributions to MBCM. He hopes to visit some pastors in an attempt to discover ways MBCM can be of service to congregations.



Bob Zuercher

Rachel S. Fisher was called on July 13 to be minister of congregational services at College Mennonite Church, Goshen, Ind. Her responsibilities include the enabling, coordinating, and facilitating of the congregation in its pastoral care and community services. She will also administer the church office and serve as executive secretary of the team. Mrs. Fisher will join Arnold C. Roth, shepherding minister, and H. Eugene Herr, minister of education and pastoral care groups. She has been employed as administrative assistant and office manager at Mennonite Board of Congregational Ministries.

Lois Gunden Clemens' 1971 book, *Woman Liberated,* has just been released in a new mass-market paperback edition from Herald Press. In her book, Mrs. Clemens argues that precisely because of the important psychological differences between men and women, the church must use women at all organizational and decision-making levels. Lois Clemens, Lansdale, Pa., has taught languages at Goshen College and in the graduate school at Temple University, Philadelphia, Pa. She edits *WMSC Voice,* the women's monthly publication for the Mennonite Church. Mrs. Clemens serves as a member of the Mennonite Church General Board.

John and Mary Harder of Vineland, Ont., a retired couple who run the Christian Benefit Store in St. Catharines, Ont., celebrated their 25th wedding anniversary on June 29. About 250 people joined them and their children in a ceremony and supper at the Vineland United Mennonite Church. Both Harders have taken an active role in church leadership. As moderator of the United Mennonite Conference of Ontario for six years, Harder was instrumental in bringing about the first Ontario inter-Mennonite conference in 1974. Mrs. Harder was also a leader in the church. She served as chairwoman of the Women's Missionary Society for the Ontario Conference, for six years. Later, as chairwoman of the Canadian conference she had an opportunity to visit the churches of Zaire and report to the conference.

An editorial group headed by an Eastern Mennonite College history professor is spending July and August searching for documents on Mennonites in Colonial America. Samuel L. Horst, an associate professor of history at EMC; Richard K. MacMaster, a historian from Bridgewater, Va.; and Robert F. Ulle, a graduate student from Germantown, Pa., are visiting archives and museums and checking court records and other files in Virginia, Pennsylvania, and Washington, D.C. Horst said his team hopes to produce a source book that will provide "significant understanding of Mennonite activities from 1754 to 1789, with particular emphasis on Mennonites' attitudes during the Revolutionary War period." The team has been asked to present a manuscript to the Colonial Mennonite Sourcebook Committee — the sponsoring group — by August 31, according to chairman Horst.

Gracious hosts, attentive audiences, and long discussions following lectures characterized their recent two-month trip to South America to share information and slides about Mennonite history and Mennonites in other areas of the world, reported Cornelius and Hilda Krahn. In Paraguay, where the Krahns spent much

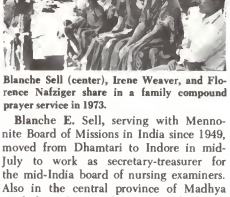
of the month of April, they visited Mennonites at Mennoheim, Kilometer 81 (a leprosy hospital), Volendam, Friesland, and the Chaco colonies of Neuland, Fernheim, Yalva Sanga, and Menno. During May they moved on to visit Mennonites in Buenos Aires, Argentina; Montevideo, El Ombu, Gartental, and Delta, Uruguay; and Curitiba and Witmarsum, Brazil. Krahn, director of the Bethel College Historical Library and Archives, is editor of the soon-to-be-published update of the *Mennonite Encyclopedia*.

The Floresta congregation in Buenos Aires, Argentina, has been expressing sustained caring love to a single parent family, according to Delbert Erb who serves on the pastoral team. In early June a grandmother who cared for the children while the mother worked became very ill and had gall bladder surgery. Recovery has been slow. The mother, who was baptized at Floresta early last year, has needed to stay in the hospital with the grandmother. One of the children is living with an only uncle and the other two — a girl (12) and a boy (almost 3) — are staying with the Erbs. "This is not easy for us but we are doing the best we can. Members of our congregation have helped with the medical expenses," Delbert wrote.

Barb and Roy Clymer, Boise Voluntary Service workers, were recently honored by Idaho Governor Cecil D. Andrus for their club work among children of low income families in Boise. In a ceremony in his office marking National Volunteer Worker Week, Governor Andrus presented Certificates of Appreciation to the Clymers and other volunteer workers from the state health and welfare department. From Lancaster, Pa., the Clymers have begun their second year of service with Mennonite Board of Missions, Elkhart, Ind.

Eastern Mennonite Board of Missions held an overseas orientation from July 8 to 12 at Camp Hebron, Halifax, Pa., for 19 newly appointed and 23 furloughed missionaries. The major theme of the orientation was the place given the missionary in his overseas location and how that place grows larger or smaller depending on shifts in opinion and the missionary's ability to adapt to a foreign culture. Don Jacobs was resource person for the orientation theme. John Drescher, Scottdale, Pa., led Bible studies from the Book of Philippians. Jacobs emphasized that Jesus protects the rights of a Christian. "To give up rights almost threatens personality," he said. "I don't deny rights, but it makes a difference who protects them." Drescher in commenting on the discussing of rights said, "The only right a Christian has is the right to suffer." The new missionary appointees will fill assignments in medical, teaching, agricultural, and pastoral ministries.

Founding solid churches demands a lot of hard work, wrote missionary Arlin Yoder from Jundiai, Brazil, in mid-July. The young Jundiai congregation is planning a round-the-clock watch on Aug. 2 and 3 for prayer and fasting before choosing workers to participate in extension leadership training. Sept. 14 will be their first anniversary celebration, including a baptism. A special evangelistic effort is scheduled for early October.



Blanche Sell (center), Irene Weaver, and Florence Nafziger share in a family compound prayer service in 1973.

Blanche E. Sell, serving with Mennonite Board of Missions in India since 1949, moved from Dhamtari to Indore in mid-July to work as secretary-treasurer for the mid-India board of nursing examiners. Also in the central province of Madhya Pradesh, Indore is about 600 miles north and west of Dhamtari — 48 hours by bus and train. The board plans curriculum for ten nursing schools and seeks to maintain academic standards according to India Nursing Council regulations. "We try to raise standards in all our member hospitals — some without nursing schools — arrange seminars and workshops, and direct a graduate school for nurses," Blanche explained.

Feeling the need to be more helpful to persons planning graduate study then further service in rural development, Mennonite Central Committee has prepared a directory containing information on graduate programs in agriculture, home economics, and public health offered by Canadian and American universities. The directory covers agricultural programs at 18 universities, home economics programs at 16 universities, and public health programs at four universities with a summary evaluation at the beginning of each of these three sections. Anyone interested in graduate study in agriculture, home economics, or public health in preparation for church service in international development should contact MCC, 21 South 12th Street, Akron, PA 17501, or 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8, if he or she would like a copy of the directory.

Henry and Mildred Buckwalter with their sons Patrick and Philip returned to Belize on July 22 for a two-year missionary assignment. Henry serves as pastor of the Belize City Mennonite Church.

Ferne Ruth, former teacher at the Locust Grove Mennonite School, Smoketown, Pa., left the U.S. on July 22 for a three-year term as teacher at Pine Grove Academy in Honduras.

Esther Becker arrived in Somalia on July 20 for a three-year term as English teacher in the public school system. Esther had served 20 years in Ethiopia.

Neil and Margaret Reimer with their three children arrived in Somalia on July 17 for a two-year term of missionary service as a teacher couple. The Reimers are Mennonite Brethren from Manitoba, Canada, and had served in Somalia from 1971 to 1974 under an MCC-TAP assignment.

Elva Landis left the States on July 13 for a three-year term as missionary nurse at Nyabasi in Tanzania. Elva begins her 21st year of service in that country.

Rita Jasmin Colas, business manager of Mennonite Central Committee's program at Grande Riviere du Nord, Haiti, visited MCC headquarters in Akron, Pa., recently. Ms. Colas is responsible for an approximately $100,000 budget and is doing a fine job, declared Edgar Stoesz, who has had oversight of the Haitian project.

Rita Jasmin Colas

The 34 agriculturists from Poland who arrived last April to spend a year in North America with Mennonite Central Committee's Exchange Visitor Program will gather in Wayland, Iowa, from Sept. 30 to Oct. 4 for their midyear conference. These young people possess higher agricultural training and come to North America for practical experience. More placements are needed for the second six-month segment of these agriculturists' term. Anyone interested in sponsoring a Polish exchange visitor from October through March is urged to contact Mennonite Central Committee at 21 South 12th Street, Akron, PA 17501, immediately.

"**John Ruth's** *Conrad Grebel, Son of Zurich,* is without a doubt the best written and most faithful re-creation of a sixteenth-century Anabaptist personality we have in English," wrote John A. Lapp, dean of Goshen College and a professional historian. Ruth's book, published by Herald Press, will be released at the General Assembly of the Mennonite Church (Assembly 75), meeting at Eureka, Ill., Aug. 5-10. The author will be present to autograph copies of his book. Conrad Grebel College, Waterloo, Ont., commissioned this new biography as part of its observance of the 450th anniversary of the Mennonites. Jan Gleysteen, lecturer on Anabaptist

history, designed the book and selected 18 photographs. John Ruth, from Harleysville, Pa., teaches literature at Eastern Mennonite College and is a minister in the Franconia Mennonite Conference, serving as associate pastor at the Salford Mennonite Church.

Special meetings: Herman Myers, Smithville, Ohio, at Midway, Columbiana, Ohio, Aug. 17-21.

New members by baptism: thirteen at Hillside Chapel, Jackson, Ohio.

Change of address: Willard Swartley from Harrisonburg, Va., to 18 Heins Avenue, Kitchener, Ont. N2G 1Z8.

readers say

Submissions to Readers Say column should comment on printed articles.

You're to be commended for the July 1 issue of the *Herald*. I appreciated Brother Longacre's article on the Bicentennial.

Brother James Mullet really has something to say about General Assembly's work. Many of us "uneducated" people have experienced exactly what he points out.

Finally I do wish Brother Donald Hackenberry would have written his letter to "Readers Say" in a style I could understand — my wife couldn't, my eldest son, an EMC graduate, couldn't, and I didn't. I'm still interested in hearing what he says about John Martin's article if someone would interpret the language used. — Dean Hochstetler, Nappanee, Ind.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Alliman, Kirk G. and Jean (Ophardt), Tegucigalpa, Honduras, first child, Christopher Richard, July 15, 1975.

Asood, Samuel and Marie, Kitchener, Ont., Joshua James, May 26, 1975.

Baus, Larry and Eileen (Shinaberry), Archbold, Ohio, second son, Aaron Neil, July 9, 1975.

Bender, Derald and Marilyn (Miller), Kalona, Iowa, second child, first daughter, Vicki Michelle, Jan. 19, 1975.

Bergey, Glen and Laurene (Derstine), Telford, Pa., second daughter, Renita Cathleen, July 9, 1975.

Eberly, John R. and LaVerta (Yoder), Kalona, Iowa, third son, Peter Jared, July 7, 1975.

Freed, Rodney and Jane (Moyer), Doylestown, Pa., second daughter, Jenae Michelle, May 11, 1975.

Gingerich, Jim and Sandra (Grout), Kalona, Iowa, second child, first daughter, Bethany Kay, May 16, 1975.

Glick, Ervie and Mary (Yoder), Crookston, Minn., second and third daughters, Laura Anne and Christine Marie, July 5, 1975.

Hartzler, Frank and Edith (Spicher), McClure, Pa., second child, first daughter, Kimbra Denise, July 11, 1975.

Kauffman, Delbert and Cindy (Garber), Sarasota, Fla., first child, Daniel Simeon; born Jan. 31, 1975, received for adoption July 5, 1975.

King, Terry and Donna (Roth), Pettisville, Ohio, first child, Kirstin Joy, July 6, 1975.

Klassen, John M. and Alice (Umble), Halifax, Nova Scotia, second son, Nicholas Umble, July 16, 1975.

Miller, Rex and Diane, Smithville, Ohio, Elizabeth Renee, Mar. 27, 1975.

Myers, David C. and Joan (Bergey), Souderton, Pa., first child, Douglas Troy, June 27, 1975.

Nunemaker, Dale and Dorothy (Crilow), Goshen, Ind., third child, first daughter, Carla June, June 9, 1975.

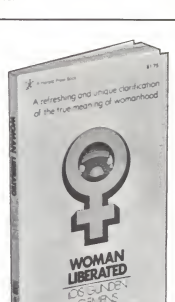
Packard, Chet and Ruth (Oswald), Hartstown, Pa., first child, Kami Lynn, July 10, 1975.

Smith, Stan and Rita (Kandel), Ann Arbor, Mich., first child, Ian Andrew, July 1, 1975.

Souder, Gary and Karla (Showalter), Broadway, Va., first child, Edward Olden, June 3, 1975.

Stauffer, Rudy and Mary Ellen (Kropf), Myrtle Creek, Ore., first child, Jean Marie, July 12, 1975.

Wieand, Jon and Mary Ann (Lehman), La Junta, Colo., first child, David Jonathan, June 24, 1975.



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marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Amstutz — Good. — Maurice David Amstutz, Orrville, Ohio, and Joyce Lorraine Good, Wooster, Ohio, both of Chester cong., by Carl J. Good, Apr. 19, 1975.

Bishop — Landis. — Craig Bishop, Lansdale, Pa., Grace Mennonite cong., and Sally Ann Landis, Souderton, Pa., Souderton cong., by Richard Detweiler and Robert Nissley, June 28, 1975.

Bishop — Myers. — David Bishop, Denver, Colo., Line Lexington cong., and Yvonne Meyers, Denver, Colo., Blooming Glen cong., by Dan Longenecker, May 24, 1975.

Boshart — Schwartzentruber. — Gary Boshart, Millbank, Ont., and Gloria Schwartzentruber, Milverton, Ont., both from Crosshill cong., by Steve Gerber, June 28, 1975.

Cassel — Leatherman. — Timothy Cassel and Cheryl Leatherman, both from Souderton, Pa., Line Lexington cong., by Dan Longenecker, May 3, 1975.

Gall — Yoder. — Ivan Gall, Goshen, Ind., Nazarene Church, and Gladys Yoder, Benton cong., Benton, Ind., by William Shumaker, July 5, 1975.

Grube — Zimmerman. — David L. Grube and Donna Joy Zimmerman, both from Lititz, Pa., Carpenter cong., by Amos H. Sauder, June 21, 1975.

Halcomb — Cender. — Daryl Halcomb, Rantoul, Ill., Methodist Church, and Sharal Cender, Gibson City, Ill., East Bend cong., by Irvin Nussbaum and Don Nofziger, July 12, 1975.

Halder — Kinsinger. — John Halder, Norfolk, England, Church of England, and Nancy Kinsinger, Parnell, Iowa, West Union cong., by Earl Erb, July 9, 1975.

Hawbaker — Frey. — Wayne Hawbaker, Greencastle, Pa., Church of the Brethren, and Miriam Frey, Chambersburg, Pa., Chambersburg cong., by Omar R. Martin and Roy Hawbaker, July 20, 1975.

LeClair — Gerber. — Jame LeClair and Katherine Gerber, both of New Hamburg, Ont., Steinman cong., by Vernon B. Zehr, July 12, 1975.

Longenecker — Hochstetler. — Randall Longenecker, Middleton, Pa., Steelton cong., and Marla Hochstetler, Oxford, Iowa, West Union cong., by Martin Longenecker and Emery Hochstetler, June 21, 1975.

Martin — Hess. — Benjamin F. Martin III, Crestview, Fla., Crestview cong., and Carol Lynn Hess, Lititz, Pa., Neffsville cong., by Clyde D. Fulmer, July 12, 1975.

Martin — Stutzman. — Kenneth Martin, Elmira, Ont., Floradale cong., and Arleta Stutzman, Haven, Kan., Yoder cong., by Andrew A. Bontrager, June 21, 1975.

Mast — Brubaker. — David Mast, ——, Ore., Baptist Church, and Doris Brubaker, Nappanee, Ind., North Main Street cong., by Willard Conrad, June 27, 1975.

Miller — Bontrager. — Samuel Miller and Viola Bontrager, both of Sarasota, Fla., Tuttle Avenue cong., by John Eberly, June 28, 1975.

Minnich — Weaver. — Marlin O. Minnich, Elizabethtown, Pa., and Jean E. Weaver, Rheems, Pa., both of Bossler cong., by Harlan M. Hoover, May 3, 1975.

Mottice — Linder. — Fred Mottice, East Canton, Ohio, and Martha Linder, Canton, Ohio, Beech cong., by Wayne North, June 28, 1975.

Nussbaum — Miller. — David Nussbaum, Crown Hill cong., Rittman, Ohio, and Eldina Miller, Louisville, Ohio, Beech cong., by Wayne North and Wilmer Hartman, July 12, 1975.

Roggie — Zehr. — Earl Edwin Roggie, Boonville, N.Y., Naumburg cong., and Lucy Ellen Zehr, Croghan, N.Y., Croghan cong., by Elmer Moser, July 12, 1975.

Roth — Heatwole. — Richard J. Roth, Logan, Ohio, St. John's cong., and Alvina Joy Heatwole, Waynesboro, Va., Greenmonte cong., by Roy D. Martin, June 14, 1975.

Schultz — Roes. — Ronald Schultz, Milverton, Ont., and Marilyn Roes, Millbank, Ont., both of Poole cong., by Amsey Martin, June 7, 1975.

Shenk — Holsinger. — Keaton Shenk and Betty Holsinger, Hesston cong., Hesston, Kan., by Richard Yordy and Clayton O. Shenk, June 28, 1975.

Simmons — Shearer. — Michael Simmons, Pence Springs, W.Va., Baptist Church, and Karen Shearer, Souderton, Pa., by Floyd Hackman, July 4, 1975.

Sukkau — Horst. — Carl Henry Sukkau, Altona, Man., Mennonite Brethren cong., and Joyce Horst, Elmira, Ont., Floradale cong., by Gerald Good, June 28, 1975.

Thoman — Yutzy. — Joe Stanley Thoman, West Liberty, Ohio, Oak Grove cong., and Geneva Diane Yutzy, Iowa City, Iowa, East Union cong., by Eldon King and J. John J. Miller, July 13, 1975.

Weber — Kauffman. — Merlin Weber, Freeport, Ill., Freeport cong., and Barbara Kauffman, Leonard, Mo., Mt. Pisgah cong., by Daniel Kauffman, father of the bride, July 12, 1975.

Whitman — Kandel. — Edward S. Whitman and Mildred Kandel, both from Millersburg, Ohio, Millersburg cong., by Roman Stutzman, June 14, 1975.

Yantzi — Ropp. — Wilfred Yantzi, Brunner, Ont., Poole cong., and Marlene Ropp, Tavistock, Ont., East Zorra cong., by Amsey Martin, June 21, 1975.

Zehr — Ruby. — Lester Zehr, Tavistock, Ont., Cassel cong., and Irene Ruby, Tavistock, Ont., Tavistock cong., by Vernon B. Zehr, June 27, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bender, Lydia, daughter of Christian and Lydia (Schwartzentruber) Roth, was born in Wellesley, Ont., Sept. 1, 1895; died at New Hamburg, Ont., July 13, 1975; aged 79 y. On Oct. 1, 1919, she was married to Christian S. Bender, who survives. Also surviving are 2 sons (Vernon and Kenneth), one stepdaughter (Florence), 15 grandchildren, one brother (Jacob), and 2 sisters (Katie Bender and Mary Striecher). She was a member of Steinman Mennonite Church, where funeral services were held on July 15, in charge of Elmer Schwartzentruber and Vernon Zehr; interment in Steinman Mennonite Cemetery.

Brooks, Mae, daughter of Delbert and Pearl (Kendall) Hiestand, was born at Minden, Neb., May 1, 1910; died at Goshen, Ind., June 23, 1975; aged 65 y. On Nov. 6, 1926, she was married to Harold A. Brooks, who survives. Also surviving are 2 sons (Ronald H. and Allen B.), one daughter (Carolyn — Mrs. Donald Blosser), 14 grandchildren, one sister (Mrs. Edrie Rose), and one brother (Delbert Hiestand). A son (Richard) preceded her in death in 1951. She was a member of College Mennonite Church. Funeral services were held on June 25, in charge of John H. Mosemann and Don Blosser; interment at Elkhart Prairie, Goshen.

Brubacher, Eugene B., son of Anson and Magdalene (Bowman) Brubacher, was born at St. Jacobs, Ont.; died at Fairview Home, Cambridge (P), Ont., July 8, 1975; aged 86 y. He was married to Ida Cressman, who preceded him in death on May 30, 1958. Surviving are one son (James), 7 daughters (Mrs. Ruth Victor, Wilma — Mrs. Russell Meyer, Reta — Mrs. Orie Bender, Dorothy — Mrs. Harold Bast, Audrey — Mrs. Edward Draves, Alice — Mrs. David Martens, and Kathleen — Mrs. Freeman Steinke), 13 grandchildren, 12 great-grandchildren, and the following brothers and sisters (Joy and Agnes Brubacher, Calvin and Cleason Brubacher, Mabel — Mrs. Stanley Schweitzer, Aleda Brubacher, Eli and Ralph Brubacher). He was preceded in death by one son (Kenneth), one brother and 2 sisters. He was a member of First Mennonite Church, where funeral services were held July 11, in charge of Ernie Martin; interment in First Mennonite Cemetery.

Gingerich, Melvin, son of John and Lydia (Reber) Gingerich, was born at Kalona, Iowa, Jan. 29, 1902; died of a heart attack at Cambridge, Mass., June 24, 1975; aged 73 y. On Aug. 30, 1925, he was married to Verna Roth, who survives. Also surviving are one son (Owen), 3 grandsons, one brother (Ralph), and 3 sisters (Mary — Mrs. Christian Kauffman, Fanny — Mrs. Herman Smucker, and Alta — Mrs. William Kauffman). He was a member of College Mennonite Church, where funeral services were held on June 26 in charge of John H. Mosemann and Guy F. Hershberger; interment in Elkhart Prairie Cemtery, Goshen.

Hertzler, Silas, son of Joseph K. and Nancy (Miller) Hertzler, was born at Baltimore, Md., July 27, 1888; died at Hesston, Kan., July 6, 1975; aged 86 y. On April 20, 1924, he was married to Anna Rose Weaver, who preceded him in death on May 4, 1974. Surviving are 3 daughters (Mary Beth — Mrs. Robert Hostetler, Charlotte — Mrs. Ellis Croyle, and Joanne — Mrs. Jere DeVilbis), 11 grandchildren, and one sister (Mary Hertzler). He was a member of College Mennonite Church, where funeral services were held on July 10, in charge of John N. Royer and John H. Mosemann; interment in Violett Cemetery, Goshen.

Hochstedler, Samuel G., son of Gideon and Amanda (Schrock) Hochstedler, was born at Arthur, Ill., Aug. 20, 1899; died at Kalona, Iowa, July 8, 1975; aged 75 y. His wife preceded him in death. Surviving are 9 daughters (Ruth, Cora, Lydia, Lovina, Mary, Viola, Martha — Mrs. Chris Helmuth, Darlene — Mrs. John H. Miller, and Alta — Mrs. Victor Kropf), 4 sons (J. Wesley, Jonas, Monroe, and Nelson), 41 grandchildren, 4 great-grandchildren, 2 brothers (William and John), and 3 sisters (Mrs. Levi Yoder, Mrs. Joe Hochstedler, and Mrs. Ida Miller). He was preceded in death by one daughter, one grandchild, and 4 sisters. He was a member of Fairview Mennonite Church, where funeral services were held on July 12, in charge of John L. Ropp and Morris Swartzendruber; interment in Fairview Cemetery.

Leasa, Albert B., son of William and Amanda (Gibson) Leasa, was born in Anderson, Ind., Aug. 22, 1883; died at Barboursville, Va., July 12, 1975; aged 91 y. On Jan. 1, 1906, he was married to Saloma Zook, who survives. Also surviving are 3 daughters (Thelma, Bertha — Mrs. Glen Stutzman, and Lucille — Mrs. David Morris, Jr.), one son (W. Kenneth), 7 grandchildren, 3 great-grandchildren, and one sister (Mrs. Hattie Knapp). He was a member of Allensville Mennonite Church, where funeral services were held on July 16, in charge of Paul Bender, Raymond Peachey, and Timothy Peachey; interment in Allensville Mennonite Cemetery.

Lehman, Mary Ann, daughter of Fred and Lena (Nussbaum) Geiser, was born in Wayne Co., Ohio, July 5, 1913; died at Pomerene Hospital, Millersburg, Ohio, July 3, 1975; aged 62 y. On Sept. 4, 1937, she was married to Sylvan Lehman, who survives. Also surviving are 4 daughters (Twila — Mrs. Earl Mast, Carolyn — Mrs. Donald Chewning, Esther — Mrs. Marvin Kandel, and Rosie — Mrs. Abe N. Yoder), one son (Clayton), 14 grandchildren, 2 sisters (Mrs. Clifford Lehman and Mrs. Alvin Steiner), and 5 brothers (Noah, Paul, Harvey, Alvin, and George). She was a member of Longenecker Mennonite Church, where funeral services were held on July 6, in charge of Albert C. Slabach and Melvin Nussbaum; interment in Longenecker Church Cemetery.

Linder, Laura Mae, daughter of Christian and Anna (Krabill) Conrad, was born at Louisville, Ohio, June 25, 1890; died at Timken Mercy Hospital, Canton, Ohio, July 8, 1975; aged 85 y. On Oct. 9, 1913, she was married to Levi Linder, who preceded her in death on Oct. 28, 1960. Surviving are one daughter (Zelda Arlene — Mrs. John Norris), 2 stepgrandchildren, 5 stepgreat-grandchildren, and one sister (Mrs. Ada Graber). She was a member of Beech Mennonite Church, where funeral services were held on July 11, in charge of Wayne North and Loren Dietzel; interment in church cemetery.

Miller, Claude, son of Simon S. and Lydia (Beachy) Miller, was born at Springs, Pa., Dec. 3, 1896; died at Meyersdale Community Hospital, July 14, 1975; aged 78 y. Surviving is one sister (Mrs. Annie R. Bender). He was a member of Springs Mennonite Church. Funeral services were held at Newman Funeral Home, Grantsville, Md., July 16, in charge of John H. Kraybill and Walter C. Otto; interment in Springs Cemetery.

Miller, Phoebe, daughter of Gideon Y. and Maria (Yoder) Smucker, was born in Logan Co., Ohio, Jan. 31, 1879; died at Fountain View Place, Elkhart, Ind., July 15, 1975; aged 96 y. On June 15, 1941, she was married to Earl Miller, who preceded her in death on May 19, 1969. Surviving are one son (William C. Miller), 5 grandchildren, 19 great-grandchildren, and 3 great-great-grandchildren. She was a member of First Mennonite Church, where funeral services were held on July 17, in charge of Samuel J. Troyer and Harold Yoder; interment in Forest Grove Cemetery, Middlebury.

Souder, June C., daughter of Albert and Ida (Kriebel) Schnable, was born in Philadelphia, Pa., Mar. 21, 1923; died at Grand View Hospital, Sellersville, Pa., July 13, 1975; aged 52 y. She was married to Floyd B. Souder, who survives. Also surviving are one daughter (Donna L. — Mrs. Richard L. Bechtel), 2 grandchildren, one brother (Nelson Schnable), and one sister (Dawn — Mrs. Robert Williams). Funeral services were held at the Virgil C. Sommers Funeral Home, Telford, Pa., July 16, in charge of Richard C. Detweiler; interment in Whitemarsh Memorial Park, Prospectville, Pa.

Turner, Joseph Daniel, son of Casper and Mary (Smith) Turner, was born at Criders, Va., Jan. 19, 1895; died at Rockingham Memorial Hospital, Harrisonburg, Va., June 8, 1975; aged 80 y. He was married to Beulah Miller, who preceded him in death. He was later married to Ada Siever, who survives. Also surviving are one son (Miller D.) and one daughter (Mrs. Ruth Dettra). Funeral services were held at Mountain Grove Brethren Church, in charge of J. Ward Shank and Max Fisher; interment in adjoining cemetery.

Picture credit: P. 543 by Joe Brenneman.

calendar

Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10.
Cross-Cultural Youth Convention, Missouri Valley College, Marshall, Mo., Aug. 10-15.
Iowa-Nebraska Conference, Manson, Iowa, Aug. 19-21.
Allegheny Conference Rally, Roaring Spring, Pa., Sept. 27, 28.
Allegheny Conference TIP Seminar, Allensville, Pa., Oct. 18.

Pay, Not Praise, Promoted Teen Bible Studies

Pay is a stronger incentive than praise, at least when it concerns getting teenagers to read the Bible. That's the finding of an experiment conducted by Dr. Philip Captain, instructor in psychology at Campbellsville (Ky.) College, a Southern Baptist school.

While completing doctoral studies at the Rosemead Graduate School of Psychology in the fall of 1973, he conducted the experiment with 30 teenagers from Bethany Church, an independent evangelical congregation in Sierra Madre, Calif. Reporting on his results in the *Journal of Psychology and Theology*, published by the Rosemead Graduate School, Dr. Captain writes that monetary reward won over parental praise because adolescence is "a time for breaking away from parents."

Use of Drugs Growing New Study Discloses

While publicity on drug abuse has declined in recent years, illicit drug use has continued and is increasing, according to some new studies. A six-year study of a "panel" of 1,609 boys by the University of Michigan's Institute for Social Research indicates that drug use increases as high school seniors enter their early 20s.

The study of the boys in the period (1969) when they were high school seniors revealed that only 6 percent of the typical 18-year-olds reported smoking marijuana regularly (daily or weekly). By 1974, when they were 23 years old, 21 percent considered themselves regular users; only 38 percent had never tried it.

The longitudinal study of the boys also revealed that the use of some drugs — amphetamines, heroin, barbiturates, hallucinogens — appeared to sharply decline by age 23. However, the use of marijuana, cigarettes, and alcohol declined only slightly. Alcohol was found to be the most commonly used drug — 58 percent of the group drank daily or weekly between spring 1973 and spring 1974, *The New York Times* said in a report.

Ann Landers: A Question She Couldn't Answer

Columnist Ann Landers has acknowledged that after answering questions from the public for 20 years, she has been stumped by a question in her own life. Announcing her divorce after 36 years of marriage, she said in her column for July 1, "He [Julius, her husband] was loving, supportive, and generous. He is still all those things — and I will always cherish our wonderful years together. . . . How did it happen that something so good for so long didn't last forever? The lady with all the answers does not know the answer to this one."

Says Vietnamese Can Run Own Agencies

Two Quaker missionaries who remained in South Vietnam when most Americans were evacuated have given up their posts at a hospital and arrived in Laos, UPI reported. "The Vietnamese can handle their affairs," Claudia Krich was quoted as saying.

She and her husband agreed that the new government can run a former Quaker facility in Quang Ngai without foreign assistance.

They were among eight Quaker and Mennonite missionaries who declined to leave when the U.S. evacuated most Americans in late April.

COs in West Germany

The West German government has sponsored a bill which if passed will allow conscientious objectors to declare themselves opposed to military service. A simple declaration would automatically admit the person to a civilian program of alternative service.

Since World War II, West Germany has become the most highly militarized nation in Western Europe; yet the government has shown interest in keeping the conscientious objector status an open option for youth. Alternative service work is more demanding than life in the military, a situation requiring firm commitment to pacifism.

Church Press Will Survive, Religion Newswriters Told

"One way or another the church press will survive," Dennis E. Shoemaker, executive secretary of Associated Church Press, told the national convention of the Religion Newswriters Association in Anaheim, Calif. Predicting a positive future for the church press even though it continues to face problems in several areas, he declared: "Electronic media will not bring an end to it. Neither will the steep increases in publishing costs. Nor will the decrease in circulation some of the church press publications are presently encountering."

According to the ACP executive, "If the members of a denomination really believe in their institutions, care sufficiently about the work and mission of their church and the relationships surrounding them; if they are proud of their identity as affiliates and see real purpose in their membership, the denominational publication can be expected to succeed."

At the same time, Mr. Shoemaker warned that readers of the church press frequenly resist the efforts of such periodicals to tell "the whole story" in reporting on controversial issues.

1977 as Year of Sunday School

The Lutheran Church-Missouri Synod, faced with a growing loss in Sunday school membership in recent years, has designated 1977, the year of its next biennial convention, as a period for devoting major attention to augmenting its Sunday school and parish education programs.

Last year, the Synod lost more than 33,000 students, or a figure representing about 5 percent of its current enrollment of 661,000.

Churchman from Zaire Urges More Missionaries

A Bible institute director from Zaire, Africa, has appealed to the Evangelical Free Church of America for more missionary assistance. "I came to tell you that in Zaire, and in Africa, we have a great need of helpers," said Kambeke Doko, director of the Bible Institute of the Ubangi, Zaire.

He told the 1,500 delegates and others attending the 91st annual conference of the Evangelical Free Church of America that "our government has no problems against the missionaries."

Seminaries Decide Against Proposed Merger

After a study revealed that merger would not bring economies but would increase costs, United Theological Seminary and Methodist Theological School have decided to continue as separate schools. United, which is located at Dayton, Ohio, and Methodist Theological in Delaware were scheduled to merge on July 1. Both are United Methodist seminaries.

An outside consultant employed to study the merger plan advised that moving either school to the campus of the other "would result in higher costs for training ministers for the church," said Dr. John R. Knecht, president of United. In addition, moving costs were estimated at $4 million.

NEWSPAPER

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The Christian's Hope

We live in pensive times. As noted last week, a Harris poll found only one group in U.S. society in which more than 50 percent of the respondents expressed high confidence. This group was garbage men.

A friend who goes to Europe regularly reports that the mood in Europe is also negative. In fact, he observed, many seem to take a position that all is lost anyhow and they might as well give themselves to self-indulgences.

One cannot be sure of the source of such malaise, but it is likely caused at least in part by the economic troubles related to the Arab oil embargo which followed the 1973 Arab-Israeli war and the high prices of oil which have continued. This business is not aggressive and unemployment is high. Lacking work or sense of direction, people mill about in a purposeless manner, confused and ill at ease.

One reason we are surprised by difficult times is that the human race has a short memory. It is quite easy to forget that there have been bad times before. Like adults who have wiped out the memory of their adolescent emotional turmoil, we think in terms of our fairly recent history and are thus surprised when comparative trouble is visited upon us, not remembering that trouble is the common lot of mankind.

There is much to depress us in the news of our times. The stupidity of mankind is ever a haunting reality. We spend our money on war's military hardware when we should be developing resources for the good of those in need. We exploit our natural resources and foul the environment. For 30 years we have lived with the threat of the nuclear bomb.

In the face of such depressing circumstances, some of us are hopeful.

Is this not a foolish position to take? I think not if it is based on faith like that of Paul in Romans 8. This is the kind of statement to which Christians turn instinctively at any time, but particularly when the prognosis is uncertain. Chapter 8 is a summing up of Paul's theological argument in Romans and he pours into it the essence of what he believes.

Condemnation, he writes is taken away through Jesus Christ and we have a new life in the Spirit. There is a new motivation, a new Master, a new family, a new Father, and now we can use the special family name for God, "Abba." There is even a new hope for the creation, which Paul sees as tied to problems of sinful mankind as indeed it is.

There is new hope in prayer, for the Spirit undertakes for us and there is no need for us to try to make up for our lack of eloquence as long as our hearts are pure. And there is new hope for the future, for if God is on our side, who can defeat us? Certainly we need have no alarm about our sins, for God the Judge is our Father and Jesus Christ, the Chief Prosecutor, is also prejudiced toward us. In fact, Paul winds up the chapter by asserting that nothing can separate us from the love of God in Christ, so there is no need to worry.

Of course, we need to grieve for those whose rights are deprived or who have not enough to feed their families. It is the Christian way to be concerned. And we will have a similar concern for our own rights and our own families. But over all can be a kind of personal carelessness about ourselves and hopefulness about our future. For "if God be for us, who can be against us?" — Daniel Hertzler

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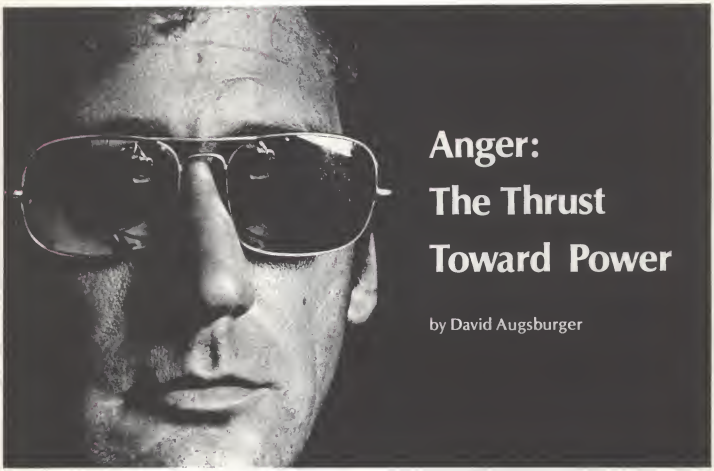
August 12, 1975



Anger: The Thrust Toward Power

by David Augsburger

During my boyhood in an Ohio Mennonite congregation, I found that to own or even admit to anger was one of the chief of sins. "I am not angry," I would say. "I am not raising my voice." To admit to anger was to admit (a) defeat, (b) inferiority, (c) depravity, (d) sinfulness, and (e) that I was acting inappropriately for the standard of life within that congregation. For anger seemed more serious than lying and it appeared more prudent to deny the anger or to distort it and project it in some other way.

I grew up knowing that gossiping was wrong, and if I was angry at someone else I had best not gossip, but to share it in a prayer request was an acceptable behavior. Thus I learned that it was possible to take care of anger feelings by distortion rather than by clear, candid expression of them.

Must we distort, deny, express, ventilate, and drain off our anger in some way? There are many theoreticians who suggest that anger, like hydraulic pressure, simply must be expressed. They suggest that anger accumulates within us as a continuous buildup of psychic energies which must be exhausted or expressed. If they are not drained off, they can explode with great impact and with disastrous results for ourselves and for others.

The Hydraulic Theory Not Supported. Believing the evidence supported such theories I, for a period, felt it extremely important to be able to freely express anger feelings, and held that such expression in itself was useful, functional, and good for our emotional health. If anger and hostility, like hydraulic force, must be continuously drained, then the daily ventilation is crucial, and a skill to be learned by those who tend to deny or distort. But the evidence of research findings among "normal" populations do not support these assumptions. I now question whether the hydraulic theories provide any explanation that is useful for us in defining what goes on in the angry emotions that are present within us.

About two years ago I plunged into a research to discover how nonviolent, nonresistant people manage hostility.

Randomly selected couples from ten different congregations picked by a pairing process across the state of Ohio were tested for the ways they manage anger and hostility. I began by stating a hypothesis based on the hydraulic theories that people who hold nonresistant values as compared with Mennonites who discarded such values and participate in the military would have a radically different way of expressing hostility. That is, based on the hydraulic theory I was assuming that if you do not express anger aggressively or if you refuse to express anger verbally in hostile, aggressive language, then probably the passive forms of displacement, denial, and distortion would increase.

If the hydraulic theories are correct those who would never take a punch at anyone, either physically or verbally, should presumably have higher amounts of negativism, suspicion, indirect hostility, irritability, or any of the rich variety of forms of passive aggression. The findings, to my surprise, did not support the hydraulic hypothesis, in fact, my hypothesis was essentially disproven.

Nonviolent, nonresistant Mennonite people, as compared with those within the Mennonite communities who did not hold nonresistant values and had participated in military service, were significantly lower in their aggressive hostilities. That is, if you scratch a nonresistant, nonviolent Mennonite you're very likely to get away with it without a punch. There is a high correlation between having participated in the military and readiness to take a swing. At the same time, I discovered that nonviolent, nonresistant Mennonites very seldom are aggressive verbally. They just refuse to chew people out. But the intriguing thing was that in comparing nonviolent, nonresistant Mennonites and those that are more willing to be resistant, there was no significant variation in the way they manage suspicion, negativism, indirect hostilities, or any of the other forms of passive hostility.

This supports the theory which infers that anger results from frustration, not from continuous drives which must be exhausted like hydraulic steam and pressure. Where there is frustration in relationships, anger may occur, unless we find productive, useful, and helpful ways of dealing with it.

In Paul's words to the Ephesian Christians, he begins, "Finish then with lying and speak every man the truth with his neighbor. For we are members one of another." He affirms candor and openness in expressing what is happening within ourselves because within the context of the intimacy of community we cannot afford to lie. He then proceeds immediately to say, "Be angry, but sin not." He then defines sin as practicing the camouflage of denial or distortion (by sleeping on anger and maintaining it is a kind of long, slow-burning cyclical fire that we carry inside ourselves). Instead, he says, "Move immediately toward being tenderhearted, forgiving and reestablishing community of relationships." Surprise! The weight of behavioral research supports Paul's directives for building openness, candor, trust, and the most functional management of anger and hostility.

Own Up to Anger. First, we can own our anger. We can live within an atmosphere of candor where what one is experiencing can be expressed openly in clear confessional statements. To be angry, to be aware of my anger, to be candid in owning it, to be free to say, "I am angry, I am feeling a deep demand for this or that change" to be able to own my anger to other individuals in the community of faith means that we are living in intimacy and in integrity.

Second, we can turn whatever anger we are feeling toward creative, constructive ends rather than toward destructive and distancing ends so that our anger is not transformed into sin, that is, the violation of relationships. Sin is the violation of relationships. Sin is the choice to either live without you in withdrawal, against you in hostility, over you in superiority, under you in dependency, or in spite of you in rejection and indifference, rather than to live with you in relationship. To choose to live with you is to work toward integration of our thrusts so that you have the maximum power to be who you are in community, and I experience simultaneously maximal power to be who I am in that relationship.

Anger rises above sin and is constructive when it seeks to break through the barriers that are between us and to level those barriers. (At least to the extent that I level the portion of those barriers for which I have responsibility.) Constructive aggression removes barriers by affirming clearly, "I'm frustrated with the distance between us," "I want to be close again," "I want to experience understanding and community."

Destructive aggression is saying, "I want no contact

David Augsburger teaches pastoral counseling at Northern Baptist Seminary, Chicago, Ill.

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with you," and "I am putting the barriers back to separate us." Such anger divides us so that we are not able to perceive, hear, understand, and relate to each other with clarity.

Within feelings of anger there is a demand. The most rapid process of working through my anger is, one, to own the emotion, and two, to move immediately inside it and confess the demand. I may say, "I am aware that inside my feelings of anger toward you is the demand that you change." Or I may be demanding that you stop doing what you are doing, or do what I say. Toy with that as you think about your experiences with anger. My hunch is that you will discover inside your feelings of anger there are the rigid muscles or demands. The demand might be "that you hear me," or "that you give complete obedience to what I am demanding of you." Or my demand might be that you stop twisting my arm. Some demands are appropriate, and I want to put them in words as I experience them. Others are not realistic or appropriate, and I want to cancel them as I become aware of them. Become aware of the demands that are within your anger emotions or feelings. Such awareness can be achieved and reached. When both the anger feeling and its demands are honestly confessed, the anger tends to differ and disappear.

I find, for example, when counseling husbands and wives, to simply encourage them to express anger to each other is a waste of their time as well as mine. But to encourage them to own the feelings of anger that move within them, to begin defining what they are demanding of each other so that the other person has the freedom to say "yes" or "no" to the demand provides a way to move through the feelings and emotions that are in conflict.

An example is our Lord's experience with the Pharisees recorded in Mark 3. On the Sabbath He entered the synagogue and saw a man with a withered hand. "And He found himself surrounded by Pharisees who were looking to see whether He would again violate the sabbath day as in the preceding context where His disciples were assuaging their hunger pains plucking and eating the grain as they passed through the fields. Jesus, seeing their cold, hard heartedness, looked at them with anger." He was aware of His anger and He was willing for them to see it. Then He spelled out His demands. "The central issues are, 'Is it right to save life or to destroy it on the sabbath day, to do good or evil?' " And having spelled out the demand that is in His anger, He turned to the man and said, "Stretch out your hand." The clarity of what Jesus had done is unforgettable, incisive, a surgical way to slice through the barriers with precision.

In living relationships. I want to be able to own the anger feelings that are present within me, but not to stop there. Productive management of conflict requires that I express the demands within my anger. As I own them, I want to be aware if the demands are unworthy and inappropriate. If this is the case, I want to say, "I'm aware in my anger that I am demanding that you do what I want rather than what you want, and I recognize that this is unfair because I am violating your freedom to choose; and so I here and now cancel that demand." Or if my demands are important to me, then I want to spell them out clearly and say, "That's where I stand in our relationship."

Take Another Look. In owning anger and either affirming or canceling demands, a deeper process is taking place. It is a process which behavioral psychologists refer to as "cognitive redefinition." For in owning the demand it is possible for me to redefine the situation, and as that takes place the anger goes away. To illustrate it, let's imagine you are walking down the street where many persons are pressing by in both directions. Suddenly someone trips you by thrusting a stick between your legs and you land on your face. You rise from the pavement, gather up your stuff and swing to see who would have done such a diabolical act as to trip you. And as you turn you see a blind man holding his white cane, terribly disturbed by what he has done.

What happens to your anger? If, as the hydraulic theory maintains, you have anger steam which must be drained, then you may be nice to the gentleman because he is blind, but as you go on down the street you're going to kick the nearest garbage can, snap at your secretary if you have one, chew out your wife, or find some place to vent your anger, to get the steam out.

But the research indicates that what happens in those experiences where you can clearly redefine the situation is that the anger simply dissipates. You say to the man, "Hey, that's all right. You couldn't see it." You may have a demand to express like: "In the future pass the cane only at least a foot and a half in front of you instead of three." The odds are that by the time you have assuaged his feelings and wiped away the last of the red stuff, you'll walk down the street without anger. Research on students who are frustrated, infuriated, and then immediately have the situation clearly redefined has shown that most frequently the anger simply disappears.

What if the man were deliberately attempting to attack you? It is still possible to redefine the situation. It must be done by awareness rather than denial and distortion. Pacifists have a long history of aware redefinition. I find this in John Howard Yoder's statement, "No man for whom Christ died can be to me an enemy. He may define himself as my enemy. I choose not to allow him the prerogative to finally define the situation. I will define him as a potential friend."

There is a thrust for power in each of us. If, in Christian discipleship, we choose to live in loving relationships, we will choose not to violate one another's thrust, but to integrate my thrust and your thrust so that our power to be can reinforce one another in building trusting relationships, and in creating Christian community.

Our Family's Famine Experience

by Ruth H. Seitz

We had been camping for two weeks in African bush country. There were five days of our working safari left, and the food box was surprisingly barren. A fifty-mile trip to the nearest town for supplies was inconvenient, to say the least, so I set up a detailed conservation menu, yes, even to the amounts of each ingredient.

As I was parceling out the limited nutrients, I struggled to be fair. All five tablespoons of milk powder for our one-year-old or half for her daddy's uneasy stomach? An egg in the pancakes would give everybody some breakfast protein and stretch the supply. With careful doling, all three of us had a bit of fruit each day. Even though we eliminated snacking and adhered to the menu religiously — except when Charmaine's teething demanded extra carrots — we all ate sufficiently and somewhat enjoyed the exercise in rationing.

On the international level much harsher rationing of food is being advised by some population experts. Their theory is known as *triage*, and its principle of mercy starvation is heretical to a Christian denomination with a Mennonite Central Committee relief agency.

Triage is a term that comes from the French verb *trier* — to sort. It was the World War I system of deciding the order in which wounded soldiers should receive medical attention. Those who could return to battle if tended immediately were of first priority. Second in line were the injured men needing considerable repair. The men who would die, whether or not they were tended, were bypassed. Essentially, it was the survival of the fittest — with someone else judging one's fitness.

Sorting the Population. Today the word triage refers to sorting the world population to determine who should receive food and economic aid. The idea of reducing help to nations whose population growth trend has already passed their agricultural potential was first proposed by William and Paul Paddock in their 1967 book, *Famine — 1975!* In practice, the theory says that the nations with surplus should withdraw aid to hopelessly needy countries. India, a nation that adds more than 11,800,000 people each year to her current half billion, is one of those beyond redemption.

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By sacrificing a percentage of her population (80 percent of Indian youth under fifteen are already malnourished) India would relieve the world of a portion of its burden. Nature should be allowed to take its course in countries where a rise in the death rate reduces suffering. The "haves" can then channel their aid into developing countries whose resources promise adequate food for their people — and secure also their own survival.

Garrett Hardin, human ecologist at the University of California, Santa Barbara, expressed his extremist views in *The Tragedy of the Commons*. Describing the world as an overloaded lifeboat, he advocated that some people must be sacrificed so that the remaining ones can survive. He said, "Complete justice would result in complete catastrophe." According to Hardin's lifeboat ethics, our generosity doesn't benefit anyone in the long run, including ourselves. Temporary and partial stomach-filling multiplies misery. True, it sustains life, but what is life with inadequate food and water and frequent sickness?

Perhaps it is unethical to give money that provides survival food and perpetuates misery. A woman on a subsistence diet of about 1,600 calories daily can bear children who will be locked into a life of extreme poverty and struggle. Quite shattering to the egos of Christians who are sensitive to world needs. Yet in spite of its pragmatism and relevance, triage should not be seen as the answer to the world's food distribution problems until we look at all the options.

Life is a gift, not an achievement. The Creator gave it equally to each person in Hardin's lifeboat. It is ungodly to assume that the privileged would decide who should be sacrificed.

Can we expand the lifeboat's resources? To some extent, but the energy crisis has more or less doomed The Green Revolution, and the fact remains that the world is limited in her ability to produce food. The boat's supply of loaves and fishes is quite fixed.

On the other hand, some of the occupants, namely we Westerners, are consuming as though there is a limitless supply of everything we crave. If some of the 3,100 calories Westerners take in daily (that's an average, and remember that some Americans don't have enough to eat) were shared, Indian mothers would fare much better than they do.

The Rich Taking Up Too Much. People from the rich nations are taking up too much weight space in the lifeboat. They must shed their excess before they dare dispense with people to save themselves. If Americans trim their fat and share their overabundance, triage doesn't have to be an option.

Provocative statistics are always around us, and we say, "We have so much. If only I could give these. . . ."

Yes, we have plenty because we plan to. We keep our shelves full, five-deep. And whoever heard of inviting someone for coffee and serving only coffee? The old reasoning, "I can buy more luxury condiments with the money I save by gardening," doesn't hold up when one is serious about reducing food intake. And can one justify buying frozen broccoli and cauliflower for variety when those three pickings of green beans yielded enough vegetables for months? Sacrificing prepared foods and variety will make the future easier for our children. And it may give a future to India's.

Food and all that is involved in preparing and serving it represents far more than supplying energy. As a class-identification factor, it relates to one's social status. Caviar and beet greens flash contrasting images. How can a society in which eating is tied up with social and economic position doom other people to death?

As Christians in that society, we cannot. We must accept the responsibility of brotherhood at the hunger level. My experience of stretching food for my family on our camping trip gave me a feeling of harmony with the real world. I was close to a genuine food struggle, one that is foreign to such questions as, "Would you like steak or ham tonight?" As I stretched Charmaine's cereal with water, I had small feelings of empathy for the millions of Third World mothers who daily face the reality that "there's not enough." Even though our meals of one or two foods would have sent my Pennsylvania Dutch grandmother scurrying for canned goods in her well-stocked cellar, we flourished with surplus energy while 460 million of the world's people functioned in an undernourished state, according to the U.N.'s Food and Agricultural Organization.

When confronted with the immorality of giving stopgap aid that prolongs misery in developing countries, Roger Shimm, president of Union Theological Seminary in New York, said, "As long as cutting back on consumption is a possibility, I would find it extremely hard to say that I would deliberately consign people to starvation. . . . As long as wealthy societies are consuming at the rate we are, I think there's an awful lot that can be done."

And since that safari last month, I know that cutting back *is* a possibility, even a rewarding one.

The Cross-Cultural Youth Convention

by Emma LaRoque

Too often among minority circles we have tended to stress our racial/cultural differences . . . not to mention how we have all polarized the differences between whites and minorities! Yes, from a historical perspective we can certainly understand how and why this polarization has taken place. For so long most of us minority peoples were made to feel ashamed of who we were—ashamed of our skin colors, foods, and customs. Too often our native languages were suppressed and our histories were (and still are, to a large extent) distorted.

Then somehow something happened. Especially since the 1960s we have been experiencing a renaissance of cultural self-awareness. That has been good.

But we have also been discovering that we are very different from each other (contrary to the larger society dumping us into one pot). Being black was/is not the same as being Indian or Latin, and so forth. And we respectively turned-on to our uniquenesses. That was and is good.

Understanding, appreciating, and mutually respecting our diversities is essential for our collective social health. However, in this process of stroking our individual backgrounds, we tended to separate further. It seems that one of the byproducts of self-determination is exclusiveness.

It seems that a lopsided emphasis upon our uniquenesses impedes wholesome liberation, and it follows that it also blocks reconciliation. And from the Christian context we minority peoples need reconciliation among each other about as much as we need it with our non-minority counterparts.

The Planning Committee of the Cross-Cultural Youth Convention '75 (August 10 to 15 at Marshall, Missouri) had some of the above thoughts in mind when we chose our theme. Our motto, "How Are We Alike?" is an attempt to explore our similarities. While we fully recognize and will give due respect to our diversities (especially in the form of celebrations, festivities, etc.), we wanted to take time to look into our common denominators. Where do we begin together? Or, at what points can we walk together? How are we similar at the points of plain humanness? Christianity? Suffering? Minority status? How about our similarities in the area of gifts, talents, customs, and celebrations?

The convention theme is an honest attempt at pooling resources, highlighting togetherness without demeaning uniqueness and searching what it means to come together from the biblical perspective. In short, the convention is an opportunity to make possible a meeting of peoples.

Sketching the Shape of Anabaptist Missions

by Lois Barrett

What is the core of Anabaptist faith? How should Mennonites go about world mission?

The questions were not new, but the context was.

An increasing number of Mennonites in the world — now about 26 percent — are of non-Teutonic (German-Dutch-Swiss) background. To what belief can all these Mennonites of diverse origin adhere? And how can Mennonites all over the world find alternative patterns to unilateral missions from the North Atlantic to the rest of the world?

Perhaps for the first time Mennonites from five continents sat down together to discuss these questions on July 3-5 at an expanded meeting of the Mennonite World Conference presidium in San Juan, Puerto Rico.

The group included about thirty persons — the presidium members plus about an equal number from North American organizations and third world churches — who met for two days just following the regular presidium meeting.

The first task was to discuss, What is the core of Anabaptism? and even, Do we want to be Anabaptist?

The missionary fervor of the last hundred years which gave non-Teutonic Mennonite churches their start "came more from a religious awakening in American Protestantism than from a recovery of sixteenth-century Anabaptist missionary zeal," said Don Jacobs of Landisville, Pennsylvania, former missionary in Tanzania.

Missionaries often presented not the total gospel as understood in the Anabaptist tradition, but a "skeletal" gospel — the promise of salvation, but not the demands of discipleship. Thus the non-Teutonic Mennonite churches are not within the normal historical stream of the dominant movement, said Jacobs. They must somehow find the Anabaptist church in their future, not in their past.

Do We Want to Be Anabaptist? But when those around the table began answering the question, Do we want to be Anabaptist? affirmative and negative answers came from representatives of both "younger" and "older" churches.

Daniel Schipani of the Argentine Mennonite Church, now studying in Princeton, New Jersey, told the group that the problem of Teutonic Mennonites was not in being too Anabaptist, but in being not Anabaptist enough.

Takashi Yamada of the Kyushu Mennonite Conference in Japan also affirmed, "I have been so deeply and strikingly inspired by the Anabaptist vision. It has become a part of my definition of Christianity and myself."

Only when you try to interpret your own spiritual heritage and find your own identity in the Anabaptist vision can you cause people overseas to try to find their own identities in the Anabaptist vision, he said.

Others, including some North Americans, were like Charles Christano of Indonesia, who said, "I just preach Christ, the skeletal gospel. When people are first converted, I suggest that they go to any church."

"What is pure Anabaptism?" asked Suhadiweka Djojodihardjo of Indonesia. "There are so many kinds of Mennonites in the world that we ourselves don't know what is Mennonitism."

Several trial definitions were offered.

The essence of Anabaptism is being a first-generation people, said Robert Ramseyer of Elkhart, Indiana, in a paper prepared ahead of time since he was unable to be present.

"The only way to be genuine disciples of Jesus Christ is to be part of a group which is sociologically, idealogically, attitudinally first generation," he wrote.

Thus the church must be so engaged in mission that a large proportion of the group will always be first-generation Christians.

Sharing the vision is *the* way of being faithful to Jesus Christ, Ramseyer said.

Anabaptism is fellowship and discipleship, said Djojodihardjo.

We are a family just as the Belete family is a family, said Million Belete of the Meserete Kristos Church in Ethiopia, one of the Mennonite World Conference groups which does not use the word *Mennonite* in its name. "We don't know how we are different from others, but we are a family."

The definition which broke new ground, however, was given by Yamada, who, in his response to Ramseyer's paper, saw Anabaptism as an attitude of confrontation within the fellowship and with respect to the outside world and existing power structures. This attitude expressed itself concretely in discipleship, the believers' church, and love and nonresistance.

One implication of the confronting attitude is that anti-Western thought is a characteristic nature of Anabaptism, said Yamada.

Lois Barrett is associate editor of *The Mennonite*.

Left to right: Charles Christano, Indonesia; Horst Quiring, Germany; Takashi Yamada, Japan; P. M. Kumalo, Rhodesia; Elmer Neufeld, U.S.; Million Belete, Ethiopia.

"If the Anabaptist movement were a confrontation with the traditional Western Christianity and 'Constantinianism,' it must be the antithesis and a judgment to the modern Western Christian society, which, as a whole, has not been able to overcome essentially that Constantinianism. . . . Anabaptism is a judgment on scientific rationalism," he said.

The New Shape of Missions. Although not coming to consensus on the definition of Anabaptism, the expanded presidium meeting did reach some conclusions on the new shape of world missions. In a five-point statement on Anabaptism and world missions, the expanded presidium said the Mennonite World Conference should provide a forum for worldwide dialogue on missions for the foreseeable future.

Ideas of a worldwide mission board under the auspices of MWC were suggested but were ignored or rejected both by those in North America and those elsewhere.

Instead, the statement called for MWC's becoming a "world community of discernment" where those in Western service and mission programs could listen more attentively to those in Asia, Africa, and Latin America — and where those in the third world could offer their resources in evangelism and spiritual vitality for missions throughout the world.

Can we find genuinely mutual structures for developing and sharing our resources of personnel, money, and spiritual gifts? the statement asked.

It also called for dispersing the concentration of financial and institutional power for decision making in the Western churches, reversing the tendency to use only the English language in world Mennonite meetings, and training third world leadership.

Exactly what structures will enable a mutual sending and receiving to occur were not specified, but the discussion will be continued during the next three years.

The expanded presidium recommended a weeklong workshop in connection with the tenth World Conference assembly in 1978 to continue the discussion begun in Puerto Rico.

Specifically, the workshop would discuss the core of Anabaptist faith which all MWC bodies have in common and would look at some set of new relationships through which the total church could share its resources.

A consultation on the same subject involving mission groups around the world might also be held before 1978.

Form and Content? The question on which discussion was most lacking at the San Juan meeting and which will need to be a major agenda item in future meetings was, How does being Anabaptist affect how one does mission?

The question was touched on at several points.

Ramseyer suggested that sharing the vision is *the* way of being faithful to Jesus Christ, that the essence of Anabaptism is evangelism.

Yamada responded that to say that world missions should be carried out in order to recover the Anabaptist vision was proceeding in the wrong direction. Mennonites should build worldwide solidarity from which real concern for the world missions may come out naturally, he said. Evangelism and church planting are part of the inner structure of the confronting attitude.

The problem of connecting form and content was shown most clearly in the report from one small group discussion.

Someone in the group had lamented the fact that Asian Mennonite Services, the new Asia Mennonite mission board, had begun discussing work in Bangladesh five years ago and still did not have anyone there under its own auspices.

"Isn't being in such a hurry a Western idea?" another suggested.

Another replied, "But think of how many people could have been won for Christ in those five years."

Part of the question of form and content is being answered, however, by an affirmation that worldwide brotherhood means that missions must not happen the way they did fifty years ago.

No longer can North American boards in annual meetings make all the decisions about evangelism overseas. Decision making must involve Mennonites from other parts of the world who also have resources to share. No longer is there one set of rules for North America and Europe and another for newer churches.

The old assumptions have been broken, and the task for the next few years is to build a new set of guidelines on which Mennonite world missions can proceed.

Festival of Joy at Waterloo

"Festival of Joy" is the title chosen for a series of events celebrating the birth of the Mennonite Church 450 years ago. The festival, scheduled for Canadian Thanksgiving weekend, Oct. 10-13, will take place on the University of Waterloo campus and will include speakers, workshops, music, dramas, films, arts, and crafts displays.

Inter-Mennonite Children's Choir and Menno Singers will join forces for a Saturday evening concert. Mennonite arts and crafts will be displayed and demonstrated during the weekend. Decisions on various film and drama presentations are pending.

The Sunday evening mass meeting with a major address by Frank Epp, president of Conrad Grebel College, will be a contrast to the morning worship and praise service which will feature a multiplicity of participants from several Mennonite conferences.

Conrad Grebel College, through its school of Anabaptist and Mennonite studies, has planned six workshops with well-qualified local leaders. These Saturday morning sessions will focus on authentic Anabaptist belief and practice in today's world and in the future, rather than dealing only with historical facts.

Birthday celebrations usually include family get-togethers. This one will be no exception. It is anticipated that guests from a distance will be hosted in local Mennonite homes, that conference lines will be crossed, that new relationships will be formed.

To many people in the Kitchener area, Thanksgiving weekend means "Oktoberfest," with oompah bands, beer halls, and hangovers. The planning committee proposes another option; a celebration with purpose, an opportunity to experience a kind of joy which lasts long after the beer bubbles have burst. For information, write to Conrad Grebel College, Waterloo, Ont. — Ferne Burkhardt.

School Garden Has Much Potential

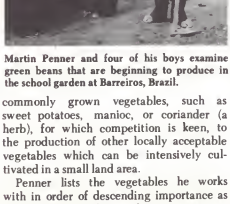
Supervising 240 boys, grades three to six, in a school-sponsored gardening project and distributing carrot, lettuce, pepper, cucumber, and tomato seed in Barreiros, Brazil, keeps Mennonite Central Committee volunteer Martin Penner on his toes.

"A school garden project is one which shows a great deal of potential not only for the students but also in that it provides the school with vegetables and/or money in return for its investment," Penner explained.

The school Penner works with has eight classrooms and 1,200 students which come in three four-hour shifts between eight o'clock in the morning and ten o'clock in the evening. Penner's boys come from the morning and afternoon sessions.

"By calling the students out in 1 1/2 hour shifts, one shift in the forenoon, two in the afternoon, with six to eight students in each shift, I can work with each of the boys once every four or five weeks," he said. "For the afternoon students, the work is obligatory and they are given a mark on the basis of their work and their behavior."

One of Penner's first decisions in starting the garden was choosing what to plant in it. His goal was to move away from the commonly grown vegetables, such as sweet potatoes, manioc, or coriander (a herb), for which competition is keen, to the production of other locally acceptable vegetables which can be intensively cultivated in a small land area.



Martin Penner and four of his boys examine green beans that are beginning to produce in the school garden at Barreiros, Brazil.

Penner lists the vegetables he works with in order of descending importance as peppers, cucumbers, lettuce, carrots, green beans, tomatoes, and onions.

Another concern early in the project was finding a reliable source for seeds, since seeds often lose their viability in four to six months in the humid subtropical climate of Brazil. To assure good seed, Penner bought a supply of 300 packages of seed, each stored in a plastic, lined, sealed pouch in which the seeds keep, if the pouch remains sealed, for two years.

Besides using some of the seed for his school vegetable garden, Penner sells seed at cost to students who want to begin their own gardens and distributes seed to other volunteers.

The third difficulty was obtaining sufficient fertilizer for the garden. "The school, less than two years old, is located on a hill which has been leveled off to give a school ground of almost 90 by 100 yards. The grounds have been stripped of topsoil leaving naked red clay," Penner said.

The fertilizer problem was solved with waste materials from sugarcane processing. "It is a residue of soil, cane fibers, and a little sugar which is filtered from the cane juice just before the juice is boiled down to produce crystal sugar and molasses," Penner explained.

Farming Catches Hold in Kenya

Cooperative farms in the Garissa, Kenya, area have increased both in size and number, reported Steve Elzinga, Mennonite Central Committee volunteer who works with the Kenya Ministry of Agriculture advising these farms.

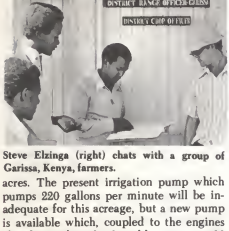
There are now three government-sponsored farms around Garissa instead of one, and five other government-supported farms as well as numerous private farms have sprung up along the Tana River, according to Elzinga.

Upwards of eight farms in the 3 1/2 years since a vplunteer helped the first one begin may not sound impressive, but for a formerly nomadic, cattle-herding people who traditionally regarded working in the soil as menial labor done by poor peasants without cattle, it is a major change.

After heavy fighting in the mid-sixties, when Somali Shifta bandits attempted to capture their corner of Kenya, and a drought in 1970 and 1971 which killed many of their remaining cattle, some of the people around Garissa were ready to start farming.

A 25-acre cooperative farm, or shamba, was blocked out and the members began to clear the soil. An irrigation system was set up, and 10,000 pounds of canteloupes were harvested from one acre and sold in Nairobi for $2,000.

Now, three years later, this first shamba has expanded to 40 acres and is proposing a second expansion to a total of 100



Steve Elzinga (right) chats with a group of Garissa, Kenya, farmers.

acres. The present irrigation pump which pumps 220 gallons per minute will be inadequate for this acreage, but a new pump is available which, coupled to the engines already used with the old pump, could move 2,000 gallons per minute from the river into the fields.

Melons have proved the most profitable crop, Elzinga reported. According to his study of the cost of seed, chemicals, irrigation, and labor to produce an average acre of melons, the return on the melons is about nine times greater than the original outlay.

"However, we are trying a number of other crops which also have a high cash return locally and in Nairobi," Elzinga added. "These include onions, groundnuts, tomatoes, and simsim (sesame). The first farm just harvested some groundnuts which did quite well.

Eirene Head to Visit North America

Paul Gentner, executive secretary of EIRENE, International Christian Service for Peace, and his wife, Annik, will arrive in the U.S. on Sept. 26 for a month long visit with American and Canadian Mennonites.

After a few days with the Mennonite Central Committee in Akron, Pa., the Gentners will spend a week in the Archbold, Ohio, and Newton, Kan., areas where Paul was a participant in MCC's Exchange Visitor Program in 1958. From Oct. 6 to 19, the Gentners will be visitors-in-residence at the Associated Mennonite Biblical Seminaries in Elkhart, Ind.

For the final week of their stay, the Gentners will visit congregations and educational institutions in Canada according to a schedule arranged by MCC (Canada).

EIRENE is a European organization founded by Mennonites, Brethren, and members of the Fellowship of Reconciliation with the goal of reducing injustice and violence in areas of social, political, and economic tension through service done by Christian volunteers. EIRENE and MCC volunteers work together at projects such as vocational training for Moroccan orphans.

Paul and Annik Gentner, German and French respectively by birth, live near Bonn, Germany, where the EIRENE headquarters are located. Their four children will remain in Germany while their parents travel in North America.

The Gentners' visit is sponsored jointly by the Associated Biblical Seminaries and MCC.

Volunteer Teacher Sets Israeli Track Record

Tim Buckwalter, Mennonite Central Committee volunteer at Beit Jala Mennonite School near Bethlehem, West Bank, has broken the Israeli national record in the decathlon.

An avid trackman, Buckwalter has been working out at the Hebrew University campus in Jerusalem in addition to running several kilometers through the hills surrounding Bethlehem. During a workout at the university he was approached by a coach who invited him to participate in a track meet at Wingate Institute north of Tel Aviv.

At Wingate, Buckwalter emerged in first place with a new record in the decathlon, a 10-event contest which involves the 100-meter, 400-meter and 1,500-meter runs, the 110-meter high hurdles, the javelin and discus throws, shot put, pole vault, high jump, and long jump.

Buckwalter's score of 6,520 points exceeds the previous record by 701 points and qualifies him for international competition.

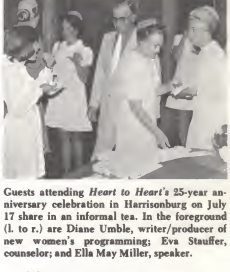
The son of Mennonite missionaries in Argentina, Buckwalter has been active in Latin American track in the past and has represented Argentina in the South American track and field championships.

At Beit Jala, Buckwalter teaches physical education and English to the Arab boys who attend this school in the Israeli-occupied West Bank. Almost 100 boys attend the school, and the graduating class last May included 10 students.

Heart to Heart Years Recalled

During a 25-year anniversary celebration on July 17, Ruth Stoltzfus, founder and original speaker of *Heart to Heart*, reminisced about those early beginnings in 1950. *Heart to Heart* is a 15-minute weekly and 5-minute daily radio broadcast and related program for homemakers, sponsored by Mennonite Broadcasts, Harrisonburg, Va.

Ruth Stoltzfus recalled how the Lord led her and her husband in obtaining time for release of the program and how it got named *Heart to Heart*.



Guests attending *Heart to Heart's* 25-year anniversary celebration in Harrisonburg on July 17 share in an informal tea. In the foreground (l. to r.) are Diane Umble, writer/producer of new women's programming; Eva Stauffer, counselor; and Ella May Miller, speaker.

While Ruth and her late husband, Grant, were discussing a name for it, he asked, "What do you want to accomplish?"

She replied, "Well, I guess I just talk heart to heart with homemakers."

"There's your name," he said.

Ruth recalled many types of problems and humorous incidents from listeners. These included a letter from a mother with a young daughter who reminded her mother that it was time for "our friend Ruth."

The mother tuned in the program. The theme for that day was parental discipline and one of the things Ruth said was that children need to be disciplined, sometimes even spanked.

The daughter then said, "Mommy, now you can turn it off."

Ruth's goal was to strengthen homes through a knowledge of God and His love.

Current speaker Ella May Miller said, "I accepted the speaker role in 1958 until a permanent speaker could be found. But I'm still here."

She interpreted the support of her husband, the staff, listener letters, and God's help as a "green light" to continue. She asked God to use the ministry of *Heart to Heart* to build and strengthen homes, claiming the promise of a motto on her desk, "Open your mouth and I will fill it."

Since 1958, God has enlarged the ministry of *Heart to Heart* from 30 to 250-some stations today, including a leaflet and book ministry, Heart to Heart Fellowship groups and increased counseling.

Diane Umble, writer/producer for new women's programming, captured some of the high points of *Heart to Heart's* 25-year ministry in an audiovisual presentation.

David Thompson, director of English media, pulled into focus some of the new developments on the horizon in women's programming. These included a mini-documentary radio series for women work-

ing outside the home, two-minute radio spots on marriage, and greater use of the five-minute daily programs.

But as Kenneth J. Weaver, executive director, observed in his welcoming comments for the evening celebration, what happens at the local level is the really important part of *Heart to Heart's* ministry.

Role of Women in Life of Church, Continuing Concern of Leadership

Editor's note: *The Mennonite, General Conference Mennonite, and Mennonite Brethren churches have been paying increasing attention to the role of women in the life of the church. Part of this has come about because of external encouragement, but pressures from within have also contributed to the inclusion of the subject on all three North American agendas. This is a brief report on what happened at the Canadian Mennonite Brethren Convention.*

For four days, July 4 to 8, the Hill Avenue Mennonite Brethren Church, a congregation of 70 members, hosted 970 persons, who were attending the annual convention of the Canadian churches at the University of Regina, Saskatchewan, campus.

This was the first conference to which whole families were invited. Of the over 970 persons registered, more than 180 were children under 12 and 86 were youth. There were 468 delegates and 487 visitors. The delegates included 363 men and 105 women.

Among other business, the Board of Spiritual and Social Concerns brought a resolution on the role of women in the church that prompted much discussion. At the first business session, Sunday evening, delegates spent nearly an hour and a half discussing whether opening the door for women to play a larger role within the life of the church represents a bowing to contemporary culture.

Mennonite Brethren historian, John A. Toews of Clearbrook, B.C., who recently saw his history of the MB church published, said that as he did his work, he became "painfully aware that it was a history of Mennonite brethren."

On the other hand, Frank C. Peters, Mennonite Brethren churchman, stated that since the Bible is being used to argue both for and against giving women full leadership roles in the church, Christians must be clear about the "biblical hermeneutic" approach they are using. He suggested that the approach which throws the door open to any leadership role for women eventually leads to theological liberalism.

Since the first draft of the resolution seemed to be too "open" for the delegates, it was referred back to the Board of Spiritual and Social Concerns for rewriting.

When the rewritten resolution came to a vote, it was passed by a vote of 339 to 20.

Here is the resolution as it was passed:

The Scripture teaches that man and woman "are joint heirs of the grace of life" (1 Pet. 3:7). They also record the significant role women filled as "fellow workers" in the early church (Rom. 16; Phil. 4:2, 3). However, several biblical texts also put strictures on the place of the woman in the church (1 Cor. 14; 1 Tim. 2) on the basis of which we must recognize a distinction between the function of male and female in the church. God's creation order has not been abrogated by redemption.

Be it therefore resolved:

1. That the Canadian Conference of M.B. churches go on record as not favoring the ordination of women for the preaching and pastoral ministry nor electing them to Boards and offices whose work is of the nature of eldership, such as the Board of Spiritual and Social Concerns, and the Board of Reference and Counsel or its equivalent.
2. That women be declared eligible to be elected as delegates to conferences and to church and conference boards and committees other than those referred to in recommendation No. 1.

Volunteers to Work at Camp Pendleton

Mennonites will work with American Red Cross to assist Vietnam refugees at Camp Pendleton, Calif., according to Wayne Longenecker, Mennonite Board of Missions Voluntary Service regional administrator, Phoenix, Ariz.

Downey, Calif., VS unit leader Richard Showalter serves as on-location coordinator, beginning on Aug. 1, until the arrival of program director Jerry Keener, Elizabethtown, Pa., on Aug. 15. Keener worked in Vietnam with the World Relief Commission.

Appointees Raul Badia and Mel Janzen arrived at the Camp on Aug. 5. A fourth appointment is to be made with the possibility of adding other volunteers to the short-term unit in September.

Raul Badia, originally of Hato Rey, P.R., since January 1975, served as a social worker and VS unit leader at Maple Lawn Homes, Eureka, Ill. Mel Janzen, formerly of Harrisonburg, Va., served with Mennonite Central Committee in Zaire and two years as a care worker at Millersville (Pa.) Youth Village.

Camp Pendleton, just outside San Clemente, houses 19,000 refugees. VSers will work in family counseling, helping persons locate family members in other U.S. camps or in camps on Guam or in Hong Kong. They will also assist persons interested in relocating, relate to potential sponsors, and work with persons who want to return to their home country.

VSers will work six days a week. Daily activities run three shifts. Mennonite Board of Missions VS involvement is projected to last up to six months.

Involvement with refugees comes at the request of the Red Cross and offers the church a chance "to help alleviate some of the hurts," said Wayne Longenecker.

Information Promised to Viet Refugees

Mennonite Central Committee plans to provide information to refugees from Vietnam currently in camps in the U.S. to help them in their decision whether to repatriate or settle here permanently, and to assist Mennonite and Brethren in Christ churches and individuals who wish to sponsor refugees.

This decision comes as a result of a study done at the refugee camps at Pendleton, Calif.; Chaffee, Ark., and Indiantown Gap, Pa., by Don Sensenig and James Stauffer, former Eastern Mennonite Board of Missions workers in Vietnam.

MCC does not want to encourage refugees either to return to Vietnam or to stay in the U.S., but instead hopes simply to make information available so that they can make their own personal decisions based on the best information possible, explained Paul Longacre, acting executive secretary.

"A number of people in the camps are still undecided about returning," Sensenig said.

"We found individual refugees extremely interested in getting up-to-date information on Vietnam," Sensenig continued. "With our MCC personnel in Vietnam we might be able to have a unique role in helping to make some of this information available."

Because there is a continuing need for sponsors and a number of Mennonite and Brethren in Christ churches have indicated their desire to be sponsors, MCC has decided, on the recommendation of Stauffer and Sensenig, to facilitate that process.

"To date we have helped in sponsorships for approximately 12 family units," Longacre said. "We anticipate that between now and Nov. 30, 1975, MCC may assist congregations with sponsorship of an addi-

tional 40 families." The U.S. government will pay the transportation cost for any refugee leaving any of the camps to wherever his or her sponsor is located.

"We feel that this role for MCC will not jeopardize our continuing ability to be of assistance to the much larger numbers of Vietnamese in Vietnam," Longacre, himself a former MCC Vietnam director, explained.

Congregations or other groups considering sponsorship of a Vietnamese family should contact MCC at 21 South 12th Street, Akron, PA 17501.

mennoscope

The First Mennonite Church of Canton, Ohio, is celebrating its 150th anniversary this year. A pictorial directory and an updated history of the congregation have been prepared by the local historical committee. Oct. 19 marks the homecoming-anniversary date. All former members, pastors, and friends are invited to share in this event. David Shank will be the speaker.

John P. Oyer, pastor of the Rocky Ford (Colo.) Mennonite Church for the past 14 years, has resigned from that congregation and accepted a call to the Zion Mennonite Church at Hubbard, Ore. At Rocky Ford, Oyer also served as Chaplain of Pioneers Memorial Hospital. A new

The Anabaptist Vision and World Mission

A Conference Statement by the Expanded Mennonite World Conference Presidium meeting July 3-5, in San Juan, Puerto Rico: *See page 562.*

Gathered together in San Juan, P. R., as Mennonite and Brethren in Christ church representatives from 13 nations, in this 450th anniversary year of the Anabaptist movement and the 50th year of the Mennonite World Conference, and having shared with each other what the Spirit is doing in our churches around the world, we marvel at God's grace and celebrate His faithfulness. We have become a people of many tongues and cultures, scattered across some 40 nations on six continents. We praise God for the riches of this worldwide fellowship. We have gathered together in a new way from East and West and North and South, in a spirit of mutual sharing and mutual seeking, and we have sensed God's Spirit at work among us. In this new day in which we live and witness in so many cultures and nations, we are called to listen afresh to what the Spirit is saying to the churches, especially in our calling to world mission.

Our Christian Faith and Anabaptist Heritage

The presentations and discussions have reminded us again and again that at the heart of our faith is a personal encounter and ongoing relationship with Jesus our Savior in a commitment of faith and discipleship. But we do not stand alone as disciples of Christ; we find fellowship, guidance, and strength in a community of disciples who have acknowledged Jesus as Lord and seek together to be faithful to His lordship as revealed in the Scriptures. In the world about us we experience many powers that seek to subvert Christ's lordship — the political powers of the nations, rival races and cultures, self-seeking and materialistic societies, and sometimes even the structures we have established in our church-related institutions. Even in our search for the essential meaning of Anabaptism we need to beware that it not become an authority which takes the place of Christ. As a worldwide family of God we need to sensitize each other to the ways in which secular worldly authorities distort and subvert the authority of Christ. This is especially true as we engage in evangelism, Christian service, and missions lest our practices and forms belie the gospel that we preach.

Anabaptism and World Mission

1. *World Community of Discernment.* We need to grow in our commitment and capacity to listen to and understand each other. There is a new and urgent call for those in Western service and mission programs to listen more attentively to the brothers and sisters of Asia, Africa, and Latin America, and those in the Third World to listen to the needs also of those in Europe and North America. We need to help each other understand what discipleship means for every Mennonite community in today's world. The insights of every community need to be shared with the total brotherhood as a corrective to what has been a predominantly Western understanding of Anabaptism. For the foreseeable future the Mennonite World Conference needs to provide a forum for such worldwide dialogue.

2. *Mutual Gifts and Resources.* We must seek to overcome the false understanding that most of the resources for evangelism and world mission are in the Western churches. In our sharing together in this conference, we have seen again and again that it is the churches of Asia, Africa, and Latin America that most frequently manifest the gifts of evangelism and spiritual vitality which result in the growth of the church. Can we find genuinely mutual structures for developing and sharing our resources of personnel, money, and spiritual gifts so that together we may carry out our common calling to mission as a worldwide fellowship?

3. *Imbalance of Power.* The concentration of financial and institutional power for decision-making now existent in the Western churches — especially as this manifests itself in the many Western service and mission agencies — needs to be deliberately dispersed. We need to find practices and structures which more adequately symbolize the worldwide fellowship that we profess.

4. *Language and Cultural Domination.* Even in these sessions we are reminded once more how much the English language and Western culture dominate our togetherness and tend to exclude those who cannot readily function in such a context. Though we do not see clearly the way to overcome these problems of language and culture, we must do everything in our power to break through the monolingual tendency and remove this barrier to mutual fellowship.

5. *Leadership Training.* Again and again in these sessions, the brethren from Asia, Africa, and Latin America have pleaded for assistance in leadership training. Here too resources need to be shared as fully as possible so that greater leadership potentialities can be developed. Western agencies must also carefully avoid sending their own personnel for positions which the local church might be ready to fill. In the words of the early Christians, it has seemed good to the Holy Spirit and to us together to seek new directions for our mission in the world. May He who has begun a good work among us, bring it to completion in the day of our Lord.

pastor has not yet been found for the Colorado congregation. Oyer and his family plan to move to Oregon the latter part of August.

Unaudited reports released in late July show Goshen College ended its 1974-75 fiscal year with a gain from operations of $2,588, announced J. Robert Kreider, business manager of the college. This marks the 36th consecutive year Goshen College has ended its fiscal year without a deficit in operations. As recently as June 1, Kreider said he did not believe the $4.7 million budget would be balanced. As late as March, a $70,000 deficit was anticipated.

The Eastern Mennonite College Alumni Association will sponsor a male-female relationships seminar on campus, Oct. 31-Nov. 2. John and Naomi Lederach of Hesston College, LaVerne Hostetler of Goshen, Ind., and Tom and Lareta Finger of EMC will discuss the role of men and women in church and society and lead participants in role-playing and other small-group activities. All interested persons are urged to write to Male-Female Relationships Seminar, Alumni Relations Office, EMC, Harrisonburg, VA 22801.

Vernon E. Jantzi, of AuGres, Mich., has accepted a position as assistant professor in the department of sociology and social work at Eastern Mennonite College in Harrisonburg, Va. He was director of Mennonite Voluntary Service in Costa Rica, 1965 to 1967; director of Alfalit, a literacy skills training program, in Nicaragua, 1968-1970; and teacher of rural sociology at the National University in Costa Rica last summer. He will teach introductory sociology and senior-level courses in developmental sociology and sociolinguistics.

In spite of record contributions to current operations, $518,640 as opposed to $419,086 last year, Eastern Mennonite College may close its books for the fiscal year with a deficit of $30,000, according to the school's president, Myron S. Augsburger. He attributed this to "the effects of inflation on the institution" in areas such as the rising cost of utilities and repairs to the physical plant.

Hesston College calls the attention of all alumni to the 1975 homecoming scheduled for Nov. 27-29. The following classes will be celebrating reunions: Academy classes 1920, 1925, 1930, 1935, 1940, 1945, 1950, 1955, 1960, and 1965; College 1930, 1940, 1945, 1950, 1955, 1960, 1965, and 1970. Fellowship with former classmates will be an important feature of the celebrations.

Paul M. Zehr has accepted the double assignment of serving as director of the adult education program in Lancaster Conference and as pastor of the hearing group at the First Deaf Mennonite Church. His new address is 209 Henriette Avenue, Lancaster, PA 17602. Phone (717) 299-6104.

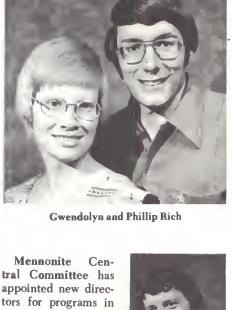
Jean Smucker has arrived in Kathmandu, Nepal, to begin language study in preparation for her work as a nursing instructor with United Mission to Nepal through Mennonite Board of Missions. Before going to Nepal, Jean was on the Hesston (Kan.) College faculty. Her address is Box 252, Kathmandu, Nepal 711 000.

Karen and David W. Powell, with Marcia and James, have returned to Puerto Rico for continuing service with Mennonite Board of Missions at the request of the Puerto Rico Mennonite Conference. The Powells have worked in Puerto Rico since 1967. Their address is Reparto Robles A-97, Aibonito, PR 00609.

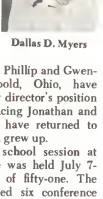
The Heart to Heart Fellowship Retreat held on July 18 and 19 in Harrisonburg, Va., will be remembered primarily for what happened to homemakers who attended, according to retreat leader Ella May Miller. The theme of the day-and-a half retreat was "A Woman and Her Family Relationships." "The praise, prayer, and sharing around the Word that occurred in this kind of retreat setting set several homemakers on a new course for themselves and their families," Ella May said. At the early morning prayer meeting, one homemaker requested prayer for her children who had turned against the Lord and their parents. She was uptight when she came, but discovered release as the retreaters shared her burden. She was able to return a different person.

A 30-minute film on the world food crisis produced by Mennonite Central Committee is slated for release early in 1976. The objective of the film is "to show now, in the midst of the current world food crisis, committed and concerned Christians should respond in the spirit of Christ, sharing the power to control and consume the earth's resources," said Maynard Shelly, scriptwriter for the film.

Twenty teachers, seventeen pastors, seven missionaries, seven homemakers, thirteen regular seminary students, and a variety of other persons enrolled in summer school making a total of seventy-two students. Sponsored by the Council of Mennonite Seminaries, the central theme was Anabaptism. Three areas were divided into week-long units: historical issues in the light of 450 years (C. J. Dyck), church-state issues in Anabaptism (A. J. Klaassen and Myron Augsburger), and baptism theology in Anabaptism (Rollin Armour). Biblical studies on discipleship was a two-week unit taught by David Schroeder. An additional forty-three persons are involved in other summer studies.



Gwendolyn and Phillip Rich



Dallas D. Myers

Mennonite Central Committee has appointed new directors for programs in two African countries. Dallas D. Myers of New Paris, Ind., has arrived in N'Djamena, Chad, to assume leadership of programs in this country, replacing Steve Penner who returned to the United States in August. Phillip and Gwendolyn Rich, of Archbold, Ohio, have stepped into the country director's position in Kinshasa, Zaire, replacing Jonathan and Mary Kay Larson who have returned to India where both of them grew up.

The fourth summer school session at Rosedale Bible Institute was held July 7-25 with an enrollment of fifty-one. The student body represented six conference affiliations from fifteen states and provinces. Six of the students were ministers. Applications for the winter terms are about a month ahead of last year. The 1975-76 school year will consist of five six-week terms from Sept. 22 to May 21.

Betty and Otis Hochstetler, with Dick and Debbie, returned to Brazil in early July where they have served with Mennonite Board of Missions since 1966. They live in the city of Brasilia. Betty's work includes homemaking, organizing Bible studies for women, and hostessing. Otis manages two bookstores for the Brazil Mennonite Church. Both share in church building with the house fellowship in suburban Gama. On July 11, Betty wrote, "We have been back in Brazil almost a week and it's really good to be back. I hosted the neighborhood ladies yesterday afternoon and shared my desire to study the Bible with these friends. We plan to meet next week in another home." The Hochstetlers' address is: C.P. 07-0560, Brasilia, D.F. BRAZIL 70000.

From Killbuck, Ohio, Voluntary Service workers Kim and Charmaine Kellogg, Phoenix, Ariz., described their first few weeks in the local community in a report to Mennonite Board of Missions. "It has been an education," wrote Char, "not to be classified under a heading like history, science, or math. It would be classified 'people.'" The Kelloggs began a two-year term as community workers in Killbuck in June. The Kelloggs said the majority of the community, especially the children, have made them feel at home. Also reported was Kim's experience after joining the Killbuck Volunteer Fire Department. He fought a fire the very night he joined and received second-degree burns on the shoulder because he didn't have a lining in his coat.

When Erma Grove, business manager for Mennonite Board of Missions in Ghana, visited the government office which processes residential visas recently she was greeted personally by the immigration officer. The officer recognized her name as a familiar writer. "Oh, I have just been reading what you wrote in *Light for Our Path,*" he said, promptly pulling the devotional book out of his desk and pointing to Erma's name. Erma wrote meditations on Samuel for July 1-26. The annual publication of daily Bible study aids is issued in four languages by the Christian Council of Ghana in association with International Bible Reading Association.

Darlene and Mark Weaver report continuing joy and challenge from their work with Mission Aviation Fellowship in Zaire. Flights during July were "short (15 to 20 minutes) but numerous (up to 12 each day). It keeps us both hopping — Darlene with the radio, Mark with the loading, piloting, and unloading." The Weavers are Mennonite Board of Missions overseas associates. Their current address is B.P. 1, Tshikapa (via Kinshasa), ZAIRE.

The Colorado Springs Voluntary Service unit has shifted gears with greater focus on community work. Previous Mennonite Board of Missions VSers at Springs had put most of their energy into jobs at Frontier Boys Village, Larkspur, Colo. Three new volunteers — Shirley Engel, Rosie Stauffer, and C. Paul Amstutz — joined the unit in June to serve as community workers. Their involvement at Silver Key, a social service agency for the elderly, and El Paso Peace House, an inner-city community center, said unit director Ann Wunderle, has increased VSers' awareness of their neighborhood. "At first," she noted, "there seemed to be a chasm between the Frontier VSers and those who worked in the community. But gradually VSers are taking an interest in each other's work. Lately, some of the VS care workers have been bringing boys home with them when they are off duty. It has been great to have these boys in our home."

Lamar and Patty Holsopple, Mennonite Board of Missions Voluntary Service workers in Sarasota, Fla., have decided to stay in Sarasota after their VS term ends in August. The Holsopples served as live-in parents at Agape House, a foster home for teenage girls supported by four area Mennonite churches — Tuttle Avenue, Bay Shore, Ashton, and Grace Fellowship. In addition to serving as father to the foster family and his own son Todd, Lamar taught school. "We expect to remain active in Agape House by being on the board of directors and by seeing the girls as often as they want to drop in," wrote the Holsopples. "It would be foolish for us to think we could put in two intense years of family living with these teenagers and then just walk away from it. And, of course, we don't want to either. We mean to maintain contact with the girls who have passed through Agape House. They are a part of our lives now." The Holsopples are from West Liberty, Ohio. Assuming houseparent responsibilities at Agape House are VSers Don and Shirley Powell, Greentown, Ind.

Special meetings: Lester T. Hershey, Aibonito, P.R., at Pleasant View, North Lawrence, Ohio, Aug. 17-24.

New members by baptism: four at Ridgeway, Harrisonburg, Va.; nine at Zion, Hubbard, Ore.

Change of address: Mennonite Board of Congregational Ministries from Goshen, Ind., to P.O. Box 1245, Elkhart, IN 46514 (effective Sept. 1). **Stanley C. Shenk,** from Goshen, Ind., to All Saints Cathedral, Nile Cornich and Ramses St., Box 1427, Cairo, Egypt (Aug. 13 to Nov. 2) and Union Biblical Seminary, Yeotmal, Maharashtra-445001, India (Nov. 4 to Mar. 25). **Aden J. Yoder** from Goshen, Ind., to R. R., Minier, IL 61759. **Mennonite Broadcasts, Inc.,** 1251 Edom Road, P.O. Box 1252, Harrisonburg, VA 22801.

readers say

Submissions to Readers Say column should comment on printed articles.

James E. Metzler very effectively caught my attention in "The Kingdom . . . and All These Things" (June 3) by speaking unkindly of a $6,000-plus trip around the world for a church leader and his Mrs.

A responsible journal should require authors to justify negative, divisive remarks of this nature. Metzler implied that the world traveler probably should have spent a fraction of that amount on a vacation near home. The money saved could have been sent to the Filipino congregation for relief, or the like.

Perhaps Metzler had information to indicate that the traveler is a poor steward, always has been, and is likely to remain so. From where I sit, it seems possible that the preacher could be an excellent steward who, out of that which remained to him, had sacrificed years for this trip. Further, the trip could be used to God's glory in that the travelers would be inclined to minister to spiritual and emotional needs as they traveled. (Some friends of mine stationed in the bush near Buchanan, Liberia, have indicated how they are blessed by the too-infrequent visits from Philadelphia's Joe Jeter. Art Cash, a good steward, is in Africa at this writing.)

Perhaps Metzler has a sensitive spirit and has information to the contrary. I encourage him to share his insights with the travelers using Galatians 6:1, 2 as a model. I think he would have done this already, based on the wisdom exhibited in his article. But since he didn't mention that he had done so, I felt compelled to write to you. — Eugene Seals, Dayton, Ohio

* * *

I appreciate the concerns of Lareta in her well-written article, "Who Does the Dirty Work in the Kingdom?" by Lareta Halteman Finger (June 24). However, I would like to comment on her statements that women prepare the fellowship suppers while men put on the programs and women make the quilts while men sit on committees.

First, many of us men also work at jobs that seem tedious and meaningless. Let us hope that this is also a work of the kingdom of God.

Second, I wish to point out that while the women have their organizations to which every woman in the congregation may belong, only a very small number of men serve on committees. I have served for a number of years on church council and various committees, and by their very nature we can never, ever, invite the rest of the men of the congregation to join us. Consequently there are many men in our congregations who never have the privilege of enjoying the fellowship and opportunities to enter into the work of the church. I know, of course, that for certain reasons our church has looked askance at "men's meetings."

I may yet say that I have many times taught Sunday school class with a baby in a basket beside me while my wife was teaching another class. And any time that the ladies wish to ask the men to serve the cake and coffee at their meetings I'm sure that many of us men would be happy to do so.

Thank you for the privilege of giving a word from this side of the meetinghouse. — Jonas Ramer, Baden, Ont.

* * *

I am much disturbed by our present obsession with the women's lib movement. "Who Does the Dirty Work in the Kingdom?" by Lareta Halteman Finger in *Gospel Herald,* June 24, seems to me to suggest that she, and others like her, need help to see that there is really no "dirty work" to be done by anyone who is committed to the will and purposes of Christ and His kingdom. A proper understanding of Paul's teaching in 1 Cor. 12 will show this. When we have discovered the will of God for our lives we will have no problem accepting that role as being important as it contributes to the cause of Christ.

I feel that our sister displays an unscriptural idea when she suggests that those who patch trousers, stay up all night with sick children, wash socks, etc., are any less important in the kingdom of God than those for whom these things are done. I wonder if our writer is suffering from a desire to be in the limelight and receive the notice and applause of others for the work she does.

I believe that what we need in our homes and churches is not a switching of roles for men and women, but a reappraisal of the role that each one has in our homes and churches. Why would a woman who nursed, fed, and trained a young man only to see him excell as a Graham or an Augsburger in the field of Christian service need feel any less honored than her son whom God

called to a public ministry while hers was a private one?

It seems that since we have nearly abandoned the teachings by the Holy Spirit concerning divine-human headship in 1 Cor. 11:1-16 and adopted the long hair-unclothed look for men and the short haircut for women (with no covering) we are gradually losing our way in deference to the ridiculous women's lib movement that has entrenched its foothold on our continent. The answers for our questions about headship and leadership in our homes and churches are clearly stated in the Word of God (1 Cor. 11:1-16, Eph. 5:21-33, and Col. 3:18, 19).

I am in disagreement with the comments made by our writer on the story of Mary and Martha as found in Luke 10:38-42. Anyone that knows the New Testament knows that the issue in this Scripture was not who should be getting meals and who should be getting noticed by the public eye. The issue here was that Martha was overly burdened about doing things for her Lord, while Mary found a greater satisfaction in simply listening and hearing His words. Martha wanted to prepare a feast for the Savior while Mary was interested in learning about the feast the Savior was preparing for her.

Jesus is not suggesting that it is wrong to prepare meals, or that it is wrong for women to prepare meals. Neither is He suggesting that we should not eat nor prepare good meals for our friends when they arrive. This is simply a good lesson in placing proper values where they belong.

It is high time that some of our able theologians publish straightforward articles that expound on such Scriptures as 1 Cor. 11:1-6, Eph. 5:21-33, etc. It might be that we will find our way again in discovering our God-ordained positions of leadership and roles in the home and in the church. — Albert Slabach, Baltic, Ohio.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bowman, Roger and Irene, New Paris, Ind., third son, Andrew Konrad, July 4, 1975.

Esch, Carl and Marilyn (Stutzman), Broadway, Va., first child, Chad Jeremy, July 11, 1975.

Fisher, Larry and Jean (Smucker), Gaborone, Botswana, second daughter, Lara Lesang, July 13, 1975.

Friesen, Jerry and Nancy (Nice), Albany, Ore., first child, Kathryn Joy, July 12, 1975.

Good, Clair and Eileen (Wenger), Dalton, Ohio, second child, Tiffany Lynn, May 25, 1975.

Miller, David and Brenda (Allen), Beach City, Ohio, Heidi Michelle, May 21, 1975.

Moyer, Cernell and Ellen (Flora), Bellows Falls, Vt., second child, first daughter, Lisa Dawn, June 25, 1975.

Mullet, Alfred Verl and Vera Ellen (Fairbrother), Albany, Ore., fourth child, second son, Luke Daniel, July 19, 1975.

Nussbaum, Ronald and Lendora (Gerber), Dalton, Ohio, third child, second son, Samuel Edwin, July 7, 1975.

Shank, Leon and Pamela (Ries), Dixon, Ill., second daughter, Naomi Leah, June 20, 1975.

Stempel, Reid and Sue (Yoder), North English, Iowa, first child, Karl Matthew, July 7, 1975.

Swartley, Vernon L. and Nancy (Oswald), Quakertown, Pa., second son, Eric Ryan, July 17, 1975.

Swartzentruber, Gerald and Luann (Sommer), Kidron, Ohio, first child, Jennifer Nicole, July 17, 1975.

Weaver, John and Carol (Geiser), Mt. Eaton, Ohio, first child, CherRonda LeAnn, July 14, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Burkhart — Sipe. — Arnold Burkhart, Brutus, Mich., Maple River comp., and Kay Lorraine Sipe, Petoskey, Mich., Baptist Church, by William Wickey, July 6, 1975.

Butler — Steiner. — Rick Butler and Yvonne Steiner, both of Dalton, Ohio, Kidron comp., by Bill Detweiler, June 20, 1975.

Frank — Dabler. — Donald L. Frank and Kathy M. Dabler, both of Lancaster, Pa., Charlotte St. comp., by Robert M. Daugherty and J. Clair Hollinger, June 28, 1975.

Good — Hollinger. — Frederick L. Good, Lanham, Md., Cottage City comp., and Jane Louise Hollinger, York, Pa., Manchester comp., by H. Raymond Charles, July 19, 1975.

Hartzler — Kirchhofer. — Daniel M. Hartzler and Dorothy Ann Kirchhofer, both of Orrville, Ohio, Orrville comp., by J. Lester Graybill, July 11, 1975.

Herschberger — Weldy. — Larry Herschberger and Debra Weldy, both of Goshen, Ind., Waterford comp., by Elno W. Steiner, July 19, 1975.

Klein — Schrag. — Robert S. Klein, Walton, Kan., Whitestone comp., and Margaret Francis Schrag, Moundridge, Kan., Eden comp., by Waldo E. Miller, July 25, 1975.

Martin — Ebersole. — Edwin Ray Martin, Denver, Pa., Metzler comp., and Janet Elaine Ebersole, Myerstown, Pa., Myerstown comp., by James R. Hess, July 19, 1975.

Nafziger — Herr. — Rodney Nafziger, South Pekin comp., Pekin, Ill., and Miriam Herr, Paradise comp., Paradise, Pa., by Melvin K. Barge, July 19, 1975.

Nolt — Musser. — Kenneth Nolt and Lorraine Musser, both of Lititz, Pa., Hammer Creek comp., by Fred Heller and Paul Hollinger, June 28, 1975.

Nwankwo — Eicher. — Ejike Roderick Nwankwo, Enugu, Nigeria, and Jane Marie Eicher, Archbold, Ohio, by Ira E. Miller and Charles Gautsche, July 5, 1975.

Reich — Troxell. — Charles Reich and Ruth Troxell, both of Stevens, Pa., by Paul Hollinger, May 24, 1975.

Shenk — Wenger. — N. Gerald Shenk, Mount Joy, Pa., Erisman comp., and Sara Ellen Wenger, Lancaster, Pa., First Deaf comp., by Norman G. Shenk, father of the groom, July 5, 1975.

White — Benkendorf. — Kenneth White, Edmonton, Alta., Holyrood comp., and Margaret Benkendorf, Edmonton, Alta., Church of God, May 31, 1975.

White — Turner. — Steve White, Alexandria, Va., Aldersgate Wesleyan Church, and Gloria Turner, Broadway, Va., Zion comp., by Harvey Yoder, July 18, 1975.

Yoder — Jimenez L. — Allen H. Yoder, San Jose, Costa Rica, Plains comp., and Rebeca Jimenez L., San Jose, Costa Rica, Guadalupe comp., by Henry P. Yoder, father of the groom, July 7, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brubaker, Sarah M., daughter of Lucian and Frances (Benner) Auker, was born in Juniata County, Pa., Aug. 27, 1900; died at Wadsworth-Rittman Hospital, Wadsworth, Ohio, July 9, 1975; aged 74 y. She was married to Elam Brubaker, who preceded her in death in 1966. Surviving are 2 sons (Floyd and Raymond), 2 daughters (Frances Brubaker and Mildred — Mrs. Kenneth Yoder), 11 grandchildren, 6 great-grandchildren, and 2 sisters (Mrs. Mabel Brickel and Mrs. Anna Lind). She was a member of Bethel Mennonite Church, where funeral services were held on July 12, in charge of James A. Steiner; interment in Maple Hill Mennonite Cemetery.

Good, Nilton G., son of John and Sallie (Gehman) Good, was born Aug. 9, 1878; died at his home at Mohnton, Pa., June 22, 1975; aged 96 y. On Jan. 17, 1903, he was married to Fannie G. Gehman, who preceded him in death on Jan. 26, 1975. Surviving are 5 sons (Noah G., John G., Jacob G., Silas G., and Arthur G.), one foster daughter (Ida Bright), 33 grandchildren, 90 great-grandchildren and 2 great-great-grandchildren. He was a member of Gehman Mennonite Church. Funeral services were held at Bowmansville Mennonite Church on June 24, in charge of Carl Martin, Benjamin Weaver, and Benjamin Zeiser; interment in adjoining cemetery.

Miller, Anna, daughter of John J. and Delila (Swartzentruber) Litwiller, was born at Kalona, Iowa, Oct. 20, 1902; died at Pleasant View Home, Kalona, Iowa, July 8, 1975; aged 72 y. On Dec. 25, 1923, she was married to Melvin Stutzman, who preceded her in death in 1948. She later married Roy Miller, who died in 1966. Surviving are 2 daughters (Gladys — Mrs. Carl Rodgers and Eldora — Mrs. Frederick Wood), 18 grandchildren, one great-grandchild, 3 brothers (Isaiah, Jake, and Harold), and 2 sisters (Mrs. Albert Bechler and Mrs. Ben Yoder). One son preceded her in death. She was a member of Wellman Mennonite Church. Funeral services were held at Powell Funeral Home on July 10, in charge of Ron Kennel; interment in Lower Deer Creek Cemetery.

Ropp Priscilla, was born in Ontario, Canada, Aug. 13, 1903; died at Sarasota, Fla., July 10, 1975; aged 71 y. She was married to Ervin Ropp, who survives. Also surviving are 3 sisters (Mattie Kennell, Mrs. Sarah Steinment, and Mrs. Meenetta Erb). She was a member of Bay Shore Mennonite Church, where funeral services were held on July 14, in charge of Paul R. Yoder, Sr.; interment in Palms Memorial Park, Sarasota.

Zehr, Clara, daughter of Joel and Catherine (Gingerich) Erb, was born in East Zorra, Ont., June 11, 1898; died of pneumonia at Stratford, Ont., July 20, 1975; aged 77 y. On Dec. 1, 1915, she was married to Nicholas Zehr, who preceded her in death in November 1958. Surviving are 3 sons (Ivan, Curtis, and Lorne), 2 daughters (Doris — Mrs. Melvin Wagler, and Jean — Mrs. Gerald Gascho), 26 grandchildren, 4 great-grandchildren, one brother (Jacob), and one sister (Fannie — Mrs. Christian Bender). One child (Laverne) preceded her in death. She was a member of East Zorra Mennonite Church, where funeral services were held in charge of Newton L. Gingrich and Wilmer Martin; interment in adjoining cemetery.

Cover by Wallowitch; p. 563 by Lois Barrett; p. 564 by Martin Penner; p. 565 (left) by J. Augspurger; p. 568 by Jan Swartzendruber.

calendar

Cross-Cultural Youth Convention, Missouri Valley College, Marshall, Mo., Aug. 10-15.

Iowa-Nebraska Conference, Manson, Iowa, Aug. 19-21.

Allegheny Conference Rally, Roaring Spring, Pa., Sept. 27, 28.

Allegheny Conference TIP Seminar, Allensville, Pa., Oct. 18.

Flemming Says End Compulsory Retirement

An end to compulsory retirement was advocated by Arthur S. Flemming, U.S. Commissioner on Aging, at a statewide religious conference on aging held at Austin, Tex. Flemming, a United Methodist, charged that forced retirement is a "lazy man's device" in direct conflict with the Judeo-Christian concept of the dignity and worth of an individual.

Forced retirement and the unwillingness to hire older people is a "deep-seated prejudice, namely 'age-ism,'" he told the audience of 150 church and government representatives.

Missionaries Better Than Dollars

Most overseas Christians related to the United Presbyterian Church would prefer missionaries to money, if a choice had to be made between the two. Human resources are more valuable than dollars to churches in Asia, the Middle East, Africa, and Latin America, according to teams that visited those parts of the world for the United Presbyterian Program Agency.

The basic message from overseas, a summary of team reports indicates, is, "We need people who can point us toward Jesus Christ. Money cannot do that."

To Inform Those Not Facing Draft Charges

A National Council of Churches' unit has opened a six-month "crash" program to inform thousands of young men they are not subject to prosecution on draft-related charges. The Special Ministries/Vietnam Generation Office will also provide free legal advice to a relatively small number of men who are in legal jeopardy but may have a chance to clear themselves.

Of an original 192,000 men charged with some form of draft violation, only 4,400 continue to be in jeopardy, according to a list provided to the NCC agency by Sen. Edward M. Kennedy (D-Mass.). Thousands can move "above ground" if advised they are not sought and that information may be obtained by collect calls of established numbers in New York (212 870-2116) and Winnipeg (204 774-9323). All calls are confidential and involve no risk, according to Richard Killmer, director of the Vietnam Generation Office.

Financial Counsel from the Church

"Twice as many American families feel confident about church leaders as sources of information for financial planning as feel confident in business sources for the same help," said Robert J. Hempfling, stewardship promotion secretary for the Christian Church (Disciples of Christ). His statement is based on a survey of the American family and money which the firm of Yankelovich, Skelly, and White conducted for General Mills.

Their study found, Hempfling said, that 67 percent of American families express confidence in financial information coming from churches. The ratings for other groups were: banks, 62 percent; consumer groups, 62 percent; home economists, 61 percent; physicians, 61 percent; tax experts, 57 percent. Stock brokers received only a 21 percent vote of confidence.

Government Tells Viet Catholics: Will Respect Freedom of Religion

South Vietnam's new Communist rulers have told representatives of the Roman Catholic Church in Saigon that freedom of religion will be respected, according to a Saigon radio report monitored in Hong Kong.

The report said that representatives of the Provisional Revolutionary Government met on June 11 with some 250 bishops and priests, including Archbishop Nguyen Van Binh of Saigon, and gave assurances that the administration's policy on religion remained unchanged from the principle of freedom included in the program of the National Liberation Front.

Commission Lashes U.S. Defense Budget

The Commission for World Justice and Peace of the Brooklyn Catholic diocese has deplored the staggering U.S. defense budget which, it says, has relegated all other spendings to a "backseat."

"The present Administration is asking Congress for $254.2 billion in the 1976 federal budget," said the commission in a statement titled "Guns or Grain? A Reflection." Of this amount, the military will receive 54 percent, human resources 22 percent, physical resources 10 percent, all other 14 percent."

The commission, chaired by Father Alden V. Brown, asserted that "in Bicentennial 1976, it will cost the average American family $2,485 for military and related programs, $301 for health, $258 for education and social services, and $107 for community and regional development." The statement said the U.S. spending "on defense alone is seven times the total national budget of India and exceeds the total income of the poorest billion people on earth.

Problem Drinking Among Children Major Topic at Episcopal

A new experimental program designed to aid in the prevention of problem drinking among schoolchildren has been introduced at Holy Trinity Day School in Melbourne, Fla. The program, directed at fifth- and sixth-graders, employs films, filmstrips, and other audiovisual aids, and encourages class discussion and self-evaluation.

Mental Health Association director Ruth Coleman has described the program as "very good." According to Ms. Coleman, "Studies show that 92 percent of pupils in the U.S. from grades seven through twelve, have tried alcohol at least once. One out of every 20 students gets drunk at least once a week."

Church Studies Name

What does a denomination do when it wants to encourage nonsexist language in worship and literature and its own name is Church of the *Brethren?* A task force of the denomination has been struggling with that problem. Is the word "brethren" more exclusive than inclusive?

"In the past we have changed our name to reflect who we are as a community of faith," said the five-member task force in a report to the Parish Ministries Commission. "However," the panel continued, "it is our judgment that to suggest a major change in the name of our denomination at a time when awareness is just beginning to emerge, seems ill-advised."

The task force encouraged individuals and groups to develop "congregational awareness that may result in a name change."

Asks U.N. Probe of Cambodian Evacuation

Freedom House, a national agency "devoted to the strengthening of free societies," has called for a United Nations human rights investigation into the mass evacuation of Cambodians to rural areas.

The U. N. Human Rights Commission was asked to undertake a humanitarian inquiry "into the status of more than 3 million Cambodian citizens (who) are believed to have been suddenly expelled from cities and forced to seek food and shelter in the countryside."

NEWSPAPER

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What's So Funny?

"He that sitteth in the heavens shall laugh" (Ps. 2:4).

"There is no humor in the Old Testament — nor in the New . . ." — Sydney J. Harris in *The Progressive*, Aug. 1975.

What is the place of humor in the Christian life? Are there subjects that are too serious for humor? Are there places and times where the devout should not laugh?

Questions such as these are discussed on an abstract level in the book *Holy Laughter* edited by M. Conrad Hyers.

An interesting point of view among the writers is that of Reinhold Niebuhr who holds that humor is a prelude to faith and belongs in religion's outer courts but not in the "holy of holies. There laughter is swallowed up in prayer and humour is fulfilled by faith" (pp. 134, 135).

Niebuhr would hold apparently that prayer and worship are serious business not to be taken lightly. Prayer is no joking matter. How shall we respond to this point of view? Perhaps it will help to answer the question if we consider some uses of humor.

Why do people tell jokes? One basic use of humor is to serve as a lubrication of life. It smooths our relationships by providing a way to get people on your side, to release tension, to relieve boredom, and bring the group back to the task. Public speakers regularly use humor for this purpose. A favorite ploy of a speaker is to tell a joke on himself. If done well, this can make the audience feel closer to him, since they realize that he too makes mistakes just as they do.

There is a kind of gentle humor which moves slightly beyond this and attempts to teach by reminding the hearer or reader that the rules are for his own good. An example is from a University of Cincinnati set of campus traffic regulations: "Law gives the pedestrian the right of way but it makes no provision for flowers." A seminar group to whom this was read paused a few seconds until the point sank in and then broke into delighted laughter.

Humor also serves to threaten stereotypes and puncture pomposities. Instead of attacking the false notion directly, you simply laugh it out of town. An example of what humor may do to a stereotype appears on page 40 of the July 1975 issue of *With* magazine. The stereotype is the common view of heaven as a place to float "around on the clouds in my white robe, strumming my harp for millennium upon millennium." Is this humorous reference an attack on heaven? I think not, but that it is intended rather as a call for a fresh look at what heaven may be like, a look beyond the stereotype. If we can receive it, the remark opens the way for fresh thinking on the subject.

It seems to me that Jesus made a similar use of humor when He said, "When you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men" (Mt. 6:2). Now it may be that some people in Jesus' time actually did toot horns to call attention to their almsgiving. On the other hand, I wonder if maybe they were just very obvious about it and Jesus used the reference to a trumpet as a humorous way to make the practice look as silly as it was.

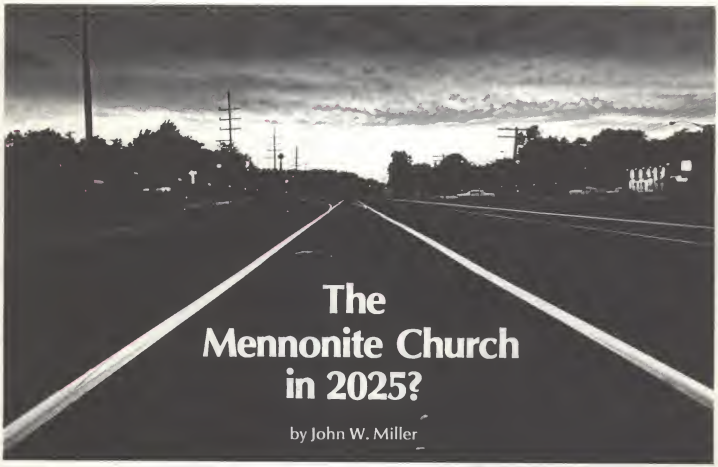
Thus I am not inclined to follow Sydney J. Harris who sees no humor in the Bible. We cannot be sure, of course, since humor is often lost in translation from language to language and from context to context. It is quite true that Jesus and the prophets were neither clowns nor comedians. Theirs were serious missions and their words carried weight. Yet what would be the intent of a question like this from Jesus concerning John the Baptist: "What did you go out into the wilderness to behold? A reed shaken by the wind? . . . A man clothed in soft raiment?" (Luke 7:24, 25). In its original words, one gets the idea. Jeremiah used similar examples of desperate humor, composed for a desperate situation.

Whether or not one is a maker or purveyor of jokes, a sense of humor helps to maintain perspective about oneself and the experiences of life. If one can laugh — and play — it is a sign that he has in some part been freed of the solemn burdens of life. Now and then at least he is able to stand aside and laugh at the absurdity of human pretensions. Also he will stop his work occasionally and engage in activity for the activity itself.

One of the poets viewed heaven as a place where people will work — will create — for the satisfaction of the activity and not for gain or necessity. If that is so, perhaps humor will not be necessary. On the other hand if the saints in glory remember — and why should they not remember — will they not tell stories about the incongruities of their human pilgrimage? And should they not laugh about them? — Daniel Hertzler

Gospel Herald

August 19, 1975



The Mennonite Church in 2025?

by John W. Miller

It's not my nature to think ahead very far. When I was at the Reba Place Fellowship in Evanston, my father would visit occasionally and ask, "What's your five-year plan?"

I never had a five-year plan. I find it difficult enough to cope with the present, and am happy to follow the biblical maxim: Don't worry about tomorrow; today's worries are sufficient.

And yet this is probably a fault if taken to extreme. So I welcomed an invitation from the editor of the *Gospel Herald* to think about the Mennonite Church 50 years from now. What will it be like in 2025?

It does seem a little presumptuous to try to answer a question like that. On the other hand, Alvin Toffler in *Future Shock* taught us that one way to cope with the future in this fast-changing world is to try to anticipate it. And didn't the prophets of the Bible serve this function in their time? By thinking about the future we can become more intentional about the present. We can decide whether or not we want that future that we see taking shape on the horizons.

Analyze the Present. Without prophets or the gift of prophecy, thoughts about the future must begin with analysis of current trends. Fifty years ahead seems rather far away, until we realize that the men and women who will lead the church at that time are no doubt already being born. It is thus possible that what is happening right now among Mennonites might be more decisive than we think for the shape of things to come.

What is happening right now among Mennonites? Let me emphasize that I am writing primarily about the church in North America, and even here of course within the limitations of my own perceptions and experiences.

In my own opinion then, *by far the most important and*

decisive influence at work today among North American Mennonites is the yeast of neo-Anabaptism.

We may trace the beginning of this ferment to an event that took place 31 years ago: the publication of Harold Bender's essay, "The Anabaptist Vision." In some respects this essay is as important for contemporary Mennonitism as the Communist Manifesto is for world communism. Although written as historical scholarship, it makes a statement about Mennonite identity. In a language both disciplined and moving, it argues that Anabaptist-Mennonite Christianity at the point of its origins in the sixteenth century was characterized by three powerful ideas:

— A new conception of the essence of Christianity as discipleship.

— A new conception of the church as a brotherhood.

— And a new ethic of love and nonresistance.

When I refer to neo-Anabaptism it is these three revolutionary insights especially that I have in mind.

Harold Bender made this statement about Anabaptism at a moment in Mennonite history when identity was our major crisis. Rapidly assimilating as we were to North American culture generally and increasingly embroiled in the fundamentalist-liberal controversies which characterized North American Christianity during this period, we were in danger of deciding that we might in fact be just another Protestant Bible church. If today the Mennonites of North America have survived this identity crisis and live together in some kind of fraternity, it is due in large part, I believe, to the rediscovery of the Anabaptist vision.

This vision is now sufficiently rooted in Mennonite consciousness that one can safely say that it will continue to leaven our common life for many years to come. The question is how much? And with what effect? For the vision itself is only a fragment, only a few germinal ideas.

I believe the shape of the church in 2025 will in large part be determined by our answer to two questions in particular: (1) In what way will we enlarge the theological scope of this vision? (2) What congregational forms will we devise to embody it?

Progress on Four Fronts. The answers that will be given to the first of these questions over the next 50 years are more difficult to discern at this point than the response that might be forthcoming to the second. Theologically we are still struggling to break free of the tensions that characterized our theological communication during the days of impassioned fundamentalism. We do seem to be learning how to talk to each other again about crucial questions, and how to disagree without breaking fellowship. The danger, of course, is that this in turn might result in a kind of spineless theological catchall in a time that calls for focus, clarity, discernment, and nonconforming courage. Can we take advantage of the more congenial mood prevalent in the Mennonite brotherhood today and fashion a theology large enough and focused enough to guide us through the ideological and moral storms that will continue to sweep across this continent?

In order to do so, progress will need to be made at four points especially. We will need *first* of all to mature as a brotherhood into a more realistic understanding of what the Bible actually is and how to use it. *Second*, because of our historic focus on discipleship, we must above all develop an intelligent understanding of Jesus. *Third*, significant work lies before us in the area of integrating biblical faith and contemporary perspectives on the origin and nature of the universe. And *finally*, as we have already embraced the insights into disease put forward by modern medicine, we must come to terms with the insights into sin and character disorder put forward by modern psychology. This latter effort has only begun and possesses an especially dangerous, yet fruitful arena for searching discussion.

How will we fare in these and other areas of theological discussion over the next 50 years? My hope is that we will continue to make progress on all fronts and that 50 years from now Mennonite theological leadership, already a factor beyond the ranks of the Mennonite Church, will occupy an even larger place in world Christian thought.

A Brotherhood Church. The Anabaptist vision, however, calls not only for response at the theological level, but for being lived out with others in what Harold Bender in his essay called a "brotherhood" church. Right at this point an issue arises that is still very poorly understood. It has to do with the kind of social unit capable of embodying the "brotherly" way of life visualized by neo-Anabaptism. This issue will occupy us increasingly over the next 20 years at least, and maybe over the next 50. If we resolve it in the direction it would now seem we will, Mennonites will at last be in position to accomplish something on this continent they have not yet been able to do: launch a missionary movement.

John W. Miller is a faculty member and director of adult studies at Conrad Grebel College, Waterloo, Ont.

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Volume 68 Number 32

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Let me try to explain.

When Harold Bender pointed to "brotherhood" as a new conception of the church, he did not make altogether clear the way in which the original Anabaptist "brotherhoods" operated. Especially it was not clarified what this meant for the formation and functioning of "congregations." On this score the sixteenth-century Anabaptists themselves were decisive. Their most characteristic documents were "congregational regulations" specifying the agreements by which small groups of people meet and shape a fraternal life in Christ.

All of these early Anabaptist congregational "rules" establish a comprehensive order of interpersonal responsibility, embracing both spiritual and material affairs. "Brotherhood" in sixteenth-century Anabaptism meant participation in a group with a well-defined membership, an articulated covenant, and an ongoing process of mutual care and corporate decision-making. The social units required for this had to be relatively small in order for each member to share at a significant level in the expected "brotherly" functions.

At no point has the Anabaptist vision clashed more sharply with contemporary Mennonite practice than right here. For Mennonite congregational life over the past century has evolved step by step in the direction of the socially looser congregational patterns of mainline Reformation Protestantism. The result has been ferment and struggle with the consequence that a new form of congregation is now at last being born in our midst.

It is already there and kicking in Goshen-Elkhart, Newton, Evanston, Kitchener-Waterloo, and elsewhere. Small groups, house churches, households, meeting in larger cluster assemblies — this, I would suggest, is the form of Mennonite congregationalism that will manifest itself ever more strongly over the next several decades. It connects with the best in our recent experience of Protestantized Sunday assemblies, while providing for smaller social units where a more Anabaptist "brotherhood" type church experience can be realized.

If that in fact is the shape of things to come, then I will also predict that by 2025 the Mennonite Church (perhaps under another name or names) will have become a missionary force on this continent. For the key to missionary growth in our culture (or any culture for that matter) is the capacity to embrace strangers in a network of community solidarity. For those who need the church most in our time, this can only happen through incorporation into a closely gathered, well-regulated "spiritual family." Mennonite community today is sustained by a network of biological families. Not until we learn how to restructure ourselves through covenanted groups or house churches into extended families "in Christ," will we have the essential life-form necessary for missionary outreach. That we are beginning to do this, and that significant numbers of our youth are beginning to rise to this challenge, is a potent sign of things to come.

In this essay I have said nothing about church schools, publishing houses, relief organizations, missionary societies, conferences, or denominations. These now influential structures are of great significance for our future. However, those who head them up know how fragile is their role in Mennonite life if not sustained by the deeper spiritual forces at work in our minds and hearts, or if deprived of a vigorous congregational base.

I have also not mentioned the powerful renewal of God-consciousness that has come into our midst through the charismatic movement. This too, if it is to have long-range significance, must eventually find an adequate theological and social mode of expressing itself. In focusing on Mennonite theological identity and the trends in Mennonite congregational life I believe therefore that I have touched on the factors that will influence most significantly the shape of Mennonite life in the decades ahead.

In summary, I would say that our course is now being set by the providential gift of neo-Anabaptism. It has already contributed in a major way to Mennonite identity in North America. The challenge ahead is to be good stewards of its ideas, enlarge their scope and focus, and press on with the task of making them live through the formation of vibrant missionary congregations. I am hopeful that this will be done, and that a surge of growth lies on the horizon.

Freedom

In Switzerland
Under the skies in a pine woods,
A group of people met to worship.
Or perhaps they were in Germany,
  in Austria, in Holland.
Maybe it wasn't a pine woods,
Maybe it was oak or walnut.
Perhaps it wasn't in a woods at all,
But in the dark of the night
  in someone's barn.
They could not worship freely,
For they were opposed by many.
They called themselves Brethren,
But their enemies called them Anabaptists.

Today, I am one of those,
But I do not need to worship
Under the skies
  Or at night in a barn.
I worship under a good church roof
And I do not fear
Imprisonment or being arrested.
This is freedom. — Dorcas Layman

Learn to Be a Missionary in Four Hard Lessons

by Robert L. Ramseyer

Every Christian going overseas to serve in the name of Christ today will have at least three basic tasks to perform, any one of which would in itself be extremely difficult.

First, he needs to be a student of the Bible, one who has learned to understand the Bible outside of the Western interpretations which have enabled us to be comfortable in our own individualistic cultural setting.

Second, one is called upon to interpret this good news in such a way that it comes through as good news to people living in a very different cultural setting with a very different set of values and problems.

Third, the Christian from North America bears the added burden of being seen as the representative of a continent which has grown rich through exploitation of most of the other peoples of the world. In this situation the North American Christian struggles with the problem of coming and being seen as a servant of Jesus Christ, as one who has come to serve in His name, rather than as an agent of imperialism.

In addition, the missionary may also need to be an expert in some technical skill — medicine, education, engineering, agriculture, or linguistics.

Faced with the task of sending women and men into this kind of situation with this kind of assignment, the Commission on Overseas Mission, the Mennonite Board of Missions of Elkhart, and the Associated Mennonite Biblical Seminaries set up the Overseas Mission Training Center in 1972 to help prepare and train persons for filling this difficult role.

In an effort to prepare people for the first aspect of this role, we try to bring together serious biblical study and an understanding of human society and culture. We need to know what God said to men and women in the biblical narratives, what He wanted of them, what His will for them was. We need to understand their situation in their world. Then we need to bring this biblical understanding to our own day and setting so that the Word of God comes alive for us, God directing our lives through His Word and His Spirit. Students work with biblical languages, with the social and historical background of the Bible, and most of all with the Bible itself. For an understanding of God's message for us His people, there is no substitute for immersion in the Scriptures.

For the second aspect of this role, we concentrate on ways of understanding people of different backgrounds and societies, ways of communicating across cultural boundaries. Many students have already served in other parts of the world and merely need help in understanding what they have already experienced. Others are coming to this for the first time. Through reading, practice in counseling, interpreting, and serving they can begin to attain competence in sharing the good news of Jesus Christ with other people. In addition, students will want to study the history and society, the culture of the people whom they hope to serve overseas. This may be done in a wide variety of settings, here in North America or overseas.

For many the third aspect of this role may be the most difficult. How does one go as a servant from a rich and powerful society to work as a servant sharing good news with a people much less wealthy, often living in poverty, who may feel that the missionary's country is responsible for their own poverty? In January, 38 of us went to Washington, D.C., to try to gain some new insight into the international power relationships which affect the work which we try to do overseas. In March, Samuel Escobar, a Latin American who has been serving the past few years with the Inter-Varsity Christian Fellowship in Canada, was here to share with us on the theme "Christian Mission and Social Justice." Experiences such as these have not only made us much more sharply aware of the intensity of the problem, but have also begun to provide resources for overcoming it. We believe that properly prepared, it is still possible to go from North America as a servant sharing the good news with people in other parts of the world.

Robert L. Ramseyer is director of Overseas Mission Training Center, Associated Mennonite Biblical Seminaries, Elkhart, Ind.

For the specialized technical skills which a missionary may need, the Overseas Mission Training Center functions as a counseling agency to put the missionary into contact with training facilities which can help him or her to achieve excellence in these skills.

In carrying on the mission of God's people in the world today, we need men and women who are clear in their faith, who have experienced the love of God in Jesus Christ and want to share it with others. But in that sharing we need a maximum of flexibility, creativity, and freedom so that the love of God can be seen for what it truly is — good news for all human beings. As Michael Green said at the Lausanne Conference on World Evangelization last summer when he spoke of letting the world set our agenda, "You have to find out where a man lives, mentally and spiritually, before you can show him how Jesus relates to his life. It is not much good talking to a schizophrenic about pardon — what he needs is to be integrated. It is not much good showing a man plagued with demonic forces that Christ is his substitute on the cross. True, but not that part of the truth which will help him at that point. He needs to know that Christ is the Conqueror, that He stripped off principalities and powers and triumphed over them on the cross. In a word, be totally committed to the biblical Christ in your message, and for the way you present Him, be totally flexible."

Menno's Opinion

When Grandmother died, she died in Mother's bed. Too fragile to live by herself after Grandfather's passing, we took her into our home. There we cared for her through her declining, incontinent years. We honored the hoary head; it was the only way. When Grandma drew her last breath, she did so in the presence of her grieving daughter, her weeping grandchildren. Maudlin? I suppose, but also touching. We knew we had done the right thing.

When we visited relatives in Big Valley, Pennsylvania, we stayed in the "grandpa" house. There we lodged in comfort with the aged, retired owners of the farm. Next door was the daughter and son-in-law who now operated the large farm. Those two, plus a bundle of children, lived less than a pebble's throw away. Never a day went by while we were there that someone didn't bounce in from that adjoining house to check on our hosts, Grandpa and Grandma Yoder. It was retirement at its best.

Later, when the old ones died, they died on the home farm, amidst the familiar surroundings. There they had married, there they had toiled and loved, there they had died. Somehow, it all seemed fitting. It was simple living, simple dying.

Perhaps it is a little early for Menno B. Hurd to think of death. But I scarce can expect such an ending as above. When the threescore and ten years are here, minus or plus a few, I expect no dawdy house, no bed in a married child's home. It is no longer the way. Times have changed. Children must be free. They have their own responsibilities. And a convalescent home can handle the situation so much easier. They are equipped for it.

Undoubtedly, in some cases there are no alternatives. Perhaps the very pressures to which we have submitted rule out the other possibilities I mentioned. Too many of us are caught in the relentless spiral of the need for both parents to work, pressuring social obligations, complex problems of rearing a family in the suburbs, fears about being tied down. Our interlocking involvements whirlpool into a spinning vortex that would surely make Grandpa dizzy, a speeding eddy that might cause Grandma to be uncomfortable. And in the process we too would become uncomfortable. Would they really be happy in our homes? And the more piercing question, "Would we be happy with them underfoot?"

We read in the Good Book about how a father pitieth his children, feel a sense of relief that it was not written the other way around. We read of our need to honor our fathers and our mothers and so we provide the best in commercial accommodations available. True that Joseph nourished his father according to Genesis 47:12, but that was then and this is now. True also that Jesus charged His beloved disciple with the perpetual care of Mother Mary, but would He have spoken different words from the cross if there would have been a First Federal Nursing Home in Jerusalem?

When children are the children, we coddle them, we love them. We scorn the parent who abandons his children to an orphanage. But when adults become children, do we turn as it were our faces from them? Does it become permissable to abandon them? Do we have orphanages for the aged?

Greencroft Nursing Center and Schowalter Villa are tops in their field, but is it enough? Be it ever so humble, is there anyplace like home?

And so as I grow older, I gently ask God to take me quickly. Let the transition from earthly home to heavenly mansion be brief. I try to keep my fences mended, debts paid, wife forgiven. No charge account living for me, please.

When we gave up the simple life, we gave up more than the horse and buggy. We gave up a brotherhood structure that bound us together in bonds of caring love. Vestiges of mutual aid still cling to us, but only by threads. We are becoming unglued. Our present standard of living demands that some things be sacrificed. Too bad. The family in its broadest and richest dimensions may be a portion of the sacrifice. It's father and mother, Junior and Mary, us four, and no more. Sorry, Gramps. — Menno B. Hurd

An Appeal for Support of Our Students

by Tilman R. Smith

Nearly 25 years ago, Community Unit School District 140, Eureka, Illinois, of which I was superintendent, put to the voters an expansion program which called for a bond issue of three quarters of a million dollars. This was a large sum in those days and the increase in the proposed tax levy would weigh most heavily upon farmland.

An older farmer came to my office to discuss the bond issue. He had a large farm, so the increased tax would be weighted inequitably against him and he had no children or grandchildren. I was waiting for him to tell me, in a nice way of course, that he would vote against the bond issue. However, to my pleasant surprise, he stated that he was going to vote for it. "When I was a small boy on the farm we were very poor. Other persons paid for my education. This was of great value to me and now I want to continue to help all children in this district get the best in education."

In all Canadian provinces and in every state in the United States a public school system has been established in which all educable persons are required to attend school for a given number of years at public expense, unless they attend private institutions of their choice. This investment in public education assumes that an enlightened citizenship requires a reasonable degree of formal education. Higher education is encouraged through the subsidization of public insitutions with tax monies. It is agreed that all citizens should invest in the education of the young. On a local and state level the largest share of the tax dollar goes for public education.

Offer Young People a Choice. Most members of the Mennonite Church would agree that the church should operate schools, particularly colleges and seminaries. Even many of those who choose other than Mennonite schools believe that we should offer our young people a choice, particularly since much of our leadership emerges from our church schools.

Our church high schools and elementary schools place parents under a double financial burden — they pay local tax for public education and tuition for private education. The same is true, but to a lesser extent in higher education. The major source of income for our public community colleges and universities is through taxes, although often quite indirect taxes. If we conclude that education in our church schools is a good thing for the church, a part of our mission, and if we believe that formal education in a Christian perspective helps produce enlightened Christian citizens with Christ-centered values, shouldn't we take a lesson from the way we support our public schools?

In some areas congregations subsidize the tuition of those who wish to attend the church high school which they sponsor. One congregation pays the tuition of its high school juniors and seniors to a Mennonite high school of their choice. I believe this is fair and equitable because parents who have school-age children often can least afford to pay the extra costs of private education.

If we believe that the vocation of all Christians is that of being obedient servants of Christ and that the purpose of education is to enhance the individual member's gifts for serving Him better through worthy occupations, then equipping the individual is more than personal. The gifts become a blessing to the whole church, part of the assets of the whole body. Accordingly, church groups, congregations, and conferences should be willing to invest more in the development of these resources. The church helps assure its own future by subsidizing Christian education, particularly at one of our Mennonite colleges, through individual grants to those persons who can not otherwise make this a viable option because of the higher costs of private colleges. Several congregations are now doing this.

One of our smallest conferences, the Northwest Conference (formerly Alberta-Saskatchewan), has shown some outstanding leadership in this area. This conference has experienced the most graphic education change in the whole Mennonite Church. In 1955, 20 percent of its young people

Tilman R. Smith is former president of Hesston College. During the past year he has been acting executive secretary of the Mennonite Board of Education.

of college age were in college, 72 percent of these in non-Mennonite schools — chiefly state institutions. In 1962 this conference had 56 percent of the young people of college age in college, with 77 percent of these in non-Mennonite schools. The formal educational level of the parents was slightly above the eighth grade. In the same year in the total Mennonite Church, 25 percent of the college-age people were in college, with only 40 percent of these in non-Mennonite schools.

One Conference Proposal. It is now especially meaningful that the Northwest Conference should come forward with a significant proposal developed by their Commission of Ministries to Congregations. The introduction to their proposal plan is as follows:

The Commission on Ministries to Congregations has recognized that one of the needs of the church is adequate opportunity for education of its members, both in preparation for a vocation and for fullest participation in the life of the church. This, we believe, is especially important for the training of youth for leadership in the church and in fact, for training and the exercise of all the gifts of the Spirit in the church. We therefore believe that a Bible school or church college education should be made available to any member of the congregation in the conference who feels called to improve his skills and to deepen his understanding of the Christian walk.

The proposal outlines this basic philosophy for the student assistance plan:

A. To eliminate financial disability as the barrier which may prevent an individual from going to Bible school, seminary, or one of the church colleges.
B. To promote a spirit of brotherhood, sharing, and servanthood in our churches.
C. To give further opportunity to know and appreciate the Anabaptist-Mennonite heritage.

The operating principle of the fund for student assistance which we are proposing is to make up the difference that now exists between education at a church school and what the person would need to spend at a state-operated institution. For seminary and Bible school students it is the amount to reduce the financial factor as determinative in a student's decision-making.

The implementation of this far-reaching creative program is also spelled out. One of the most important determinations is that "assistance from the fund will apply to Bible schools, seminaries, or colleges lying firmly within the Anabaptist-Mennonite stream of the church." Further, "From the student's point of view the awards will be considered grants, therefore, not repayable. Students who have received assistance, however, will be encouraged to contribute to the fund if and when they are in a position to do so."

Another interesting statement is: "Congregations are encouraged to set up plans whereby parents and students who can pay a part or all of their education costs can contribute the amount involved to the church. The church then reimburses the school for the student's expenses. By this means the education costs are tax-deductible and result in a considerable reduction in the cost of Christian education." This latter stipulation would have to be very carefully interpreted in each province and state to see whether the deductions are truly within the legal and ethical guidelines in each area.

Most of the young people who attend our colleges remain as members of the Mennonite Church. They may exercise their gifts in many different places; subsidizing their education is certainly a part of the church's worldwide witness.

One of the most frequent reasons given for not attending a Mennonite college is that it costs too much. The Northwest Conference plan would help eliminate this objection. It should also be pointed out that our colleges try to make it possible for those who are qualified to attend one of our church colleges. This is done through loans, grants, scholarships, and other means such as job opportunities. However, most of these financial plans are not grants and they leave heavy obligations to complete the payments at a later date. The longtime financial obligations with job availability unsure cause many young people to question the wisdom of going into debt for an education.

A Tragedy to Miss This Opportunity. My rather intimate acquaintance with administrators and faculty of our church schools has given me great faith in them as a body. I know of no group in the church I would trust more fully in their commitment to Christ, their humanity, their concern for others, their expertise in accomplishing what they are supposed to, their priorities and values, their goodwill as understanding persons, and their desire to serve Christ and the Mennonite Church. I do not believe that any other area of our church mission is in better hands.

Accordingly, I feel that it would be a tragedy if our young people should get the impression that the church is not sufficiently interested in them, nor understanding of the church's future, to make it possible for them to get the kind of education which would be most helpful in the promotion of Christ's work. Dollars spent in this way would do much to tell young people what the church members actually think of the church and of them as persons.

Some church members already contribute heavily to our high schools and colleges. The amount given through offerings is increasing and is truly appreciated. In 1974 congregational giving amounted to approximately 7 percent of the colleges' operating budgets. Alumni, many of whom are members of the Mennonite Church, gave approximately the same amount as the churches. Some gave heavily for college programs in other ways, particularly the parents who paid the tuition of their own children.

What we give to operating expenses, along with capital investments and endowments, may keep our school afloat financially. But this does not take into account the young people who want to attend a Mennonite school but can not find the money to pay the difference between this option and what it costs to attend the local community college or the local high school.

Newton Gingrich contemplates his responsibilities at Assembly 75.

What Happened at Assembly 75

While the stock market dropped eight points, the Israelis and Arabs continued to talk about war and peace, and President Gerald Ford celebrated his first year in office, 3,180 Mennonites registered for Assembly 75, Aug. 5-10, at Eureka, Ill., to discuss issues, make decisions, and fellowship.

Of the total registered, 550 were children, and more than 200 young persons participated in the youth and adult activities. To break it out this way distorts reality, however — young people and children were present because delegates and congregational representatives brought their families.

"I wanted my children to see how the church worked and to meet the children of other Mennonite families," said one parent from Kansas.

Assembly 75 was a family affair.

Jubilee

J. Howard Kauffman, of Goshen, Ind., introduced the surprise of the week when he suggested, toward the end of the sessions, that participants of Assembly 75 wipe out the deficits carried by the General Board, in Lombard, Ill., and the Board of Congregational Ministries, in Goshen, Ind., a total of approximately $90,000.

This idea, he said, emerged from a conversation around a lunch table on Wednesday afternoon.

Rufus Jutzi, of Cambridge, Ont., and president of the Publication Board, cosponsored the idea. Dewitt Heatwole, chairman of Eastern Mennonite College's Board of Trustees, supported the measure as did a number of other leaders and representatives.

Support swelled from the assembly, and the Jubilee Fund was established. By Sunday afternoon, $63,000 had been received in monies and pledges.

"You could feel something special in the auditorium when this idea was approved," said one observer.

Issues

Some grumping could be heard about the issues — abortion, amnesty, role of women, and the like — being irrelevant to most congregations or behind the times. But the quality of discussion on the floor, especially regarding abortion, belied this. Furthermore, it was the one issue given extensive coverage in the local media.

John P. Oyer, chaplain, of Rocky Ford, Colo., dropped a small bomb when he said, "One of our Mennonite hospitals in Colorado has become an abortion center." Oyer later qualified his statement by saying, "The word is out that they do abortions, but they are not looking for business."

Luke Birky, secretary of health and welfare for Mennonite Board of Missions, said later that one of the Mennonite run hospitals in Colorado is "doing abortions more liberally than fits our guidelines. One non-Mennonite employee terminated employment because of it." Birky, however, is concerned that the hospital not become labeled as a "bad" hospital.

"The Division of Health and Welfare clearly rejects abortion as a method of population control," stated Birky. While no official policy has been established by the Mission Board for Mennonite hospitals, guidelines have been set up, and, according to Birky, "We depend on the judgment of local hospital boards who also work with the local staff on setting policy."

Though extreme views were aired on the floor, the delegate body agreed by consensus to send the statement on abortion prepared by the Council of Faith, Life, and Strategy to the congregations after minor editorial changes are made. Considerable forbearance and sensitivity were exercised throughout the discussion of this issue.

Amnesty did not stir up the heat it had two years ago. Sanford Shetler, of Hollsopple, Pa., after expressing appreciation for the summary statement, said that the "universal amnesty" phrase, however, refuted the whole paper.

Task force member, James R. Hess, of Lancaster, Pa., disagreed with the statement in that he saw more political emotion than biblical principle in it.

Harold Bauman brought reconciliation when he proposed that "universal" be dropped and replaced with: "To encourage local and national (U.S. and Canada) action toward amnesty for all those who opposed the Indochina War for reasons of conscience and the binding up of the wounds of war."

With this change, the carefully prepared statement was unanimously approved.

The role of women summary statement was passed after two sessions of discussion. Comments both during the official business session and on the grounds revealed there is a variety of viewpoints and practices regarding the role of women in Mennonite churches.

Myron Augsburger called for an understanding of the New Testament context and for not applying legalistically certain selected passages.

"I really appreciated Myron's comments," said one northern Indiana housewife.

Study reports on principles of biblical interpretation and the Holy Spirit in the life of the church were received after recognition was given to their importance.

Summary statements on these two issues will be prepared for Assembly 75.

Brother and Sister John E. Lapp took an active part in Assembly proceedings (above). Children enjoyed themselves while their elders participated in the business sessions (below).

Marie Moyer of Franconia Conference spoke out for women.

In the meantime, the Board of Congregational Ministries in cooperation with the Congregational Literature Division of Mennonite Publishing House will prepare study guides on principles of interpretation for use in the churches.

Carl Kreider called interpretation "one of the most crucial issues before us today."

Worship

The singing at Assembly 75 impressed Satyavati Malagar of India as it filled Reagan auditorium, site of the meetings on the Christian college campus. Coming to the U.S. at the invitation of the Women's Missionary and Service Commission, Mrs. P. J. Malagar had never seen such numbers at a church meeting.

Gerald Hughes of Cleveland, Ohio, said, "Lately, it seems there's a freedom to be both more and less expressive in our worship. The options are now before us and we can pick accordingly." He also indicated we have come to a maturity wherein it is no longer necessary to hear from everyone at the same time.

The music committee arranged for choristers who knew how to draw the best out of the audiences. Sign-dancing, small orchestral accompaniment, a children's choir, and choric readings assured variety. Traditional hymns blended with contemporary music to make worship come alive.

"If you didn't get there on time," said one delegate, "you missed something."

John Ruth's slide presentation provided an experience between worship and hearing a lecture. Called "Conrad Grebel, Son of Zurich," it corresponded with the publishing of his book, which has the same title. The lecture communicated with artistic sensitivity. And the book was well received by the public at the Provident bookstand — more than one hundred copies were sold.

Speakers

Following a colorful banner walk-in — 20 congregations had made banners on the "kingdom" theme — Paul Lederach outlined the Assembly keynote speech from his title, "The Kingdom of God Is at Hand." Biblically based, the speech called for repentance in loud and clear tones.

Virgil Vogt, speaking on the Holy Spirit, said that "one of the most exciting things happening in the church is the increasing awareness of the Holy Spirit and a more profound experience of the Holy Spirit."

Drawing on his firsthand acquaintance with the charismatic movement, Vogt showed how the movement is penetrating the Catholic Church and how it is getting Christians to tie together renewal and social action.

John E. Lapp drew the longest round of applause when he spoke on the theme, "My Kingdom Is Not of This World." In comparing the two kingdoms, Lapp said, the difference between the worldly and the heavenly kingdoms is that the kingdom of this world was established by the sword but the kingdom of God was established quite differently, and he used the New Testament to document his claims.

"What we need in our time," he continued, "is less rhetoric and more living in the Christian way."

With a call to the simple life and an exposition of the political implications, José Ortiz, associate secretary of the General Board in Lombard, Ill., challenged the audience to seek first the kingdom of God.

"Jesus came at a time of great missionary activity in the Jewish community,"

Some families were provident and came prepared to camp (above). Young people had time for both reflection and participation in group activities (below). Though the children could be carefree throughout, the adults were also free to concentrate on the business at hand because of good planning.

said Marlin Miller in his speech, "As You Go, Preach This Gospel." But the Jews were making converts who didn't understand what it was all about. Jesus did not associate Himself with the Jewish missionary enterprise. Miller suggested we would have to learn the meaning of Matthew 10:1-15 and go without purse and resources before the church can obey the Great Commission.

Newton Gingrich said in his speech, "We can have confidence . . . we are on the victory side." But Gingrich's contribution was not limited to the speech he made. His presence as a churchman was felt throughout the proceedings and his perceptive comments gave leadership in a broader way.

Accommodations

What had been adequate for Mission 71 now proved inadequate for Assembly 75. Word was out that the planners were anticipating 1,500 and then were "surprised by joy" when more than double that number registered — more than 3,000 persons.

Some people had to drive 30 miles one way to get to the Normal and Bloomington, Ill., facilities to sleep. And this was hard to take after a hot day on the road. But people are resilient, and most stayed on.

A brother from Goshen, Ind., said that after snailing his way through the line and discovering what he would have to drive each day, went to the opening session just in time to hear Paul Lederach come down with loud emphasis on "repent." He said the idea sat crosswise for a moment, but thinking over his situation, that is exactly what he decided to do.

Except for the problems connected with the overflow, everyone seemed to be enjoying himself. The food was good. MYF personnel manned a refreshment tent, which, according to the number of people who "stopped by," must have made out quite well.

Workshops

Workshops and interest groups added variety to the fare of conference goers. Four main areas were covered: congregational life, understanding the Bible, faithful discipleship, and brothers and sisters in Christ.

Fraternal Visitors

Raul Rosado, Puerto Rico; Daniel Schipani, Argentina; Dick Ekerete, Nigeria; and Mr. and Mrs. P. J. Malagar participated in the sessions of Assembly 75 in various ways. Four of them led in a common prayer in each of their languages, followed by the reading of this prayer in English by J. D. Graber.

They had a part in the final program, Sunday afternoon, Aug. 10. Their presence was a reminder, once again, that the church of Jesus Christ is worldwide.

Notes

For the women and general assembly, this was the first time there was a conjoint session for the business of WMSC. Jocele Meyer, president, did an able job of leading the session. It was a new experience for the men to sit in on this, but perhaps they acquired a little more understanding of what the women do and how they do it.

Dwight McFadden, Jr., Goshen (Ind.) College senior and native of Chicago, was appointed to the General Board as associate secretary in the Friday evening session. He called for minority brothers and anyone who wished to come and lay hands on him while a prayer was said for his guidance and commissioning. McFadden will represent minority concerns (black) at the Board level. The two-year appointment, beginning on Jan. 1, 1976, was made by the General Board in consultation with the Black Council.

Bill Breckbill was elected moderator-elect of General Assembly. With this, Ed Stoltzfus, who assisted ably in the proceed-

ings of the Assembly, became moderator.

Offerings for the Assembly came to a little less than $6,000.

Assembly 77 is scheduled to meet in the Hesston, Kan., area.

Place of Christian Service in Vietnam Decreasing

James Klassen who remains in Saigon, Vietnam, assisted in the baptism of four new members at the Saigon Mennonite Center on June 29.

"I felt very privileged to share in that way," Klassen said. "The whole service was simple, but it still was very meaningful. Certainly that is one of the highlights of my entire stay in Vietnam. The candidates shared their personal pilgrimages straight from the heart without any notes prior to the ceremony itself."

The churches both up-country and in Saigon are operating, reported Earl Martin, Mennonite Central Committee volunteer who left Saigon on July 28, in a telephone conversation with Akron, Pa., headquarters from Bangkok, Thailand. Fewer persons are attending church in some areas, but attendance is increasing in other areas because of people returning to their villages, he said.

"Permission must be obtained to hold religious services, but I don't know of any churches in Saigon that are not functioning," Martin said. "The Saigon Mennonite Center applied recently to meet four times a week and permission was granted for that."

Martin, whose wife, Pat, and two children left Vietnam shortly before the government changed hands, had hoped his family would be allowed to return to Vietnam. However, when it appeared unlikely that his family could join him, he decided in concurrence with MCC to leave Vietnam and will return to the U.S. after joining his family in Nigeria.

Church and MCC programs in Vietnam will likely take a different direction in the future, Martin reported before he left Saigon. "Actual social work things will be taken care of by People's Revolutionary Committees organizing the people into health teams, sanitation teams, day-care centers, etc.," he wrote. "There is no need for direct administration of programs like in the past because the direction is toward public programs rather than private ones."

Provisional Revolutionary Government officials have made it clear in meetings with the volunteers in Saigon that the school run by the Mennonite Church in Gia Dinh will in the future be operated by the government. However, at the present the Saigon Mennonite Center remains open under the church's control.

According to reports from two Quaker volunteers who arrived in Laos from Vietnam in early July, use by students of the Mennonite center had dropped sharply. "Apparently fewer students come to the center since many are involved with other things," they reported.

Students have organized a movement aimed at getting Vietnamese to voluntarily give up American books, magazines, and music, Max Ediger, MCC volunteer in Saigon, reported.

Cultural performances have increased in Saigon, and theaters formerly showing American movies now feature traditional-style Vietnamese music and drama, Ediger continued. "Not only do they help the people to see the beauty of their own tradition, but performances are also used to talk of the revolution and the new society. Many people attend these performances and it looks as if this form of education will be very effective."

Reconstructing Vietnam is not without difficulties, Martin said. "The present most difficult pains are an economy which the former government left behind which was so overwhelmingly dependent on the generous influx of U.S. dollars," he explained. "That bubble is now burst and it will be some time until there can emerge a truly Vietnamese-based economy.

"In the meantime it calls for people changing lifestyles. Thousands who previously were nonproductive yet consuming members of society are now having to think about initiating some genuinely productive enterprises such as farming or working in a factory."

Reports from Saigon noted that the "high" of the first days of liberation is now wearing off and some Saigonese are unhappy and fearful of the future.

Max Ediger, James Klassen, and Yoshihiro Ichikawa remain in Saigon and are spending time reading, writing, talking with friends, getting to know some of the revolutionary cadre, seeing cultural movies and performances, and riding bicycles around town.

Although there is not much program to keep them busy, these three plan to remain in Saigon for the time being.

Seminaries' Mid East Study Tour An Experience in Learning

The Middle East Tour sponsored by two Mennonite seminaries involving 22 participants in a three-week visit to Egypt, Jordan, and Israel this summer was led by Millard Lind of Associated Mennonite Biblical Seminaries, Elkhart, Ind., and Elmer Martens of the Mennonite Brethren Biblical Seminary, Fresno, Calif.

Exposure to Bible teaching came through Bible readings, often on location. One of the most impressive of those was the reading of the entire Sermon on the Mount while seated in the shade of the Mount of Beatitudes.

Urbane Peachey, of Mennonite Central Committee in Jordan, and Paul Quiring at Jerusalem oriented the group on Middle East problems. An official from the

Israeli state department outlined the history of political tension — a tension that was grimly exemplified by an explosion in Jerusalem in Zion square ten days later. A professor from the Hebrew University outlined the philosophical forces of Judaism shaping the building of the state of Israel.

A very meaningful encounter came as tour members dialogued with each other. Though sponsored by the Mennonite Seminaries, the program had enlisted persons from a variety of denominational backgrounds. Among the group were seminarians, pastors, teachers, a college professor, a psychiatrist. Nationalities represented were from Canada, America, Japan, and Nigeria.

A tour participant whose husband is an Arab medical doctor in America presented the Israeli tour guide with the customary tip and then said to her, "If you and I can regard each other under God as sisters and bring up our children with respect for persons, we will have made a contribution to peace in the Middle East."

Though general tourism to Israel has dropped considerably since 1972, serious study tours, such as this one, continue to explore the historical wealth to be found in this country.

Mennonite Church participants in the July 8-18 orientation held at Mennonite Central Committee headquarters, Akron, Pa. Left to right: Paul and Dorothy Harnish, Peter and Donna Harnish, Dallas Myers, Betty and Keaton Shenk, Tillie and Gordon Hunsberger, Scott Wyse, and Kent Short.

Detweiler Elected Interim Dean at EMS

The trustees of Eastern Mennonite College have elected Richard C. Detweiler of Souderton, Pa., "interim dean" of Eastern Mennonite Seminary for the 1976-1977 academic year.

Richard C. Detweiler

Detweiler is moderator of Franconia (Pa.) Mennonite Conference and chairman of the Mennonite Church Board of Congregational Ministries. He is also pastor of the 500-member Souderton Mennonite Church.

The seminary's current dean, George R. Brunk, will devote more time to teaching, evangelistic crusades, and Bible conference work.

Detweiler will take leave from his church to serve at EMS for one year while the dean selection committee completes its search for a more permanent successor to Brunk.

During his year at EMS Detweiler will work on curricular review, faculty recruitment to meet curricular expectations, and develop participation with other Mennonite seminaries.

mennoscope

Correction: There is an omission to the editorial, "What's So Funny?" (Aug. 12). Following the reference to John the Baptist, a third type of humor was to be mentioned, "the humor of great concern. Much of it is biting, even bitter. Certainly it was not funny to those against whom it was directed. Hosea, for example, referred to Israel as half-baked (Hosea 7:8, NEB) and Micah made puns on the names of towns to be affected by an invasion (Micah 1:10). Jeremiah used similar examples of desperate humor in a desperate situation."

John Adams has resigned as director of the Teacher-Disciple Program for the Indiana-Michigan Conference effective on July 31 and also as pastor of the Parkview Church effective on August 31. He will be pursuing doctoral studies in pastoral care and counseling at the Southern California School of Theology, 1325 N. College Avenue, Claremont, CA 91711.

J. F. Swartzendruber has joined Mennonite Board of Congregational Ministries part time as director of MBCM Audiovisuals. His arrival allows Dave Helmuth, formerly responsible for audiovisuals, to devote full time to Christian education work. J. F.'s assignment involves previewing films for possible purchase, promotion of films, and the development of materials to aid in the use of audiovisuals.

J. F. Swartzendruber

A person is needed to assist in development of and production of English media projects for Mennonite Broadcasts. This person should be committed to a witnessing faith in Christ as well as have some formal training in radio, TV, and writing, or have had practical experience in electronic media production. Interested persons may contact Kenneth J. Weaver, Box 1252, Harrisonburg, VA 22801, or Dorsa J. Mishler, Mennonite Board of Missions, Box 370, Elkhart, IN 46514. The job will be open in early 1976.

A meeting to share information on resettlement of Vietnamese refugees was held on Aug. 3 at the Mount Joy Mennonite Church. Representatives from 18 congregations were present. Donald Sensenig, who had served as a missionary in Vietnam, and Pastor Tran Xuan Quang are available as resource persons to congregations interested in a resettlement ministry. Sensenig carries responsibility for resettlement programs for Eastern Mennonite Board of Missions and Mennonite Central Committee. For information contact him at 21 South 12th St., Akron, PA 17501. Telephone (717) 859-1151.

Eastern Area Mennonite Student Services has been providing a variety of resources to those interested in moving to the Philadelphia community. We would like to invite you to contact us before or when you arrive in the city so that we may

become better acquainted and be of service to you this year. We welcome you to write or call for any information regarding schools or Eastern Area Mennonite Student Services at the Messiah College Center at 2026 North Broad Street (across from Temple University). Contact: Richard Mojonnier, Mennonite Student Services, 2026 North Broad Street, Philadelphia, PA 19122. Phone: (215) 769-2526 or (215) 849-3946.

Sherman D. Eberly will teach physical education courses and coach EMC's varsity baseball team this fall. He will also be assistant coach of the Royals' varsity basketball team. Eberly comes to EMC from Central Christian High School, Kidron, Ohio, where he was physical education instructor, varsity coach, and athletic director. He previously served in the "Teachers Abroad Program" (TAP) in Zambia, East Africa, with Mennonite Central Committee, Akron, Pa.

Larry E. Nolt, director of alumni relations at Eastern Mennonite College, has received an "exceptional achievement" award from *Time/Life* in the 1975 recognition program sponsored by the Council for Advancement and Support of Education (CASE) in Washington, D.C. Nolt was cited in the "direct mail campaigns and series" category for plans he submitted aimed at increasing alumni participation in EMC's annual fund program. Alumni gave nearly $137,000 at the close of EMC's fiscal year, June 30 (a 38 percent increase over last year). The alumni campaign included a special appeal to previous non-givers to tell why they were not supporting EMC, and more than 180 persons responded with suggestions and criticisms, Nolt said.

The Eastern Mennonite College music department will have a new faculty member when school begins this fall. John W. Fast will teach organ, music history and theory, and class and private piano at Eastern Mennonite College beginning this fall. He was an associate instructor of organ at Indiana University at Bloomington for the past three years. A native of Mountain Lake, Minn., Fast received his undergraduate degree from Bethel College, North Newton, Kan., and a master of music degree from Indiana University. He has also completed course work and qualifying exams for a doctorate there.

Loren Swartzendruber of the admissions staff at Eastern Mennonite College was ordained to the ministry on Aug. 3 at Lower Deer Creek Mennonite Church near Kalona, Iowa. The service was conducted by Dean Swartzendruber, Swartzendruber's father-in-law and a bishop in the Iowa-Nebraska Conference. As "associate in youth ministries" at EMC, Swartzendruber is responsible to recruit students through congregations and to coordinate student and faculty contacts with churches in EMC's constituency. For the past two years he was assistant pastor at Zion Mennonite Church near Broadway and will serve as assistant pastor at EMC's campus church for the 1975-76 school year.

Authors of two newly published titles met book buyers in the Herald Press booth of the Christian Booksellers Convention in Anaheim, Calif., late last month. More than 5,000 persons registered for the convention. Charles Ludwig of Tuscon, Ariz., is author of Herald Press' new book, *Levi Coffin and the Underground Railroad*. He tells the dramatic story of a prominent Quaker who helped black slaves escape to the North.

A Renewal 75 Celebration is scheduled for the day after the Michiana Relief Sale. This follow-up to the national Mennonite charismatic conference will be held on Sunday afternoon and evening, Sept. 28, at the Missionary Campgrounds near Elkhart and Goshen. The sessions will provide opportunity for informal worship, spontaneous testimonies, and corporate praise in the style of Renewal 75. The afternoon session begins at 2:30 and the evening service at 7:00. Roy K. Yoder, pastor of the Pleasant View Mennonite Church near Goshen, will lead the congregation in a brief Bible study in the afternoon. Dan Yutzy, vice-president for academic affairs at Eastern Mennonite College, Harrisonburg, Va., will preach the evening sermon. Moderator for both sessions will be Harold Bauman, executive secretary of the Mennonite Board of Congregational Ministries. For more information, call (219) 533-1251.

Calvin and Marie Shenk and family, missionaries to Ethiopia, arrived in the States on July 28. Their address is 103 Woodland Ave., Elizabethtown, PA 17022.

Dorothy Sensenich, missionary nurse at Deder, Ethiopia, arrived in the States on July 27. Her address is 939 Lititz Pike, Lititz, PA 17543.

Vivian Beachy arrived in the States on July 27 after completing a two-year teaching assignment at the Bible Academy, Nazareth, Ethiopia. Her address is EMHS, Harrisonburg, VA 22801.

Daryl and Rhoda Lehman and daughter Marta, Mission Associates in San Pedro Carcha, Guatemala, arrived in the States on July 25 for furlough. Their address after Sept. 1 will be EMC, Harrisonburg, VA 22801.

Roy and Hope Brubaker and family, missionaries in Somalia, arrived in the States for furlough on July 27. Their furlough address is 6301-C Ocean Ave., Ventnor, NJ 08406.

New members by baptism: eight at Maranatha, Plain City, Ohio; two by baptism and one by confession of faith at First Mennonite, Canton, Ohio.

Change of address: Dennis R. Kuhns from Conneaut Lake, Pa., to P.O. Box 112, Harmonsburg, PA 16422. **Urie A. Bender** from Baden, Ont., to 65 Westmount, Apt. 102, Waterloo, Ont. N2L 5G6. Phone: (519) 884-2612. **Glen E. Musselman** from Elkhart, Ind., to 1542 College Avenue, Park View, Harrisonburg, VA 22801 (until Dec. 22). **Clare Wideman** from Vineland, Ont., to 4 Tana Court, Apt. A-4, Iron Hill Apts., Newark, DE 19702.

readers say

Submissions to Readers Say column should comment on printed articles.

Few things do more to lower my respect for the Mennonite Church than to see so many Mennonites jump on popular bandwagons. So out of the women's lib bandwagon comes the tasteless term "peoplehood" (*Gospel Herald*, July 22). Does anyone really believe that changing from "brotherhood" to "peoplehood" will raise the status of women and bring us all closer together? Nonsense! Since when does "brotherhood," used in a Christian context, denote gender?

But there is a bright side. The leaders of our Mennonite schools and colleges can now stop worrying about inflation, deficits, and declining enrollments. They can rest assured that the Mennonite Board of Education is hard at work solving their problems — selling "peoplehood" T-shirts. — Levi B. Sommers, Sarasota, Fla.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Alderfer, John and Janet (Mininger), Telford, Pa., second child, first daughter, Jana Michelle, July 21, 1975.

Alliman, Kirk and Jean (Ophardt), Tegucigalpa, Honduras, first child, Christopher Richard, July 15, 1975.

Blough, James and Marva (Stutzman), Hesston, Kan., second child, first daughter, Vania Marie, July 26, 1975.

Bontrager, Lynn R. and Linda S. (Hostetler), Cambridge, Ohio, second son, Karl Howard, May 27, 1975.

Charles, Robert and Twila (Umble), Biglerville, Pa., second child, first son, Chad Robert, July 8, 1975.

Eichelberger, Don and Barbara (Jenkins), Deer Creek, Ill., first child, Jeremy Duane, July 14, 1975.

Erb, James and Janis (Yoder), Erie, Pa., second child, first daughter, Jennifer Sue, July 20, 1975.

Gingerich, Richard and Jean (Nuss), Kouts, Ind., second child, first son, Blaine Alan, July 5, 1975.

Hertzler, Darrell and Toni (Neil), Phoenix, Ariz., first daughter, Erinn Alerica, July 26, 1975.

Hoober, Aaron and Mary Jane (Kreider), Leola, Pa., third child, second son, Brent Anthony, July 24, 1975.

Hunsberger, Titus and Diane (Bishop), Souderton, Pa., second child first daughter, Tonya Diane, July 26, 1975.

Kipfer, Lloyd and Barbara Anne (Baechler), Brunner, Ont., third son, Bryce Mark, July 3, 1975.

Miller, Eugene and Sharon (Lantz), Goshen, Ind., first child, Jeremy Devon, July 24, 1975.

Papke, Matthew and Charlotte (Gage), Flint,

Mich., second child, first son, Derrick Robert, July 13, 1975.

Scarff, Ronald and Wendy (Slagel), Wayland, Iowa, second son, Chad Michael, June 17, 1975.

Welty, Lee and Sheryl (Baer), Hagerstown, Md., first child, Amanda Sue, June 26, 1975.

Wolf, Donald and Alice Faye (Rosa), Wooster, Ohio, second son, Jason Scott, July 13, 1975.

Correction: There was an error in the birth date of Tara Danelle Zuercher, daughter of Dave and Elsie Zuercher in the June 3 issue. The correct date should have been March 8, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Baker — Otto. — William H. Baker, Glenshaw, Pa., and Louann Marie Otto, Springs, Pa., by Walter C. Otto, July 12, 1975.

Dicob — Winn. — Paul Dicob, Lowville, N.Y., Lowville cong., and Marin Winn, Grand Rapids, Mich., Baptist Church, by Norman Lyndaker, July 11, 1975.

Johns — Koch. — Lindale Johns, Waterloo, Ont., Erb Street cong., and Christine Koch, Elmira, Ont., Glen Allan cong., by Nelson Martin and Galen Johns, father of the groom, July 19, 1975.

Martin — Hostetter. — Gerald E. Martin, Ephrata, Pa., Indiantown cong., and Carolyn Marie Hostetter, Lancaster, Pa., Habecker cong., by Ivan D. Leaman, July 26, 1975.

Reil — Jantze. — Herman Reil and Joyce June Jantze, both of Milford, Neb., Beth-El cong., by Bob McKelvey, Mar. 30, 1975.

Schrock — Stichter. — Elwood G Schrock, Exelaird, Wis., and Lorene M. Stichter, Nappanee, Ind., by Floyd Kauffman and Leroy Schrock, father of the groom, July 26, 1975.

Slabaugh — Kratz. — Phillip Slabaugh, Durango, Colo., Grace Mennonite cong., and Rachel Kratz, Durango, Colo., Prairie Street cong., by David W. Mann, Aug. 2, 1975.

Stutzman — Hoover. — Roland Stutzman and Linda Hoover, both of Birmingham, Ala., by Delmar Sauder, June 21, 1975.

Sutter — Sutton. — Randal Sutter, Kouts, Ind., and Tricia Sutton, Kouts, Ind., English Lake cong., by Art Good, May 24, 1975.

Weber — Hess. — Lester G. Weber, Denver, Pa., Blainsport cong., and Naomi M. Hess, Holtwood, Pa., Rawlinsville cong., by David N. Thomas, Aug. 2, 1975.

Zehr — Clifton. — Wendall Zehr, Woodville, N.Y., Woodville cong., and Maureen Clifton, Watertown cong., Watertown, N.Y., by Norman Lyndaker, July 12, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Birkey, Levi, son of Christian and Elizabeth (Good) Birkey, was born at Delavan, Ill., Apr. 27, 1894; died at Mennonite Hospital, Bloomington, Ill., July 8, 1975; aged 81 y. On Jan. 14, 1917, he was married to Laura Mast, who preceded him in death in August 1974. Surviving are 2 sons (Warren and Harold), one sister (Mrs. Lawrence Sutter), 6 grandchildren, and 4 great-grandchildren. He was a member of Hopedale Mennonite Church, where funeral services were held on July 11, in charge of J. W. Davis and Elmo Springer; interment in Hopedale Mennonite Cemetery.

Boshart, Lulu Myrtle, daughter of Mr. and Mrs. John Birky, was born at Selden, Kan., Oct. 7, 1892; died at the La Junta Medical Center Nursing Home, La Junta, Colo., July 21, 1975; aged 82 y. In 1916 she was married to Dan Boshart, who preceded her in death on Feb. 17, 1960. Surviving are 2 sons (Elmer and Lee), 3 daughters (Mrs. Henry Bangert, Mrs. Mabel Sciumbato, and Mary Boshart), 12 grandchildren, 11 great-grandchildren, one brother (Elmer Birky), and 2 sisters (Ruth Horsch and Ella Augustine). Funeral services were held at Mortuary Chapel, La Junta, in charge of H. James Martin; interment in East Holbrook Mennonite Church Cemetery.

Sauder, Ray B., son of Raymond S. and Thelma (Buchen) Sauder, was born in Lancaster, Pa., Aug. 14, 1955; died by drowning while vacationing in New Jersey, July 26, 1975; aged 19 y. Surviving are his parents and 2 sisters (Janice — Mrs. Wilmer Esbenshade, and Phoebe — Mrs. Kenneth Nafziger). He was a member of New Holland Mennonite Church, where funeral services were held on July 30, in charge of Frank Shirk; interment at New Holland Mennonite Cemetery.

Steiner, Andrew, son of Mr. and Mrs. Kaleb Steiner was born at Kidron, Ohio; died of a heart attack on June 8, 1975; aged 67 y. In 1938 he was married to Reata Hoover, who survives. He was a member of Wideman Mennonite Church, where funeral services were held on June 11, in charge of Paul Martin; interment in church cemetery.

Stoll, Louis, son of John and Amanda (Gingerich) Stoll, was born in Daviess Co., Ind., Sept. 28, 1918; died as a result of an automobile accident at Canton, Ohio, July 24, 1975; aged 56 y. On Mar. 24, 1942, he was married to Katie Ann Otto, who survives. Also surviving are one son (Ray Stoll), one daughter (Anna Mae Howe), one grandson, his mother, 3 sisters (Edna — Mrs. Henry Kenepp, Mary — Mrs. Jacob Graber, and Leona — Mrs. Joe Miller), and 3 brothers (Raymond, Homer, and Jacob). Two infant daughters preceded him in death. He was a member of Hartville Mennonite Church, where funeral services were held on July 27, in charge of Richard F. Ross; interment in Hartville Mennonite Church Cemetery.

Swartz, Ralph Edwin, son of Samuel and Clara (Keen) Swartz, was born in Spring City, Pa., Nov. 4, 1932; died as a result of a brain hemorrhage at Grand View Hospital, Sellersville, Pa., July 15, 1975; aged 42 y. He was married to Pauline Nice, who survives. Also surviving are 3 daughters (Cynthia — Mrs. Ray Hess, Kimberly Sue, and Gwyn Lavone), one son (Michael Shane), 2 brothers (Charles L. and Samuel D.), 2 sisters (Mrs. Paul W. Bishop and Mrs. John A. Mast), 3 half-brothers (Paul, Chester, and Jonas Swartz), and 3 half-sisters (Mrs. Cletus Poper, Mrs. Roy Miller, and Mrs. James Long). He was preceded in death by one sister (Rachel Clemens). He was a member of Souderton Mennonite Church, where funeral services were held on July 19, in charge of Richard C. Detweiler; interment in Souderton Mennonite Cemetery.

Wingard, Ada D., daughter of Ben C. and Mary (Beechy) Yoder, was born in Holmes Co., Ohio, May 31, 1894; died at Elkhart General Hospital, Elkhart, Ind., July 23, 1975; aged 81 y. On June 5, 1911, she was married to Pete J. Wingard, who preceded her in death on Apr. 27, 1967. Surviving are 2 sons (Harley and Cletus), 2 daughters (Gladys — Mrs. Sam Hochstetler, and Mrs. Inez Weldy), 7 grandchildren, and 6 great-grandchildren. She was a member of Emma Mennonite Church, where funeral services were held on July 26, in charge of Ivan M. Miller, Amos O. Hostetler, and Orvan Bontrager; interment in Shore Cemetery.

Cover photo by J. C. Lejeune; p. 585 (top) by Ernie Klassen.

calendar

Iowa-Nebraska Conference, Manson, Iowa, Aug. 19-21.

Allegheny Conference Rally, Roaring Spring, Pa., Sept. 27, 28.

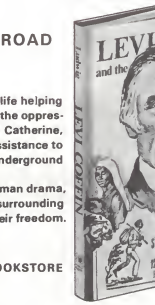
Allegheny Conference TIP Seminar, Allensville, Pa., Oct. 18.

LEVI COFFIN AND THE UNDERGROUND RAILROAD

Charles Ludwig

Levi Coffin, a Quaker, spent his life helping American blacks find release from the oppression of the South. He and his wife, Catherine, provided refuge, food, and other assistance to many slaves fleeing through the underground railroad.

This true story re-creates the human drama, pathos, excitement, and danger surrounding the attempts of slaves to obtain their freedom. Cloth $4.95



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HERALD PRESS

Zambian Missioner to Canada

Because of his experience in Canada, the Rev. Elijah Lumbama of the United Church of Zambia is realizing more and more how much the idea of mission has been limited in the past. A developing country's first missionary to Canada, he said in an interview, "I'm beginning to realize . . . how much we need each other. . . ."

He is on a three-year mission to Canada for his denomination.

Mr. Lumbama said he wasn't sent here because the Zambian church felt it was time to do a bit of theological spadework in the Canadian field — "although I find that churchgoing doesn't seem to be all that popular here" — but because "we are coming out of the shell of just being receivers to a role of sharing."

Kenyan Prelate Raps Stand of McIntire

Anglican Bishop Henry Okullu of Maseno South, Kenya, has strongly criticized American Dr. Carl McIntire, president of the ultraconservative International Council of Christian Churches (ICCC), for a speech in Nairobi attacking the World Council of Churches (WCC).

At the opening (July 16) of the Ninth World Congress of the ICCC, Dr. McIntire, as he has done in the past, accused the WCC of promoting communism and supporting violence. He said that the WCC directed its energies to "changing social structures" and "encouraging revolutionaries."

Describing the ICCC as "a rebel and reactionary organization," Bishop Okullu said that Kenyans opposed "all unnecessary religious quarrels." The bishop went on to remark that Christians in Kenya, "while not supporting every policy of the World Council of Churches," believe the WCC "stood for the right principles in matters of human rights."

Church Group Warns General Motors

Fifteen North American Protestant and Roman Catholic mission executives have told General Motors it would be "immoral" and "economically unwise" to build cars in Chile." In a letter to GM chairman Thomas A. Murphy, they took a strong stand against the automotive giant making an industrial arrangement through the Chilean regime of General Augosto Pinochet.

They cited "numerous violations of human rights and documented cases of torture" since the Pinochet government came to power two years ago by overthrowing President Salvador Allende Gossens. The letter was written to Mr. Murphy in the wake of reports that GM is bidding for a place in Chile's reorganized auto industry.

Appeals for Cyclone Aid

The World Council of Churches has appealed to its 273 Protestant and Orthodox member churches for $50,000 to support rehabilitation projects in Bassein, Burma, which was ravaged by a cyclone in May. The appeal was issued on behalf of the Burma Christian Council which plans to salvage and repair boats, restore quays, replace roofs, and rebuild mud-walled houses. Ninety percent of Bassein, Burma's fourth largest city with a population of 200,000, was damaged in the cyclone.

Mennonite Brethren Permit Women Delegates

Although women are still excluded from the ministry, they are now eligible to be elected as delegates to Mennonite Brethren Church conferences and to most Boards and committees. These roles were opened to them at the annual conference of Canadian Mennonite Brethren Churches at Regina, Sask. Along with the exclusion from the ministry, they are still barred from the Board of Spiritual and Social Concerns, which defines church philosophy.

Dora Dueck, assistant editor of *Mennonite Brethren Herald* and a delegate, said she didn't believe the opposition to the resolutions came from strong male chauvinism. "There was a concern about what this was doing to the interpretation of the Scriptures and concern that it may have a disrupting influence in the home," she said.

She added that women in the Mennonite Church are not straining for power and most wouldn't want leadership positions.

Burma Church Survives Mission "Moratorium"

Reports from Burma over the past five years have indicated significant Christian growth since missionaries were expelled by the socialist government in 1966. Stephen Whittle, a World Council of Churches researcher, was in Rangoon recently to have a firsthand glimpse of Christian communities under forced "moratorium."

"Today, most outside observers and local church leaders agree that the church in Burma is stronger than ever before and has a real sense of its own priorities for mission," Mr. Whittle said in a report released by the WCC communication office in Geneva, Switzerland. Yet he quoted U Ba Hymin, president of the Burma Council of Churches, as saying: "Even if we don't need foreign funds we would still ask for them, and if it became possible to have missionaries again we would ask for one or two and send some out not because we want to lose our independence but because this is a way of demonstrating the fellowship of the church. There can be no isolation or insulation in the church."

Smoking "Most Unnecessary" Cause of U.S. Illness

A federal government report on cigarette smoking was characterized as confirming that smoking "remains the largest single unnecessary cause of illness and early death" and Congress was urged to halt the manufacture of high-tar and high-nicotine cigarettes.

In issuing its ninth annual report on smoking and health, the U.S. Department of Health, Education, and Welfare summarized current research in four areas: cancer, cardiovascular disease, respiratory disease, and "involuntary smoking," the effects of smoking on non-smokers. And it also warned that tobacco smoke can be "significant source of atmospheric pollution."

Theodore Cooper, assistant secretary for health, said in a preface to the report that it "further confirms the relationships between cigarette smoking and disease and premature death. . . . Cigarette smoking remains the largest single unnecessary and preventable cause of illness and early death."

Mr. Cooper noted that there has been an increase in the number of women and young people who smoke, but he said that millions of Americans have stopped smoking since the 1964 U.S. Surgeon General's report linking smoking to cancer and heart disease.

NEWSPAPER

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EDNA SHANTZ
GOSHEN COLLEGE
GOSHEN IN 46526

By What Authority?

A prominent part of the recent General Assembly was the discussion of reports from work groups preparing statements for acceptance by the delegates. A discernment process like this always involves the question, By what authority do we make statements about how Christians ought to live?

It occurs to this writer that there are a number of sources of authority to which appeal is made. The following authority sources are used, sometimes consciously, it may be at times unconsciously.

One source is the authority of prophecy. A series of books in the Old Testament are known as books of prophecy because they include words of prophets. A characteristic phrase from the prophets is "Thus saith the Lord." Many readers have noted the decisive nature of this address. In contrast, they observe, too many speakers today begin "It seems to me."

There can be no higher authority, it is clear, and the one who speaks for God if he speaks truly, is a formidable authority. The problem, however, with the authority of prophecy is that those who claim to speak for God may have conflicting messages. So we cannot rely completely on the authority of prophecy. I wonder too whether we can trust the vigor of the prophet's presentation as a sign of his authority.

A second common source of authority is the Bible. "All scripture," says 2 Timothy 3:16, "is inspired by God and profitable." The authority of Scripture is a basic plank in the Mennonite platform of authority. There is good precedent for this in the examples of Jesus and Paul. In fact, the New Testament as a whole is based on the authority of the Old.

Preachers and writers of all varieties cite the Bible as their authority. It is a good authority and we need to continually increase our understanding of the Scriptures in order to use them effectively. To use the Scriptures, however, we need to interpret them rightly.

Who the interpreter is and what he already believes is a part of the interpretation. What we get out of the Bible is related to what we put in. So the role of tradition needs to be recognized. Some persons separate the Bible from tradition and insist that they accept the Bible, but not tradition. This is an unfortunate claim, for it is an impossibility. We do better to recognize that we view the Bible from within our own tradition.

Recognizing one's tradition helps one to see its value as well as to better understand its influence on him. Accepting the authority of a tradition saves a lot of lost motion. Like a good habit, a good tradition saves time and expense by passing on to the new generation the insights of the old, giving them a running start.

Traditions, of course, have the unhappy ability to harden so that the old tradition does not fit the new reality. At such times it may be necessary to do as Jesus and Paul did: give the tradition a one-quarter turn, or even turn it completely on its head.

Wisdom is another source of authority as illustrated in the biblical Book of Proverbs and in many other appeals to do right because it is reasonable — a better choice. The authority of wisdom is a more effective appeal for some people and in certain times than in other times and for other people.

Yet we may continue to use the authority of reason as a source of appeal in calling people to follow the way of Christ. And often after they have tried other ways, they decide it is really true that in the way of Christ there is rest.

One may expect that these three sources of authority will support one another. But in addition to these we may note another source of authority, the authority of obedience. There are many talkers who appeal to various sources of authority, but the Scriptures suggest that we may inquire also about the level of their obedience.

Jesus Himself demonstrated His authority by the level of His obedience. As the writer of the Hebrews observed, "Although he was a Son, he learned obedience through what he suffered" (Heb. 5:8). I am personally not impressed by those "authorities" who see it as their responsibility only to articulate the will of God and not to practice. If their words are any good, it ought to be possible for them to demonstrate a beginning of the way to carry them out.

These four, then, I offer as valid sources of authority. When we discuss important issues, it is useful to ask ourselves to which sources of authority we are appealing. And whether we are prepared to offer the final appeal, the authority of obedience. — Daniel Hertzler.

Gospel Herald

August 26, 1975

Reagan Auditorium at Eureka College, site of Assembly 75

Seeking the Kingdom at Eureka

by Daniel Hertzler

"The kingdom of God is in the midst of you" (Lk. 17:21).

The second biennial Mennonite Church General Assembly was held at Eureka College, Eureka, Ill., Aug. 5-10, 1975. That fact is history. Reports of Assembly 75 have already appeared in the news section of last week's *Gospel Herald* and in the Assembly's own publication, the *Kingdom Citizen*, copies of which have been supplied for all Mennonite congregations.

This article is an attempt not to repeat what has already been said, although some repetition is inevitable. My concern rather is to reflect on the meeting in light of its stated purpose, to ask what is the significance. The same general purpose informs the work of the articles which follow in this issue.

The program committee at some point agreed that the kingdom of God should be the theme of this assembly. This was indeed a strong theme, the content of which could not be exhausted by a dozen assemblies.

There was a kind of boldness bordering on arrogance in the selection of this theme. Who are we to say that we are "citizens of Christ's kingdom" or that the report of our General Board and program boards might be a newspaper

Moderator-elect Edward Stoltzfus receiving symbols of the office from retiring moderator Newton Gingrich. The symbols are a New Testament to indicate authority and a basin and towel to suggest service.

labeled *Kingdom Citizen?*

Moderator-Elect Edward Stoltzfus acknowledged this ambiguity at the first session when he noted that our "faithfulness is not complete. It is a very tricky business to worship an invisible King."

Moderator Newton Gingrich explained the purpose of the meeting quite apart from any theme. He noted four things to be accomplished: (1) to celebrate our common faith in Christ and investigate its meaning for the church, (2) to discuss the issues before the assembly and develop as much commonality as possible, (3) to get to know each other, (4) to review the goals and objectives of the church boards and to elect officers.

"What are your expectations?" he asked the audience on that first evening. There was a great buzz throughout the assembly hall. What was said in the other 500 buzz groups I do not know. Ours discussed lodging problems!

Was the kingdom theme then merely a slogan to bring us together to do what we would have done anyhow? Would we have functioned the same way if the theme had been "things go better with Coke"?"

Like a committee meeting, an assembly has certain designated tasks and Newton Gingrich referred to the assembly tasks. In addition, a large assembly takes on a character of its own derived from the dynamics of the meeting and the multiple objectives of those in attendance. It seemed clear that most attendants came with serious intent. It would be of interest to know how many went away changed persons.

But change, we all know, is generally not dramatic. It is rather a little here and a little there. For some to be present and have an enjoyable experience was no doubt adequate. One hopes the more than 500 children and 200 youth were thus blessed. One is equally desirous that the 2,500 adults might have received a little more than affirmation for what we already believed.

The Call to Repent. One nonaffirming word heard a number of times was the call to repent. Paul Lederach began the call in his Tuesday evening sermon, "The Kingdom of Heaven Is at Hand." Repentance, he said, in Matthew is seen as the core of the conflict between Jesus and the religious community. Repentance, he held, is the key word for our deliberation.

Paul did not spell out the nature of the repentance required of us, though he warned of overdevotion to the "Anabaptist" slogan. When the chairman abruptly invited public response to Paul's sermon no one seemed able to think of anything to say. Yet immediately on the dismissal, there was a veritable buzz of conversation, proving that the audience was not tongue-tied.

Two later speakers warned of the danger of too easy identification of our tradition with the kingdom of God. Virgil Vogt urged that we should not expect a rerun of the Anabaptist movement. We may claim and uphold this heritage, but let us not wait for another. Instead we should join today's movement of God, submit to the sovereignty of the Spirit of Christ, and identify with the work of Christ as He is choosing to do it at this time in history.

In the Sunday morning missionary sermon, Marlin Miller observed that to be missionary only is no great thing. The Jews of Jesus' time, he said, were probably more missionary than at any time in their history. But Jesus did not jump on their missionary bandwagon.

Instead He organized small groups of ordinary looking

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Fraternal visitors Dick and Margaret Ekerete, Nigeria; Satyavati and P. J. Malagar, India.

Assembly Moderators Newton Gingrich (left) and Edward Stoltzfus with General Secretary Paul N. Kraybill.

Jews and sent them out to tell the good news to their own kind without any base of power. This was the kind of king and missionary Jesus was. He had no position from which to get a lever on others. Americans, he observed, are pragmatic and tempted to crush others to get the job done. (I am reminded of the prominent American Christian leader who reported that he found a thief in his car. He beat up the thief and then "led him to the Lord.")

So the Assembly 75 speakers, if we could hear them, raised troubling issues about the kingdom. It is not enough to be Anabaptist, they said, nor charismatic, nor even missionary. Instead, we may look for a model in Jesus who served people instead of exercising power. Who can hear it?

By Consensus. In the conduct of the business sessions, the Assembly built on the tradition of Assembly 73: Robert's Rules of Order again took a backseat. Although a special place was reserved for the 250 delegates, anyone present was premitted to speak and actions were as much as possible by consensus or "straw" vote.

Minority opinions were respected and at least one document was edited right on the floor to make it more acceptable. A little sloppy, perhaps, and it would no doubt drive order-conscious parliamentarians out of their mind, but this method seems to fit a Mennonite meeting.

One delegate was not pleased with the lack of any clear small-group process. Buzz groups, it appeared, were used mostly for rest and ventilation. However, I did observe one occasion when small groups were asked to discuss an issue and submit the results of their discussion to the task force which had prepared the statement.

Six issues were considered by Assembly 75. Two were holdovers from the last assembly: Amnesty and the Role of Women and Men in the Church. Two were introduced by task forces for study and discernment by congregations in the coming two years: Principles of Biblical Interpretation and The Holy Spirit in the Life of the Church. Two were brought by the Council on Faith, Life, and Strategy; a progress report from the Work Group on Economic Issues; and a proposed Mennonite Statement on Abortion.

Some ambiguity followed the discussion of the statements. The status of the two new ones was reasonably clear. They are sent out to the congregations for study and discernment. But what was the status of the abortion report from the Council on Faith, Life and Strategy? And what of the amnesty and sexual roles reports when only a few congregations had seriously considered these subjects?

Moderator Newton Gingrich pointed out that these are summary statements, not position papers. There are differences of opinion in the Mennonite conferences on whether or not the General Assembly should take a position on issues such as these or let the congregations make the decisions. Accordingly it would appear that congregations and conferences may use these as resources and take them as seriously as they will. The statement on abortion, for example, can be made authoritative by adoption on the part of any group that chooses to do so.

Reports from Boards. As in 1973, the General Board and the five program boards of the Mennonite Church brought reports to the General Assembly. Reporting from the program boards is a significant feature introduced by the Mennonite Church organization adopted in 1971 and followed for the second time at Eureka. The five program boards are: Congregational Ministries, Education, Mission, Mutual Aid, and Publication.

Though all five have programs, there is considerable diversity among them. Three raise funds while two operate programs which only provide services for sale to the church. Before the General Assembly they were all alike

(continued on page 603)

Reflections on Assembly 75

Editor's note: *A few people were asked for response to Assembly 75. Here are the responses of those who found time to do so.*

The Issue of Authority

Vigorous participation in debating the major issues before Assembly 75 (principles of biblical interpretation, the charismatic movement, women and men in the church, economies, amnesty, abortion) characterized the sessions. A wide diversity of points of view was evident. However, the stream of emerging conviction is flowing along a deep channel with only a few eddies or rapids diverting it or slowing it down. In short, there is an emerging consensus in the church being formed by these discussions.

A process is developing which is of profound significance for the way decisions are made. Some delegates, however, are raising the question of where authority is lodged. The answer is that increasingly the local congregation is the locus of decision making. Some are anxious because authority seems less visible if the churchwide organization does not adopt position statements on such issues as the above. Some congregational representatives expressed misgivings about their congregation's ability to deal with controversial questions while others felt that their agenda is being overloaded by local, district, and churchwide issues.

The issue of authority underlies most of these questions (both in terms of process and of content) and surfaced in the discussion on the floor at a number of points. It remains one of the thorniest yet most crucial unresolved issues before the whole church. A related underlying unresolved issue has to do with the way we read the Bible. All agree that the Bible is our authority yet there are differing interpretations and applications. We have given inadequate attention to the shaping influence of our culture upon all of us wherever we are located on the conservative or liberal spectrum and the effect of our cultural biases upon the way we interpret and apply the Scriptures.

The discussion of such issues can be threatening because they push us at the point of our unexamined assumptions or at the point of settled convictions which we are reluctant to have dislodged. One of the reports urged that as we search the Scriptures we should "expect to be taught by the Holy Spirit, even though insights are new and may effect changes." That is a scary admonition but the principle is deeply embedded in our heritage. It was demonstrated on the floor of the Assembly in halting accents but nonetheless with integrity. — Ross T. Bender, Goshen, Ind.

What Place for Reverence?

For me Assembly 75 was a Menno Family Reunion — a chance to meet members of the "family" we hadn't seen in 3, 8, or 20 years. It was hard to go anywhere the first few days and arrive on schedule. Warm handshakes, embraces, greetings impeded our progress across campus. The grown and married children, the gray hair of college classmates was at first disconcerting until we ourselves looked in the mirror.

Reunion was one of the purposes of Assembly 75 but certainly not the only goal. I've never been overly enthusiastic about large assemblies of people, but new churchwide organizations and terminology are a bit baffling at first. ("C.F.L.S." still needs to be translated for me! It means "Council on Faith, Life, and Strategy." — Ed.) Sometimes the process of attempting to find consensus on complex controversial issues seemed awkward. I'm not used to seeing committees of 300 persons function.

Words, words, words! Not being a delegate, it was easy for me to slip outside the hall to join informal "assemblies" on lawns, sidewalks, and in snack bars outside. The constant flow into and out of the big auditorium was disconcerting as were the messages flashed on the screen in the middle of worship periods. (Do we Mennonites need to learn more about reverence and worship?)

Local arrangements were impressive. What a lot of time, planning, and hard work by the local folk for this reunion. I guess I should forgive their using throwaway silverware. (Would I have volunteered to wash dishes?)

Questions remain: Discussion groups were good but did we really grapple with the real issues facing Mennonite kingdom citizens? (The *Hearts and Minds* film and "Anna

Baptists" letters weren't officially alluded to.) Did Assembly 75 really reflect the thinking and state of Menno land? How much of the inspiration, information, and challenge will filter back to the grass roots? — Everett Metzler, Hong Kong

Trying to Be Faithful

Camaraderie. A friendly reunion atmosphere greeted us from the beginning. I met hundreds of old friends, classmates, pastors, and others. Handshakes, hellos, and even hugs were quite in style. We all made new friends and found a great deal of common interest discussing the kingdom of God, role of women, biblical interpretation, the Holy Spirit, and abortion. Even sharp differences of opinion did not break a feeling of oneness.

Consensus. A great deal of time was allowed for working out agreement on the pressing issues facing the church. Letting all sides be heard was very important to conference leaders and delegates. Only once did the audience groan

Rufus Jutzi (left) and J. Howard Kauffman who led the movement for a special offering to liquidate the General Board and Board of Congregational Ministries debt. $63,000 were raised in cash and pledges toward the $90,000 debt.

audibly after a particularly thoughtless put-down of women.

Change. Delegates and leaders include more and more blacks, Chicanos, women, youth, and charismatics. Pantsuits, blue jeans, and bright colors appear more and more.

I appreciated the courage of the church to face the new issues of our time, yet not moving so rapidly as to alienate substantial segments of the brother/sisterhood.

Continuity. The Mennonite Church still tries to be faithful to the New Testament and the best in the Anabaptist tradition. Long-term church leaders are heard respectfully and continue to give counsel and stability to the church.

The educational "thrust" is a good effort to keep the colleges tied closely to the church. The congregations are important to institutional leaders.

Comparing notes. I noted less initiative from delegates and congregations than I would have seen in a General Conference meeting. Leadership was in control all the way. Sessions were long without breaks, so many delegates visited outside. Yet all in all I found encouragement and inspiration. — Heinz Janzen, General Secretary, The General Conference Mennonite Church, Newton, Kan.

Checking our Roots

Our family had a very simple reason for attending Assembly 75. We just wanted to sit among the brothers and sisters once again and feel the pulse of the church. We felt a real need to meet old friends again and compare notes as to what God has done among us in the last few years. We were really hungry for the experience of mingling.

Singing with an energetic good-sounding congregation was thrilling to me. I'm thankful to the hardworking individuals who planned various musical interludes. I was glad that room was made for different kinds of musical expressions especially from the young people.

A third experience that was particularly practical to me the was Kingdom Interest Group which met one hour each afternoon. Leonard Gross and Jan Gleysteen led our discussions on problems of church and state. Our concern was to study the Anabaptist approach to the question and I felt a particular need to do this. While the idea of hero worship doesn't tempt me, I am nevertheless eager to learn more of these early leaders. Leonard and Jan have a wealth of information to share and make an excellent team of leaders for such a study. I'm looking forward, too, to reading John Ruth's book about Conrad Grebel and I want to praise the work of our various artists who have been translating our early beginnings by means of many media.

Being involved in Assembly 75 has been an exhilarating time for us. We needed an opportunity to check the depth of our roots in the Mennonite Church and we found that they do, indeed, go deep. As one of the banners stated, "It's great being part of [this part of] God's family." — Katherine Hallman, Kansas City, Mo.

Would We Be with the Anabaptists?

We talked about the Holy Spirit, and we saw Him at work among us.

We were thrilled as Virgil Vogt described the awakenings in the Roman Catholic Church — that 2,000 Bible study and praise groups have sprung up among Catholics across our nation; that the midweek meeting in Ann Arbor, Mich., grew and divided and each group now has an attendance of 800. Virgil led us through John 14 — 16, showing how the Counselor-Comforter-Advocate makes

Jesus real in our human situations; the groups who had a limited view of the church are being led into her fellowship and work.

There was enthusiastic discussion during the small-group sharing on the Holy Spirit. From a rural church came the testimony that a period of teaching on the Holy Spirit led by the senior pastor came to fruition in a couples' retreat led by the junior pastor. Relationships were corrected and fellowship is deepening, giving has increased, and a sister was healed, making surgery unnecessary.

We saw the Spirit at work among us in Assembly 75. One sensed His presence in the good family spirit, in spite of the cultural diversity, in the quality of our singing, and in moments of insight. We saw Him in the way a minority view point was presented on the amnesty issue, and in the response of a brother who made a proposal fully acceptable to all the delegates. We saw Him when two brothers took initiative to rally us to liquidate the deficits experienced by two boards; we saw Him in the confirmation that came when other brothers testified that they had similar convictions and in the readiness of the assembly to respond to contributions and pledges.

Many of us will want to encourage our congregations to make special studies on the Holy Spirit and biblical interpretation during the coming two years. We welcomed the study reports prepared as resource, and suggested improvements. These studies will help us lay hold on the two basic resources for facing the tasks and problems that confront us.

In reaction to the legalism of the past we are experiencing some captivity to worldly conformity. I believe God would like to call us to some changes in dress and adornment. But a far greater problem is our whole standard of living when energy sources are depleted, particularly by militarism, and many are starving. Only as we are released by the Holy Spirit will we be free to discuss these matters with each other; only He can show us the next step of obedience for each of us. I believe He wants to raise up prophets for a teaching ministry, as called for by Richard Showalter.

Virgil Vogt exposed one of our false assumptions — that if the sixteenth-century Reformation were to happen again all of us would be found standing with the Anabaptists. I accept his challenge to be alert to where God is working today, ready to follow Christ, recognizing that there is a cross. I remember Paul Lederach's opening message, "The King is here — repent!" — Mahlon Hess, Salunga, Pa.

A Sense of Trust

Having worked with the Council on Faith, Life, and Strategy for almost four years on the study of abortion including a drafting of the summary statement, I came to Assembly 75 with expectations and concerns for its presentation.

I wondered — had the church studied the issue enough to be able to discuss it responsibly? Would we polarize on the subject so that we could not hear each other? Would we remember in the middle of emotionalized discussion that we are people of compassion, not only to the world but to each other? Would we trust the Holy Spirit and the brotherhood to guide us?

Discussion on the issue was lively and thoughtful and there was a sense of trust among us. Certainly the statement is both less and more than we had hoped for. But we said to each other that we would use this statement of our basic belief as a guide with a will to use it responsibly.

We testified that we are persons who care about all human life and that means that we have accepted a large task of education, support, and compassion. There is much work ahead; with God's help we will be able. — Helen Alderfer, member of the Council on Faith, Life, and Strategy.

Summary Statement on Abortion

Since we believe the Bible teaches that persons are created in God's image, that human life is a gift from God to be held in high esteem, and that God's interest in individuals begins before their birth with His desire that they develop into knowledge of and faith in Him:

We believe that —

1. Abortion violates the biblical principles of the sanctity and value of human life.
2. In the light of the spiritual and ethical erosion in our society we need to accept our responsibility to recognize and protect the sanctity of human life.
3. While we do not legislate morality for society we should work toward making counsel concerning alternatives available to each person who seeks an abortion.
4. In those rare situations when very difficult decisions must be made about the life of the mother or unborn child, Christians should prayerfully seek the guidance of the Holy Spirit with a group of believers committed to discerning the Lord's leading.
5. The Scriptures teach us not to look with punitive judgment on those who differ but to be sensitive toward their situation and surround them with care and compassion. Mennonite Church General Assembly, August 8, 1975.

Someone with Skin On

by Suzanne Atwell

When I'm rolling around in a period of depression and a would-be comforter says, "But you've got Jesus," I want to retort, "Yes, but today I need someone with skin on, too."

As Christians, we do need to get first things first. If Jesus sits on the throne of our lives, He leads, guides, and loves us by His Spirit directly many times, with no human involvement. But God ministers to us through *people*; He loves us through *people*; and, in the majority of cases, His purposes for us are accomplished through the lives of *people*. To refuse to acknowledge our need for others means that ultimately we cut ourselves off from God Himself.

Even His cross depicts His perfect design for us; the vertical bar symbolizing our relationship to God taking top priority in our lives, and the horizontal bar, equally necessary in His scheme of things, depicting our relationship to others.

Too many people want to "go it alone." The phone jangled sharply, rousing me from sleep. "I can't stand it any longer," Cindy sobbed. She needed my comfort and encouragement desperately, but she could hardly receive it. Her anguish quotient at that moment was greater than the guilt produced by calling, but the guilt was ever present — to the extent that it was necessary to stumble over it each time we attempted to probe into the cause of her despondency.

"I'll be right over," I said matter-of-factly, not giving her an opportunity to refute. "Just hang in there for a few minutes."

"No, no, no" came her adamant rebuttal. "I've got to come to grips with this myself. I know it's just something I'm going to have to accept, and I can't always expect someone to be around to pull me up."

A tragedy in her marriage had left her temporarily incapable of rising to the challenges of life, yet she suffered the untold agony of guilt about her inability to cope.

I agree that Cindy needs to learn to accept her tragic situation. She will bounce back, for God gave His children amazing resilience; but God, in all probability, will help her through people. Surely there is nothing un-Christian about meeting a situation in which we need the ministry of others. They are, perhaps, the greatest natural resource God gave us.

A Balance Between Dependence and Never Learning. There is a blessed balance, of course, between those whose dependent personalities require that they collar and corner every person they meet and pour out their problems, and those who feel they must be "God's own rock-ribbed robot," never leaning on or needing others.

We *all* need someone with skin on. God planned it that way, for in 1 Corinthians 12, He speaks of our being members of the body of Christ. In verse 26, He says, "If one part suffers, all parts suffer with it, and if one part is honored, all the parts are glad" (*The Living Bible*). Poison ivy on one small portion of the body aptly illustrates that Scripture. The foot, when functioning properly, may be quite insignificant, but let it make contact with poison ivy, and the whole body will be affected. While the spread of the poison may be controlled, the fact is that none of you feels very good when even one little part hurts.

An evangelist friend uses an animated illustration of the way in which members of the body minister to each other. He smacks his left thumb with a hammer. Immediately, the right hand encircles the hurt thumb. When that fails to bring the needed relief from the pain of the hammer, the right hand places the hurt thumb and hand between two other members of the body — the knees. The pain remains, and the hand thrusts the thumb against the belly, the very center of the body; and finally, he pops the thumb into his mouth — the head of the body. Are we ministering in such a way within the body of Christ?

If we refuse to allow others to minister to us, we are not only missing out on God's special blessings and denying others the precious privilege of being used by the Lord, we are also throwing a wrench into the workings of His body. Ephesians 4:16, in *The Living Bible* says, "Under his direction the whole body is fitted together perfectly, and each part in its own special way helps the other parts, so that the whole body is healthy and growing and full of love."

Needing someone with skin on fits us into His perfect design. That's where I want to be.

Suzanne Atwell is from Harrisonburg, Va.

MEDA Volunteers to Go to Africa

Ginette and David Leinbach, Goshen, will begin service as MEDA representatives in Eastern Africa in September.

In early September 1975, David and Ginette Leinbach, Goshen, Ind., will travel to Eastern Africa where they will live and work as representatives of Mennonite Economic Development Associates (MEDA).

Since MEDA has no organized personnel department, they have been functioning primarily through persons on loan from MCC or the mission boards. Although the Leinbachs will be supported by Eastern Mennonite Board, Salunga, Pa., they are among the first to be sent to the field with MEDA as their assignment.

David will be working in an advisory capacity with MEDA committees in Kenya, Tanzania, and Ethiopia. These committees are made up of local people. Their purpose is to screen project possibilities, act as references for applicants to MEDA-North America for funds, and assist in building and maintaining the projects when they are approved and funds are made available. David will work with these committees as they decide what makes a project feasible and will be able to instruct loan recipients in technical and economic know-how as they begin a business venture.

Ginette, a Haitian citizen, received her BS in nursing from Goshen College in 1974. She has been employed since then at the Elkhart General Hospital. If possible, she plans to continue nursing in Africa.

The exact location of placement for the Leinbachs has not yet been decided. Hershey Leaman, Eastern Mennonite Board representative in Nairobi, Kenya, will work with the Leinbachs on this after their arrival in Kenya on Sept. 2.

Many Want Things, Radio Pastor Says

We're facing a famine of the Word of God, Paul Kratz told Mennonite Broadcasts staff on July 30. Paul, his wife, Evelyn, and family are on a four-month furlough from the Way to Life office in Trinidad.

Paul observed that many persons today are reaching out to material things rather than the Word of God.

He cited listener and Home Bible Study responses to the Way to Life office in Trinidad to illustrate his point, noting that some listeners write asking for money and help in obtaining material things.

Lack of discernment, he said, is a major factor in this misplacing of values.

Paul shared comments from other listeners and students to illustrate that many are reaching out to the Word of God to find answers to life's riddles. The office staff of four in Trinidad processes about 2,000 lessons each month.

Trinidad is a small island in the Caribbean, Evelyn noted, with blacks being the largest ethnic group and persons of East Indian extraction the next largest. Many persons have Hindu or Muslim background.

A nucleus of believers is emerging in Port-of-Spain, Paul reported. When they first arrived, local authorities explained that Trinidad had enough religions, so beginning a church was not given priority. Through the leprosy work of the Richard Keeler family and the Way to Life ministry, there is new government openness to church development.

The Kratz family plans to return to Trinidad by the end of this month. The Way to Life ministry is sponsored jointly by Virginia Mennonite Board of Missions and Mennonite Broadcasts.

Change with Growth in Puerto Rico

"Indeed this is a world of change," wrote Missionary Gladys Widmer from the southern Puerto Rican city of Ponce in early August.

The 65-mile tollway from San Juan, the capital, cuts driving time in half. Ponce's airport enlargement means flights direct to New York will be increased.

"But more important is spiritual change in hearts," Gladys reported. A community of believers is emerging within the house fellowship in south Ponce.

Seven persons have been baptized since last December. Children from 15 families attended summer Bible school with 55 persons present for the outdoor program the final evening.

Lack of space causes some participants to think about renting a building. "But we trust that people will continue to be the dominant focus, that a building will never become the center of attention," she said.

Pastor Raul Rosado, general secretary of the Puerto Rico conference, brought news to Ponce from the Latin American Mennonite Congress held in Costa Rica. "The worldwide vision of the gospel also needs to be given to a small beginning group," Gladys said.

Argentine Congregation Growing Together in Christ

"Growing together in love, holiness, power, and service" is how Pastor Mario Snyder has described the six-member leadership team of the Moron congregation in western Buenos Aires.

As team leader, Mario meets weekly with his associates for three to four hours "to train them in the life and ways of the Lord."

Each person, including some of the spouses, in turn has a small group with whom he works so that the whole congregation of some 70 is a part of such a ministering group. Groups meet in homes convenient to where members live.

"If the pastor is away there is no problem," Mario explained, "for these men are spiritually capable of doing what the Lord has asked and commissioned us to do."

Small groups provide opportunity for becoming acquainted as friends in Christ, studying His Word, and deciding what to do in its light. Group experience, Mario said, "enables a new believer to grow and to assume his place before the Lord in discipling others."

The Moron congregation, though rela-

tively small, is international in its membership: Argentine, Chilean, German, North American, Paraguayan, Portuguese, Russian, Uruguayan. "We are all one in Christ, members of each other, serving the Lord in whatever responsibility we have," Mario concluded.

Board Appoints Consulting Physician

The services of consulting physician provided to Mennonite Board of Missions for many years by the late Edward P. Minninger, MD, are being continued by George A. Mark, MD. Mark is a graduate of Northwestern University Medical School, Evanston, Ill., and did his residency at Milwaukee County Hospital. He practices in Elkhart as a specialist in internal medicine.

The assignment includes maintaining records and providing counsel to administrators on Board personnel, primarily for overseas workers.

The Mission Board instituted the policy of consulting health services in 1950. "The Board believed that medical decisions faced by overseas workers should be made by physicians rather than by administrators," Mark said.

Nigerian Coup May Affect Teachers

The July 28 military coup in Nigeria might affect Mennonite education work in the country, according to Ray Horst.

"There may be some changes in our program because of the new leadership," Horst said. "At John Sherk's school in Wudil all the Christian teachers but him have been transferred for the coming school term. Several new Muslim teachers from Pakistan are taking the Christians' places. Sherks aren't sure what all this means for them."

Reports indicate that the majority of the new state governors are Muslim.

The administrative change is also creating extra delays in getting contract forms and entry permits for the 10 MCC teachers scheduled to begin terms in Nigeria this fall. "I'm a bit concerned about what appears to be lack of movement on entry permits from all sources," Horst noted.

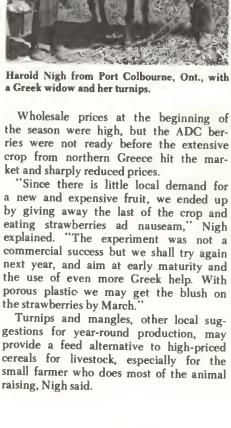
"Reports so far indicate there has been no bloodshed and the new rulers hope to keep it that way," Horst said on July 29. "We had dusk to dawn curfew only two nights here in Jos," he continued a few days later. "The new governors were sworn in Friday and the old ones have moved out. It's too early to know what changes will be coming in any of the government programs."

Early Strawberries Sought in Greece

Finding ways to grow early strawberries and year-round turnips on the Greek island of Crete is keeping Harold Nigh on his toes. Nigh, who says his job calls him to be a "catalyst and hovering angel" to the Agricultural Development Center (MCC) began in western Crete in the early sixties, is helping ADC staff experiment with new winter season crops.

"In Crete, there is some growth all winter long. The average mean January temperature is about 54 degrees F., and there is ample rainfall," Nigh says.

One of the experiments involves early strawberries, for which there is a ready market in tourist centers such as Athens. The first berries were planted last September and kept free of weeds and runners during the winter to encourage vigorous spring growth. Although the local agriculturist who suggested the strawberry idea thought picking might begin in February, the first berry didn't ripen until Apr. 11, Nigh said.



Harold Nigh from Port Colbourne, Ont., with a Greek widow and her turnips.

Wholesale prices at the beginning of the season were high, but the ADC berries were not ready before the extensive crop from northern Greece hit the market and sharply reduced prices.

"Since there is little local demand for a new and expensive fruit, we ended up by giving away the last of the crop and eating strawberries ad nauseam," Nigh explained. "The experiment was not a commercial success but we shall try again next year, and aim at early maturity and the use of even more Greek help. With porous plastic we may get the blush on the strawberries by March."

Turnips and mangles, other local suggestions for year-round production, may provide a feed alternative to high-priced cereals for livestock, especially for the small farmer who does most of the animal raising, Nigh said.

Littell Will Speak to Historical Associates

Mennonite Historical Associates will sponsor a public lecture by noted Methodist scholar Franklin H. Littell, professor of religion at Temple University, on "A Non-Mennonite View of the Anabaptist Tradition," at the Lancaster Mennonite High School on Monday evening, Sept. 15, at 7:30 p.m.

First-generation Mennonites Richard Mojonnier, Luis Oyola, and Mrs. Karen Boyd will respond to the lecture. Elam W. Stauffer, bishop of the Hess-Landis Valley District of Lancaster Conference, will moderate this part of the evening. There will also be a question-answer period.

Volunteers Aid Brazil Flood Victims

Mennonite Central Committee volunteers in Recife, Brazil, have temporarily dropped their regular assignments to work full time in relief and recovery from a flood which devastated the area on July 18.

"A flood on July 18 destroyed thousands of houses in Recife and the Capibaribe River basin that drains through the city," Don Ranck, MCC Brazil director, reported. "Interior cities, towns, villas, and rural properties have been heavily damaged. Eighty percent of Recife was flooded."

According to a local newspaper, $17.3 million damage was done to residences and other private property as a result of the flooding, Ranck says. Moura Cavalcanti, governor of the state of Pernambuco, of which Recife is capital, has declared the flood Pernambuco's worst tragedy ever, and it is the worst flood Recife has ever experienced, according to Ranck.

"Our response has been immediate and in total force here in Recife, helping the Civil Defense Commission and other entities to feed, clothe, and house the thousands of homeless people," Ranck said of the MCC volunteers, all of whom are safe. "We have been working 20-hour days since July 18 and plan to keep on.

"We are helping in a number of places and are organizing for necessary assistance, particularly that which supplements the tremendous early response of the people who have means to provide food, clothing, and voluntary help from all over the city.

"The government and the people have responded with large amounts of food, medicines, and clothing, and some voluntary distribution and coordination personnel, but what is needed are mattresses, disinfectants, and some cooking utensils," Ranck reported.

Many agencies are requesting materials from abroad, Ranck said, but for the moment he anticipated purchasing materials.

Community Workers Assigned to Labrador

The 21-year involvement of Mennonite Central Committee (Canada) in education in Newfoundland and Labrador will be augmented this fall by community development work in Labrador and a group home for children in the capital city of St. John's.

Reg Toews, Voluntary Service director for MCC (Canada), said the diversification of involvement is in direct response to a concern expressed by the Mennonite and Brethren in Christ constituency that more community work be done.

Mennonite Central Committee has sent teachers to isolated communities in Newfoundland since 1954. Last year, seven teachers were placed on the island and two in Labrador.

The decision to diversify into the community development field came about after preliminary assessments indicated there are a host of social problems in northern Labrador communities, which was confirmed by a provincial Royal Commission report on the needs in Labrador. The report recommended that five communities — Nain, Hopedale, Makkovik, Davis Inlet, and Northwest River — require special input.

Among the problems in these communities are unemployment, alcoholism, bad living conditions, and general apathy.

Three community workers, a couple and a single man, have been assigned to two of the isolated communities on the north coast of Labrador. Dennis and Susan Driedger of Winkler, Man., are going to Nain, and Don Stoesz of Altona, Man., will be working in Hopedale as a community development worker.

The Department of Social Services of Newfoundland and Labrador will pay salaries commensurate with their responsibilities. Most of their salary will go into the MCC Voluntary Service fund for support of projects in Canada.

Group Home Established. A second aspect of MCC diversification in Newfoundland and Labrador is a group home for children ages nine to fifteen at St. John's.

Recognizing the numerous needs in the port city of 130,000 people, MCC two years ago explored the possibilities for participation of volunteers in either established services or in the development of new ones. Among the needs discussed were housing, of which there is a shortage, family counseling services, a treatment center for alcoholics, and personnel for a children's home.

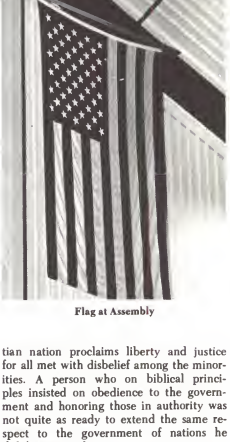
Since many children exist as wards of the government, and there were no group homes at the time, MCC (Canada) approved the establishment of a group home for adolescents at the January annual meeting this year.

A home for six children has been prepared in the suburb of Mount Pearl by Ken and Linda Warkentin, who will also serve as the first houseparents when the home opens on Sept. 1.

The objective of the home is to focus on the needs of the neglected child who has not been able to function effectively in his own home or a foster home.

Although the home will be operated by MCC (Canada), an advisory committee consisting of six to eight interested and committed local citizens is to be appointed as soon as possible to assist and advise in the operation of the home. Eventually, it is hoped that the advisory committee or some other suitable local group or organization will take over operation and administration of the home.

In addition to the community workers, MCC is sponsoring nine teachers in Newfoundland and Labrador in 1975-76.



Flag at Assembly

Kingdom Citizens and the Nations

Assembly 75 was held in the facilities of Eureka College with all of the main sessions scheduled in the Reagan Auditorium. An American flag displayed in this auditorium became the topic of an unscheduled meeting which met several times during the week. It all came about like this:

One day some sons of Menno, taking into account the teaching on the separation of church and state felt that a national emblem had no place in the worship services of the Mennonite denomination (which also included Canadian citizens). After acquiring the consent of Assembly 75 officers, and finding that three spokespersons for Eureka College had no objection to having the flag removed, the flag was neatly rolled up.

This in turn was noted by a brother who felt very strongly about being a part of a "Christian nation" and insisted that the flag be displayed, "or else." So the flag was unrolled again.

And a series of discussions between those holding the two viewpoints was held with James Detweiler of Metamora, Ill., serving as convener-reconciler; Helen Dittus of Salford, Pa., serving as recorder; and Jan Gleysteen of Scottdale, Pa., serving as resource person. Depending on their other schedules and commitments some 20 persons met several times. A brotherly spirit and openness prevailed, but in the end no agreement was reached.

Some felt that we were in, but not of this world. Others appreciated the idea that the U.S. is a "Christian nation." Their statement, however, that this Christian nation proclaims liberty and justice for all met with disbelief among the minorities. A person who on biblical principles insisted on obedience to the government and honoring those in authority was not quite as ready to extend the same respect to the government of nations he didn't agree with.

The concern for community respectability also came up, but others pointed out that community respectability dare not be used as a measuring stick by Christ's followers. A beautiful moment occurred when one of the group suggested that a believers' church ought to back up the Christian businessman who sustains actual losses because of community opposition to his Christian standards and then personally pledged such support. The real concern of some was that the predetermined agenda of Assembly 75 made no provision for brotherhood action on this or other immediate situations.

In a way, the unresolved flag issue was a minor event alongside the many events of Assembly 75. But it did signal a wide variety of interpretations on the issues of church and state separation and our allegiance to worldly governments, and that outside influence has greatly altered traditional Mennonite thinking.

As we approach the Bicentennial year, 1976, U.S. Mennonites will invariably be drawn into this type of discussions with others and among themselves, and will need to make choices resulting in total nonparticipation, selective participation, or unreserved patriotism. (See also the July 1, 1975, *Gospel Herald* article, "The Kingdom and the U.S. Bicentennial.") We hope that this can be done with

respect for other viewpoints and that the dialogue remains open as it was demonstrated at Assembly 75.

Christian Ed Cabinets Met at Eureka

Forty Christian education leaders from fourteen district conferences met two days prior to the public sessions of Assembly 75 to share and discuss together their task as conference Christian education cabinets. The theme of "Learners in Kingdom Communities" was the focus for the two-day meeting sponsored by Mennonite Board of Congregational Ministries.

The church was seen as a learning community which has great potential to encourage and guide Christian growth in the image of Christ. As the people of God gather for worship and teaching, growth can take place.

In each of the three sessions Ernest Martin, a member of MBCM's Commission on Congregational Education and Literature, led an inductive Bible study which explored the meeting's theme.

Personal sharing and getting acquainted was the main task on Monday evening. Tuesday morning was the occasion for conference Christian education cabinets to share with each other the areas of strengths, as well as weaknesses, of their particular cabinet. Cabinets caucused together and then reported back to the larger group.

On Tuesday afternoon the Foundation Series was carefully examined.

Local Congregational Members Examine VS

The Eureka, Ill., Voluntary Service unit, which has provided assistance at Maple Lawn Homes since 1949, was the subject for discussion at an *ad hoc* meeting in the home of Maple Lawn administrator Earl Greaser on Aug. 4.

Together with Mennonite Board of Missions VS administrators Leonard Garber and Dale Wentorf, persons from the Metamora and Roanoke congregations, reexamined the role of VS in Eureka. The future of the unit has been in question due to lack of personnel. Earlier, finding nurses' aides had not been a problem to VS administrators. Now there are no replacements as VSers leave what used to be a 12-to-16 member unit.

Given the problem, Ruth and Jack Ulrich, Jim Detweiler (pastor at Metamora), Duane and Kay Sears, John and Frances Stalter, and Verna Faye Greaser were not altogether sure of how their interest might help VS out. For Leonard and Dale, local support and goal setting was an essential ingredient to the continuation of VS in Eureka.

"For a long time the unit has more or less belonged to Maple Lawn," Leonard told the group. "What's needed now is a greater sense of built-in church ownership. Even though Maple Lawn is sponsored by the Mission Board through health and welfare, people of the community see it as their institution. Likewise VS should be seen as your program."

The group accepted the challenge, exploring the possibility of expanding VS involvement beyond Maple Lawn Homes. They asked Dale about his previous experience in a VS support group in Canton, Ohio. Would they be willing to spend the time? If not, were they concerned enough to find others from their congregations who would?

Representing the VS unit at the meeting was Elizabeth Miller of Middlebury, Ind., who by the blessing of her age and wisdom has become interim unit leader until someone can be found to replace Raul Badia who was transferred in August to the new unit at Camp Pendleton, Calif.

Uncomfortable with the responsibility, Elizabeth urged the Metamora-Roanoke group to please send someone to help her out. Chuckling, Leonard pointed out that her loving dedication to unit members has provided some of the most effective leadership possible.

While the questions concerning Eureka VS were not answered in one evening's meeting, the discussion marked the possible emergence of a support group which could greatly influence a VS program that after 25 years cannot be taken for granted.

The group concluded that VSers at Maple Lawn have made the kind of contribution to merit some struggle — to assume that local persons are willing to spend time, money, and whatever it takes to keep them there.

Why Do You Use Guns?

Like most other 13-year-old Vietnamese boys, Son enjoys nothing more than picking fruit: coconuts, mangoes, guavas, and starfruit. But Son can't climb up into the branches of the trees like the other children. Instead he has devised a long bamboo pole with a wire on the end which he uses to hook around the fruit and pull it down to the ground. Son picks fruit from a wheelchair. He's paraplegic, paralyzed from the waist down.

Formerly, Son lived in the delta area of Vietnam, not far from the city of Cantho. For many years it wasn't clear which south Vietnamese government controlled Son's village, the former Saigon government or the Provisional Revolutionary Government. Sometimes one government ruled, then the other; sometimes one governed during the day and another at night. Son had brothers fighting in armies of both governments.

Son's mother died when he was one year old; his father was killed in the war when Son was five. As a result he lived with his three sisters. Early one morning about three years ago, Son went to help his sisters work in the garden. While hoeing, he suddenly struck a grenade. It blew up seriously injuring his legs and abdomen. To Son it makes very little difference which side dropped the grenade in the family garden. He will never walk again.

In January of this year, Son entered the Terre des Hommes Center for Paraplegic Children in Dalat in the central highlands of Vietnam. But then in March the last crisis of the war swept Vietnam. After Banmethuot changed governments and was heavily bombed by the former Saigon air force, panic swept Dalat. Ninety percent of the city's inhabitants fled to the coast or to Saigon. At first the center's European volunteers and the 25 Vietnamese paraplegic children decided to stay. But after a week of many rumors and fears of heavy bombing in Dalat, they too evacuated to Saigon.

In Saigon, Son and three other children became sick and were hospitalized. As one city after another changed governments, the rumor and panic that had swept Dalat also began gripping Saigon. Then the American evacuation began. Son's doctors were among the more than 300 Vietnamese doctors who fled to the U.S. It became very difficult to find medical treatment for Son. Finally, Terre des Hommes decided to take 13 of the youngest and weakest children temporarily to Vientiane, Laos. They would wait here for the fighting to end and then return to Vietnam. Twelve older children and five European Terre des Hommes volunteers remained in Saigon. Immediately upon arrival in Vientiane in the middle of April, the Terre des Hommes representatives made application for all the children to return to Dalat.

A few days ago the United Nations High Commission on Refugees' representatives in Vientiane told Son that he and his 12 friends have received permission from the new government in Saigon to return to Vietnam in one or two weeks. Son is happy that peace has returned to Vietnam for the first time in his life. He's excited about going home, but he's also a little anxious realizing that so much has changed in Vietnam during the three months he has been gone.

Lask week Son and some of the other children accompanied the Terre des Hommes volunteers to the Democratic Republic of Vietnam Embassy in Vientiane. The first secretary of the embassy came

out to greet the children, and wept openly as he realized how much the children had suffered.

When the first secretary and the Terre des Hommes representatives went inside to discuss the repatriation of the children to Vietnam, the children waited at the gate with some Vietnamese soldiers. The soldiers were friendly, but the children were shy. Then summoning courage Son asked the soldiers, "Why do you use guns? Why do you shoot people? I don't know if it was an American grenade or one of your grenades that nearly killed me. But look what guns and grenades did to us," Son concluded pointing at his helpless legs. The soldiers were shocked into silence.

Although peace has finally come to Indochina, many tragedies of the war continue. Thousands of other children have been killed or injured by guns, bombs, and grenades. During the coming years of reconstruction, as many children move back to the countryside with their parents, the tragedy will continue. The paddy fields of Vietnam, Cambodia, and Laos are still littered with tons of unexploded bombs, grenades, and mines. Linda and Murray Hiebert, MCC Laos.

mennoscope

The agricultural extension store, opened late last year in Kikwit, Zaire, has been successful and is meeting a specific need by supplying normally unavailable or hard-to-find products and giving advice to community residents, reports Mennonite Central Committee volunteer Merrill Ewert who works with the store. The store, opened last November, is located along the major road leading to Kikwit and is designed to maximize contacts between people and the extension program run by Programme Agricole Prostestante (PAP), a Christian agriguiture developement agency.

Mark Tjelmeland, right, discusses crops with a Haitian farmer.

"Beyond providing 15 tons of milk for children's hospital, major Mennonite Central Committee involvement in Haitian drought relief is not needed at this time," reported Vernon King, Mennonite Central Committee director in northern Haiti, and Mark Tjelmeland, MCC volunteer in Haiti. "The International Red Cross, Foundation Care, and the U.S. Agency for International Development are meeting the immediate need and MCC's energy is best spent in continued long-term development work. The size of the famine may have been overestimated by foreign correspondents who had not previously seen the ever-present famine, hunger, and disaster in Haiti.

A Mennonite Board of Missions overseas associate couple with a Nepali neighbor family and a German volunteer now own a buffalo cooperatively. Jolene and Robert Yoder, serving with United Mission to Nepal in Butwal, explained the arrangement: "A local man cares for the buffalo at his house. For our investment, he brings us milk each day until we're paid off. He gets any excess milk, calves, and finally the buffalo. We are really enjoying good milk without added water and only hope the animal stays healthy and productive."

Curtis Yoder wrote from north Ghana in late July that needed rains were helping crops that had been hurting. After a rainless month, "most crops took off again and are doing pretty well with the early crops about ready to harvest," he said. Curtis works as an agricultural assistant with the Christian Council Service Committee through Mennonite Board of Missions.

Effective on Sept. 2, box and telephone numbers for three church boards will be: Mennonite Board of Missions, Box 370, Elkhart, IN 46514, tel. 219-294-7523; Mennonite Board of Education, Box 1142, Elkhart, IN 46514, tel. 219-294-7531; Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46514, tel. 219-294-7536. The Boards planned to move into common offices in Greencroft Center, 500 South Main in Elkhart, Aug. 28 and 29.

Verna and Dana Troyer, Goshen, Ind., were in Agogo, Ghana, as Mennonite Board of Missions overseas associates during July and August. Dana is working in full swing as an ophthalmologist in the Presbyterian hospital. Verna wrote on July 23 that "Dana is grateful each day for a good student-in-training, Virginia Dankwa, who carries her end of the patient load ably. She is alert, eager to learn, and seems to have natural ability for eye surgery."

Digging on two wells in Upper Voltan (Africa) villages has begun with the help of volunteers Peter Hiebert and Paul Miller. "In six tries we were able to locate two promising spots to dig a well, which brought the hopes of the villagers to a new high," Hiebert said. "They have started digging at both, and one village is ready for the compressor and jackhammer to get at the protruding rock at water level." Now that Hiebert and Miller have broken the ground and gotten some actual digging underway during the year in Upper Volta, Mennonite Central Committee is hoping to expand the program there and plans to send more personnel.

Goshen College was notified this month that it has earned continued accreditation with the North Central Association of Colleges and Schools (NCA). Accreditation indicates an institution offers students a satisfactory level of educational opportunities, according to the Association. The college first became accredited with NCA in 1941 and was reaccredited at ten-year intervals in 1955 and 1965.

Tilman Smith, Goshen, Ind.; Moses Slabaugh, Harrisonburg, Va.; J. J. Hostetler, Scottdale, Pa.; along with staff, will lead a week of camping for seniors, people in retirement ages either active or retired, at Laurelville Mennonite Church Center, Sept. 1-6. The theme for the week: "Living Successfully as Older Persons." Bible study, worship, and fellowship, with time for questions and discussion, constitute the program. Getting acquainted with persons from other areas of the church and informal outdoor camp activities are also a part of the experience. There is still time and room for reservations. Call (412) 423-2056.

Hesston College, Hesston, Kan., will open a new theater facility this September in the lower level of Northlawn. Tentatively named the Hesston Little Theatre, it will have a festival opening on homecoming weekend in November. Recently purchased from the Hesston Mennonite Church, this new space will be a laboratory for drama and other communications media. This is the first time the college has developed an area primarily for theater arts. The new drama and media facilities are being designed by Robert Hostetter, drama director and chairman of the Communication Arts Department.

Six new persons have joined the Goshen College faculty for 1975-76, replacing faculty on educational leaves-of-absences, sabbaticals, and Study-Service

assignments: Stanley N. Grove, associate professor of biology; Marles C. Preheim, associate professor of music; Robert M. Birkey, assistant professor of social work; Ray Gingerich, assistant professor of religion; Vicki Mester, instructor in physical education; and John C. Yoder, instructor in business.

Two Women's Missionary and Service Commission retreats are held each September. The first to be held on Sept. 5 and 6 will be led by Dora Taylor, Morgantown, Pa. The second to be held Sept. 12-14 will be led by Ella Mae Miller, Harrisonburg, Va. For information and reservations contact: Spruce Lake Retreat, Box 157, Canadensis, PA 18325; tel. 717-595-7505.

Dean Gerald Lichti of Hesston College has announced two academic administrative changes effective with the 1975-76 school year. Erna Saltzman has been appointed college registrar. She served as assistant registrar since 1961. Lennea Nikkel has recently been appointed administrative assistant to the dean. She will assist the dean's office staff halftime with recruitment and curricular and budgetary projects in addition to coordinating reporting and evaluation procedures.

Labor Day Weekend events at Spruce Lake Retreat will feature Glenn Egli, Stuarts Draft, Va. The Disciples will provide special music for the weekend. Activities begin on Saturday evening, Aug. 30, and go to Monday noon, Sept. 1. For information and reservations: Spruce Lake Retreat, Box 157, Canadensis, Pa., 18325; tel. 717-595-7505.

This new children's curriculum, being developed by Mennonite and Brethren in Christ churches, will replace the current Mennonite Publishing House graded curriculum (nursery through grade eight) and will be released in September of 1977. Paul M. Lederach, director of the Foundation Series, shared up-to-date developments on the new curriculum.

The counsel of the cabinets was sought as to how the curriculum should be introduced to the churches. Christian education cabinets will receive the materials in early spring of 1977 to begin working with congregations in their conference by introducing and interpreting the new materials.

Pen-Mar District Ladies Retreat at Camp Penn Wood, York, Pa., Sept. 27.

Special meetings: Earl Delp, Harrisonburg, Va., at Riverside, Harman, W.Va., Aug. 24-31. **Milo Kauffman**, Hesston, Kan., at Willow Springs, Tiskilwa, Ill., Sept. 14, 15 and at Alpha, Minn., Sept. 18-21. **Donald E. Yoder**, Phoenix, Ariz., in Christian Life Week at Central Christian High School, Kidron, Ohio, Sept. 14-19.

Change of address: Kennett Square address in *Mennonite Yearbook*, p. 27, is incorrect; please change to Mill Road, Kennett Square, Pa.

readers say

Submissions to Readers Say column should comment on printed articles.

Very refreshing, indeed, is Wayne North's article in *Gospel Herald* (July 29) entitled "Ancestor Worship."

He expresses my sentiments and I'm sure those of many of my brothers and sisters. I'm rather amazed and saddened by the approach of some of our leaders and writers — my prayer is that we share a tolerant attitude toward each other; that we become knowledgeable before communicating; and that the Jesus Christ of Grebel, Blaurock, Manz, and Simons be the Lord and Savior of our lives as He was in theirs. — Lee Moser, Wooster, Ohio.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bender, Ken and Linda (Brubacher), Kitchener, Ont., second child, first daughter, Melissa Kathleen, July 23, 1975.

Dyck, Henry and Barbara (Wenhold-Rhines), Hatfield, Pa., fourth child, second son, Aaron Hartley, June 21, 1975.

Gerig, Don and Linda (Byers), Albany, Ore., first child, Jeffrey Lee, June 20, 1975.

Good, LaVerna and Betty (Gahman), Perkasie, Pa., fifth child, second daughter, Melodie Ann, July 21, 1975.

Guenrich, Bruce and Mary Lou (Souder), Bradenton, Fla., first child, Jason Wayne, July 26, 1975.

Micbener, Kenneth and Janet (Halteman), Hatfield, Pa., first child, Sherry Lynn, July 23, 1975.

Moore, Jeryl Lynn and Geraldine (Kratz), Souderton, Pa., first child, Jason Christopher, June 6, 1975.

Roth, Phil and Laura (Boshart), Milford, Neb., third daughter, Casey Leigh, July 2, 1975.

Rychner, Lonnie and Shirley (Fry), Greeley, Colo., second child, first daughter, Jodi Michelle, July 21, 1975.

Schmidt, Harlow and Monna, Loveland, Colo., second son, Bryan Duane, July 28, 1975.

Schrock, Paul and Twila (Miller), Hartville, Ohio, second child, first son, Lynn, Aug. 2, 1975.

Slabaugh, Jerry and Jeanette (Slagell), Goshen, Ind., first child, Christopher Lee, Aug. 3, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bender — Miller. — Daniel Allen Bender, Kalona, Iowa, Lower Deer Creek cong., and Evelyn Faye Miller, Kalona, Iowa, Kalona cong., by Carl L. Smeltzer and Dean Swartzendruber, Aug. 2, 1975.

Brenneman — Brenneman. — Michael J. Brenneman, Wellman, Iowa, Lower Deer Creek cong., and Kristen Louise Brenneman, Kalona, Iowa, East Union cong., by Lonnie Yoder and J. John J. Miller, July 26, 1975.

Geissinger — Wyble. — D. Lamar Geissinger, Quakertown, Pa., Swamp cong., and Marlene M. Wyble, New Holland, Pa., Groffdale cong., by Curvin R. Buchen, Aug. 9, 1975.

Gingerich — Augsburger. — Paul Gingerich, Akron, Pa., Akron cong., and Joyce Augsburger, Youngstown, Ohio, Berean cong., by Fred Augsburger, father of the bride, May 31, 1975.

Hennen — Yoder. — Michael O. Hennen, Bainbridge, Ohio, Friendship cong., and Karen M. Yoder, Aurora, Ohio, Aurora cong., by David F. Miller, July 26, 1975.

Hoover — Stauffer. — Wilmer Hoover, New Holland, Pa., New Holland cong., and Debrah Stauffer, New Holland, Pa., Weaverland cong., by Daniel Sensenig, June 7, 1975.

Lubbers — Weaver. — Thomas Lubbers, Freeport, Ill., Freeport cong., and Rebecca Weaver, Hartville, Ohio, Hartville cong., by Richard F. Ross, Aug. 9, 1975.

Metzler — Cashman. — James M. Metzler, Bedford, Pa., Pleasant View cong., and Ruth Ellen Cashman, Holidaysburg, Pa., Canon Station cong., by Ross D. Metzler, June 21, 1975.

Miller — Beachy. — E. Lewis Miller, Jr., Newport News, Va., Huntington cong., and Marjorie Beachy, Darien Center, N.Y., Alden cong., by Phillip E. Miller, July 26, 1975.

Miller — Ressler. — Michael R. Miller, Aurora, Ohio, Aurora cong., and Cynthia M. Ressler, Mantua, Ohio, Catholic Church, by David F. Miller, July 11, 1975.

Miller — Yeago. — Philip E. Miller, Aurora, Ohio, Aurora cong., and Rebecca W. Yeago, Staunton, Va., Methodist Church, by Truman Brunk and David F. Miller, June 14, 1975.

Neuschwander — Swift. — John Neuschwander and Eleanor Swift, both of Goshen, Ind., Prairie Street cong., by Stanley C. Shenk, July 26, 1975.

Schooley — Meyer. — David Schooley, Bloomfield, Iowa, and Kathy Meyer, Wayland, Iowa, Sugar Creek cong., by Orie L. Roth, Aug. 3, 1975.

Shenk — Smucker. — Daniel Shenk, Goshen, Ind., Clinton Frame cong., and Vera Smucker, Smithville, Ohio, Smithville cong., by Stanley C. Shenk, father of the groom, Aug. 2, 1975.

Yoder — Bontrager. — Jonathan Yoder, East Goshen cong., and Joyce Bontrager, Millersburg, Ind., Maple Grove cong., by Paul Yoder, Aug. 2, 1975.

Yoder — Krepps. — Stanley A. Yoder, Belleville, Pa., Maple Grove cong., and Michele E. Krepps, Belleville, Pa., Lutheran Church, by Thos. Kramm, July 19, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Eschman, Sarepta Emma, daughter of John and Eleanor (Ferguson) Rodgers, was born at Newton, Kan., Mar. 7, 1898; died at Mercy Hospital in Iowa City, Mar. 27, 1975; aged 77 y. On Dec. 3, 1944, she was married to Carl Eschman, who preceded her in death on Mar. 3, 1956. Surviving are five sisters (Mrs. Esther Swartzendruber, Mrs. Grace Zook, Myrtle — Mrs. Martin Windowsky, Nina — Mrs. Oliver Miller, and Bertha — Mrs. Truman Zook) and six brothers (Ralph, Glen, Samuel, Walter, Tillman, and Wilson). She was also preceded in death by her parents and three brothers. Funeral services were held at the Powell Funeral Home, Wellman, Iowa, on Mar. 29, in charge of Elmer Borntrager; interment in Wellman Mennonite Cemetery.

Gerber, Raymond K., son of Joseph Gerber and Magdalene Kropf, was born in West Branch, Mich., on Nov. 2, 1915; died of a heart attack at Stratford General Hospital, Stratford, Ont., July 7, 1975; aged 59 y. On Oct. 3, 1944, he was

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married to Emma Roes, who survives. Also surviving is one son (Raymond), three daughters (Doris, Mary Ellen, and Linda), and one granddaughter. He is also survived by four brothers (John, Emanuel, Aaron, and Elmer) and four sisters (Mattie — Mrs. Chris Erb, Katie — Mrs. David Roes, Clara — Mrs. Sam Weaver, Annie — Mrs. Levi Helmuth). He was preceded by one son, four brothers, and three sisters. He was a member of Maple View Mennonite Church, where funeral services were held on July 9, in charge of Alvin Leis and Jacob Roes; interment in adjoining cemetery.

Jantzi, Susanna (Brubacher), daughter of Noah and Leah (Martin) Brubacher, was born in Woolwich Twp., Ont., Feb. 9, 1907; died at St. Jacobs, Ont., Aug. 1, 1975; aged 68 y. On Feb. 9, 1932, she was married to Rudolph Jantzi, who survives. She is survived by three daughters (Naomi — Mrs. Donald Weber, Ruth — Mrs. Lyle Shantz, Ellen — Mrs. Lorne Snyder) and one son (Paul). Also surviving are two brothers (Abram and Roy), two sisters (Nora and Elma — Mrs. Joseph Brownsberger), and 10 grandchildren. She was a member of the Erb Street Mennonite Church, where funeral services were held on Aug. 4, in charge of Galen Johns; interment in adjoining cemetery.

Sauder, Florence M., daughter of Adam and Mary (Musser) Sheaffer, was born in Upper Leacock Twp., Pa., July 22, 1894; died at Moravian Manor, Lititz, Pa., Aug. 6, 1975; aged 81 y. On Oct. 4, 1917, she was married to Harvey Sauder, who survives. She is also survived by a son (Harold), a daughter (Elva Mae Martin), 12 grandchildren, five great-grandchildren, one brother (Frank), and one sister (Mrs. Mamie Miller). She was a member of the Ephrata Mennonite Church, where funeral services were held on Aug. 9, in charge of Wilbert Lind and J. Elvin Martin; interment was in the Groffdale Mennonite Church Cemetery.

Sprunger, Ralph Edison, son of Enoch and Edith (Steiner) Sprunger, was born at Dalton, Ohio, Feb. 15, 1918; died at Wayne Co. Home Hospital on July 31, 1975; aged 57 y. He is survived by a sister (Evalena — Mrs. Sanford Troyer) and one brother (Willis). He was a member of the Orrville Mennonite Church. Funeral services were held on Aug. 2 at Gresser Funeral Home, in charge of J. Lester Graybill; interment in Crown Hill Cemetery.

Yap, Edgar Tbomas, son of Joseph and Rachel Yap, was born in Trinidad on May 11, 1912; died of a heart attack at his home in Sarasota, Fla., on June 19, 1975; aged 63 y. He was married to Irene Wong, who died in 1960. On July 23, 1966, he was married to Ella Greider, who survives. Also surviving are two daughters and seven grandchildren, all in Jamaica. He was a member of the Good Tidings Mennonite Church of Kingston, Jamaica. Graveside services were held on June 24 at the Sunnyside Mennonite Church Cemetery, in charge of Lester Gingerich and Samuel Walters; interment in church cemetery.

Cover and pp. 590, 591, 593 by Daniel Hertzler; p. 597 by Harold Nigh; p. 600 by Steve Denlinger.

calendar

Allegheny Conference Rally, Roaring Spring, Pa., Sept. 27, 28.
Allegheny Conference TIP Seminar, Allensville, Pa., Oct. 18.

items and comments

Proposes Restrictions on Alcohol, Tobacco

A plan for improving public health through preventive action, over the next five years, prepared by the Department of Health, Education, and Welfare includes recommendations for reducing the use of alcohol and tobacco.

Emphasizing the idea of preventive measures to promote public health, the report asserts that "much greater attention and resources must be directed at preventing the underlying causes of disease rather than at the disease itself — at controlling cigarette smoking, alcohol abuse, and exposures to toxic chemicals in the environment than at the diseases which they cause."

Press reports indicated that Congress would not approve legislation to enact these and other proposals in the HEW report.

Will Admit Unmarried Black Students

Bob Jones University, an independent fundamentalist school in Greenville, S.C., has changed its admissions policy to permit the enrollment of unmarried black students.

Last spring, the Internal Revenue Service (IRS) announced that church-related schools refusing to admit students of any racial or ethnic group would lose their federal tax exemptions, even if such policies are required by religious beliefs. Although Bob Jones University has been involved in litigation with the IRS in an effort to retain its tax-exempt status, university officials denied that the IRS policy has influenced the decision to admit unmarried blacks.

Wants Workers to Get Theological Training

A trade union in Sweden wants ordinary workers to receive theological training so they can work as ministers among their fellow workers.

Approaching Hans Gustavsson, minister for church affairs, with the proposal, union leaders said that ministers could fully understand the problems of industrial workers if they themselves came from a workshop or assembly line background.

(continued from page 591)
in having a story to tell and too little time to tell it.

For the Publication Board, according to Publisher Ben Cutrell, the opportunity for a 45-minute report to the Assembly is a gain. Under the former independent board system, this board lacked opportunity for adequate report to the church-at-large.

For the Mission Board, however, it is different. Accustomed to holding its own churchwide rallies, the last in 1972, this board with an hour and a quarter had less exposure than formerly. "We need more opportunities to talk about the mission of the church," said J. D. Graber.

No doubt this can be done on a local or regional basis. But the message is clear: Program boards have about an hour every two years for a report to the church. They need to use this time to the best advantage or the audience begins to leave.

The Board of Education faced the problem. Promised 90 minutes for an expanded report to sum up the two-year educational "thrust" we were squeezed back to 65 right before lunch! We tried to be brief and most succeeded. But then I myself, the acting president of the Board of Education, felt is necessary to join the exodus before the report was over to meet a prior lunch commitment.

The multiple agendas of Assembly 75 participants illustrated in part Newton's third point which I have passed over: to get to know each other. No doubt new acquaintances were made and friendships formed. More were renewed as old acquaintances saw each other for the first time in years.

It is understood that the Assembly will include more than one kind of activity. It is assumed that the delegates will stay with the business more closely than others. Yet one wonders whether the assembly programming might in some way provide either more open space for "visiting" or more incentive for more people to be involved with the program instead of milling about the grounds or conversing in the lobby.

Sunday Afternoon Finale. Assembly 75 wound down on Sunday afternoon in a pleasant manner. The people who always leave meetings early had already gone. The remaining core — still a large group — continued patient and expectant, though no doubt a little weary.

There was a presentation by a panel of fraternal visitors, an exchange of symbols from Newton Gingrich as retiring moderator to Edward Stoltzfus as the new, an abbreviated address on the victory of the King by the retiring moderator, a report on the status of the Jubilee fund toward the debt of the General Board, and the singing of the Messiah. I may have missed a few details; the program was full until the end. The Messiah was presented by a choir and orchestra made up on arrival at Assembly 75 and practicing at lunchtime all week. Pauline Kennel of the Lombard, Ill., congregation directed. It was a bonus.

The record shows that 3,180 registered for Assembly 75. This was nearly 400 more than Assembly 73 at Harrisonburg, Virginia. Evidently an idea is growing. Regardless of how many problems were solved, some 2 1/2 percent of the North American Mennonite membership was together for several days and that has some significance.

Was the kingdom found in Eureka? Who can say? There are strong words in the Scripture about leaving earthly comfort and loyalty behind if one is to follow Christ. Perhaps the assembly was more like an Old Testament pilgrimage to Jerusalem than a boot camp for disciples.

One might have hoped to receive at Eureka a more comprehensive definition of the kingdom and some clarity on how we fit into it today. Instead, we received bits and pieces, here a perception, there an admonition, here a report, there a discussion. But then comprehensiveness and clarity may be too much to expect from so large a gathering.

When Jesus wanted to teach about the kingdom, He took aside a dozen fellows and gave them intense instruction for three years. So intense, in fact, that they remembered and passed on to us the essence of what He said. We are always welcome to pick it up from there.

BN25-51 12/75
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Doubling the Membership

When Simon Gingerich proposed at Assembly 75 that the aim of the Mennonite Church is to double its membership in 15 years, I thought he was a little extreme. But his idea interested me enough to check on how this would compare with the growth of our church in the recent past.

I found from the *Mennonite Yearbook*, page 117, that the Mennonite Church has been doubling about very 30 years. In 1906, the first year for which there is a membership figure, it was 27,046. By 1936 it was 54,720 and in 1967, 108,365.

Statistics like this should not be given more than their due, but they serve as a rough guide. They indicate that in this century our church has been growing at something like 3.5 percent a year. To double in 15 years we would need to double that annual rate to 7 percent.

I do not recall that Simon discussed how this doubling of our growth rate shall be brought about. I assume that he has thought about this and will be working at it.

I assume also he is quite aware that church growth is not a gimmick that we pull out of a hat. We are expected to plant and water, as Paul wrote on one occasion, but God cares for the growth.

I quite agree, however, that it is proper for us to take account of our stewardship in the area of evangelism as we need to do also in teaching, preaching, and other ministries. Setting a goal is one way to remind us of this.

The Problem of Power

Mennonites of this generation are quite concerned about the misuse of power in human relationships. Several times during Assembly 75 I heard a reference to "check and balance," the idea that one part of an organization should be able to keep another from taking undue power to itself.

It is a proper concern, for it fits well with Jesus' warning against leaders taking advantage of the privilege of office. Akin to this concern are the symbols of leadership which were passed from one moderator to another: a New Testament to suggest authority and a basin and towel for service. In line with the emphasis against abuse of power is the bylaw which keeps a committee or board member from serving more than two consecutive terms.

This, too, seems right, although one comment might be noted. It is that a new member on a board or committee needs some time to understand the task. Perhaps only toward the end of the first term does the member begin to feel comfortable with the assignment. If reelected, then, there is one term for effective functioning and then the member is no longer eligible for this responsibility.

The present system recognizes not only the need for broad control, but also the many persons in our fellowship who are able to serve. Perhaps all I am saying about it is that no system is perfect. Having chosen the way of limited service we cannot have all the advantages of unlimited service from those who possibly should continue longer. — Daniel Hertzler.

Gospel Herald

September 2, 1975

Can We Learn to Receive People?

by Nelson E. Kauffman

After attending the local city ministerial association for seven months, I came away from the last meeting before the summer recess feeling I could not and did not get "in." I do not feel accepted, just rather tolerated. After six or seven meetings, with a group of from eight to eighteen persons, I was not once asked even to lead in a prayer, let alone to speak. They appointed committees but I was never considered as a possible member of any.

Maybe it is all my fault. I attended because I wanted to learn to know my fellow pastors in the area and I wanted them also to know me. I wanted to know something about their programs. I wanted to attend the cooperative meetings, and I did: the Thanksgiving, Christmas, and Easter meetings. I shared in gathering food for the Christmas baskets given to needy families. I attended the first Mayor's Prayer Breakfast.

Only one took any interest in me or our church. I had to call several times to get on the mailing list. They made no effort to invite me as a new pastor in the area. When they asked for volunteers to have a prayer at the high school graduation services I volunteered and then at the next meeting deferred to a pastor who was absent when I volunteered because he had a person from his congregation in the class. I offered and took my turn as chaplain for one week in a local hospital. I also paid my dues and missed only one meeting during the year.

In the meetings of the association I asked questions and volunteered comments. I was of course not the youngest pastor in the group, but possibly the oldest. My congregation was both the youngest and the smallest. Maybe that was against me. I don't think my denomination was the smallest.

Why Does It Happen? Now, why do they not accept me? Should I give up, since I cannot crash their citadel? Shall I talk to one of their leaders? I tried to learn the names of all but did not quite succeed. Have I just not proved myself worthy? Am I too new, or too old? Do I really need to be "in" all that badly? I noticed another pastor who was treated much as I was but he did not attend regularly. A number of local pastors never attend. Maybe I shouldn't either.

Is the reason for this that these men are mostly from the "big denominations," have "big" congregations? They come in and are recognized by each other, joke, laugh, and tease each other and feel cozy and comfortable. They never seem

to see me, except the simple civility of saying hello, but their conversation is with those they know better. They do not say anything to me unless I speak first, so I do that. But when I stop, and even before I stop, they show other interests with each other. Now I know some Mennonites who act just like this, and I have heard some of us say that it's because we are Mennonites; it's part of our culture! But the strangest thing is, these men do this and they hardly know who Mennonites are.

Then why are we sometimes so exclusive and self-interested if it's not because of our Mennonite culture? I am convinced that it is because we are like those preachers. We are human beings and this is one of the traits of fallen man.

We feel more comfortable with those we know. Strangers seem to be intruding into our private club. We do not like to make the sacrifice of our self-interests to make room for other persons. We feel cozy when we are by ourselves and can have a good time with each other. Anyway, other people wouldn't be interested in what we are interested in! Why don't they go with other people who look and act the way they do? So we just go on and talk to ourselves and let others stand there cold.

But isn't this a terribly selfish unchristian attitude and action? We really feel the full force of such actions when we are the "outsiders." Can't something be done about it? I say "*Yes*," and I am for doing it now, especially in our "brotherhood" churches.

Some **Suggestions.** The following few things may not be the best and surely not the total solution, but I believe they may help. It would be very easy and simplistic to say, "Well, just give people a good dose of salvation and the anointing of the Holy Spirit and the problem will be solved. True, both these experiences are essential. The Corinthians had both and were exclusive and divisive, and there were saints not only at Corinth, but at Jerusalem, Antioch, and other places who needed maturity in addition to the gift of the Holy Spirit, and this meant teaching. Hebrews 5:12-14. So here are some suggestions to help us to receive new people and to make them feel at home among us.

1. Recognize the natural human trait of screening out strangers as a protective, built-in tendency of human beings, and deal with it, for it can become a liability, a wrong, a sin leading to injury to others. Just read Acts 9:26-30; 3 John 9, 10; Galatians 2:11-14; Hebrews 13:2; 2 John 10; 1 John 4:1.

2. Recognize and discuss among ourselves our mission as followers of Jesus Christ in order that we might overcome this tendency and be like Jesus in receiving others. Luke 15:1, 2.

3. Train, teach, and demonstrate principles of acceptance as the normal, natural result of being possessed by the love of Christ and enabling us to receive strangers and those who are different from us but who know our Christ also. Possibly some small-group efforts along this line would influence the whole congregation.

4. Visit other churches and learn from that experience what forces, attitudes, and interests others may use to overcome this problem in their churches. Study the struggle all groups have with this problem, nationally, socially, and ethnically as well as religiously.

5. Provide the setting wherein warm acceptance and genuine interest in others becomes the natural fruitage of our love for Christ. We also need to recognize when we are overdoing our efforts and so turning people off.

Follow Jesus. This need not be a special study program and take the place of stewardship, missions, Christian education, or youth activities. It is rather a basic undergirding to create a climate in which all can share in order to make ourselves a genuine community of love and acceptance.

We can give people a chance to respond and tell us how well we are doing in overcoming this common human tendency of nationals, alumni, ministerial associations, ethnics, and also congregations of saints, including our own. We are working at this in our new small congregation. We encourage you to do the same in yours. It is not a pleasant feeling to be shut out. I know! I'm for following Jesus in receiving people.

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Let's Sing More!

by Nelson W. Martin

Singing has always been a companion to worship. The Bible says that praise should come from our heart and be expressed by our lips and lives. I believe we should sing more. In a day of scandals and shortages, there is no rationing of the love of God. That is something to sing about. Let your voice be heard!

The Psalmist David once wrote, "He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord" (Ps. 40:3). If David had much to sing about, we have more. God helps us in troubles, trials, and temptations. He lifts us out of the pit of sin and despair. Let's sing about it so that all will hear and come to know our Lord.

Too many times we worry and fret about the pits of trouble we are in. Too many Christians today live like the children of Israel when in captivity. They were asked to sing a song but they couldn't. They hung their harps on willows and cried for home. May our hearts and lips thrill to the great truth that God is love. He gave His best to lift us from the depths of sin.

Here are a few guildelines to help us in singing:

Communion with God. The Bible says, "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing" (Ps. 100:1, 2). Coming before God's presence draws us into communion with Him.

God has inspired men and women to write the great hymns we use. Their words are an inspiration. They express commitment to God. God hears the commitments we make to Him when we sing. Do you ever think about them?

An Aid to Worship. We are told that D. L. Moody said, "More people were convicted of sin in my evangelistic meetings by the singing of Ira Sankey than by my preaching." I'm sure all of us have felt the nearness of God in a worship service as we participated in singing. Many of our hearts thrill to hear a great choir sing praises to Him.

Apostle Paul wrote, "Let the word of Christ dwell in you richly as you teach and counsel one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God" (Col. 3:16, *The New International Version).* May singing always have a place in our worship. Songs speak. God speaks through them.

Recently a youth evangelist told me of spending a weekend in a retreat. During one of his messages, he sensed the Spirit convicting those young persons. He gave an invitation, but no one responded. As they waited in silence, someone started softly strumming a guitar and singing. My friend said, "The words of that hymn said more than I did. The Spirit used them to clinch my message. A number of teens gave their hearts to the Lord during that impressive singing."

Making Our Tasks Lighter. Singing is not just for public worship. A song is good anytime. The poet Edgar Guest once wrote,

He started to sing and then tackled the thing
That couldn't be done; And he did it.

We often say, "Smile and the world smiles with you, frown and you frown alone." I believe this can also be true of singing. God can speak to others through the songs we sing or the songs we listen to.

In Acts 16, we have a picture of what singing can do. Paul and Silas were in prison. They were no doubt in pain from the severe beatings. The prison was dark and they were locked in stocks. However, they sang praises to God. How many of us would have spent the night complaining? We probably would have asked, "God, why did You let us get stuck in this hole?" But instead of complaining they sang, and they were heard.

Singing Will Continue. In heaven, we won't need sermons on repentance. We won't be forced to grapple with countless problems. We won't have to counsel those who have troubles. We won't need to respond to the sick and dying. But we sure will have a lot of singing!

The Book of Revelation uses the word sing, or a form of the word, many times. Heaven is a place for the redeemed to sing. There we will hear endless songs of praise to the Lamb of God.

A few years ago, I sang in a men's choir. Beside me stood a close friend who shared lots of good times with me. One of our favorite songs was a gospel song, "We'll All Be There." This song told of our journey through life and all gathering in heaven to continue our singing. One day, my friend was killed in an accident. My first thought was, "He's there singing." This has challenged me many times. We are not there yet. Let's sing more here. Someday we can sing a better song in a better place.

Nelson W. Martin is from Pottsville, Pa.

The Bicentennial: A Year of Evangelization

by Myron S. Augsburger

Evangelism is our most exciting involvement because in presenting Jesus Christ we are closest to the heart of God. The Apostle Paul set evangelism in the context of discipleship of Jesus Christ. The announcement of good news is not just sharing good views. It is the good news of a God who cares, who involves Himself. The incarnation itself is an extension of God's evangelistic concern for the world.

Evangelism cuts away all the pretense, shucks off the pseudosophistication, and reduces life to core realities. When you are asked the question, "Where is man in relation to God?" you don't spin out a lot of theory. There has to be a clear answer.

The Christian church has an answer. But too often when we talk about evangelism in the church we begin to feel guilty because we have thought of evangelism as a little appendage tacked onto the edge of church life as though it is a program that we run. We must think of evangelism as the total, vibrant life of the believing community.

Evangelism doesn't need to be defended. It needs simply to be demonstrated. Evangelism is simply making faith in Christ an option. Many people in our society have not heard about faith in Christ as clearly as other philosophies in our Western secularized society. Today evangelism needs more than ever to place the meaning and interpretation of the Christian faith alongside these different philosophies which have converged in the American educational and secular scene. These have created a new milieu in which man must find his way.

Some Background Problems. In America evangelism today is grappling with the problem of man's *emptiness*. In fact, this is probably one of the greatest problems that besets American society. In light of this the Christian church, the fellowship of the redeemed, the covenant community, the brotherhood of the caring has something to offer a lonely society that no other program has. As Michael Green said at the Congress on World Evangelization at Lausanne, Switzerland, "We need to rediscover that the church itself is a part of the kerygma." Jesus is the Head of the church, the church is His body, and the church as a fellowship is itself a part of the message of good news. This is one of the relevant aspects of evangelism for the church in a modern, fragmented, lonely society.

Another thing that we are facing in our society is the new phase of *secularism*. The next decade is going to confront us with far more agnosticism, if not outright atheism, than we have had to face in the last several decades. We have just come through, if we are through it, a period in which there was a binge of existentialism. Now the aftermath means that we are questioning all of our subjective experiences. The easy way out is cynicism.

There is also a third problem confronting us. A new prevalence of *violence* may break upon society in the next decade as a result of our economic problems. One only needs to pause for a moment to imagine what would happen in Chicago, Baltimore, or New York City if the food supply would be cut off. Vandalism may take on another form as people take from "the haves" to feed "those who have not." The Christian church is going to need to be prepared to live as persons of peace in a world that is torn with violence.

A fourth problem that will face us will be the *fragmentation* that will come as a result of this violence, the inability to trust one another. And if ever the gospel needed to be heard in terms of reconciliation it is now. God is at work reconciling man to Himself, and in so doing man can be reconciled to man and in that order. Loving your neighbor as yourself is the second commandment. If ever this needs to be heard and demonstrated it is today.

The Context in Which We Serve. This is background. Now to the theme, "The Bicentennial: A Year for Evangelization." *First*, a few words must be said regarding the context in which we serve with the idea of celebration of the Bicentennial. We need to be clear that there has been no Christian culture as such, no Christian nation as such. In the rest of the world they look at America as a Christian nation. That is, Christian in comparison with a Muslim nation or a Buddhist nation or a Hindu nation. But in terms of New Testament discipleship we know we are not a Christian nation. Man is sinful, and we don't look at the political scene as the redeeming factor in American society. We must focus once again on the church and the good news of the gospel.

Myron S. Augsburger is president of Eastern Mennonite College. He was a convener of the 1974 Congress on World Evangelization. This article is adapted from an address at an Evangelism Forum held in Chicago in December 1974 as a follow up to the Congress on Evangelization.

There is danger that persons may not realize that being conservative in theology doesn't mean they must be conservative in political and social view. If you are conservative in your theology and bow only to the lordship of Christ and the meaning of His kingdom, you can be rather liberal about some other things. There is the danger that some people not realizing that may think that the way to do evangelism in 1976 is just to review some of the great religious foundations of the nation. While that may be important, it is often given in a wrong perspective.

The Western world with all of its Christian orientation must be honest about some things. It is true that George Washington prayed at Valley Forge, that Abraham Lincoln prayed in the White House, that Benjamin Franklin said, "Let's pray," when the constitution writers were up against the wall. It is also true that America has in its history some of the most tragic things in the history of humanity — the annihilation of the American Indian people by the thousands is something that we will have on our consciences for all time. The tragedy of the exploitation of the African peoples, bringing slaves to this country with the death of thousands on the ships, plus the barbarism with which they were treated here is something we will live with forever. We must be honest about the whole scene.

But rather than to get caught up in that problem, there is another perspective that we may use. Rather than review the history of America and claim that we were founded on Christian principles, we should admit that the scene in American history is mixed. True enough, we had Roger Williams and Rhode Island with some basic Christian principles. True enough, we had scenes in which religious worship was prominent. But it is also true that the level of spirituality in American history was never so low as in the days of the thirteen colonies.

The Christian church in America, for the Bicentennial, ought not to highlight the deism of the founding fathers, such as the confessions of Thomas Jefferson who called for liberty but still owned 100 slaves. If you meet people on this level you have to answer questions about Andrew Jackson who was an Indian hater, and what made the slavetrade necessary for the economy of America. And note the way people used the Bible to support these activities.

People generally write history from the wrong perspective. Suppose history would be written once from the perspective of the minority movements, including true Christianity which is a minority movement. Then American history would be history of the great awakenings of religion. Evangelism will find its strength in the confessions of that which has purged and cleansed America in generation after generation. What has made America great has been those great religious movements.

The year 1976 ought to be a time when the church in America instead of celebrating the physical, political, and economic greatness of America ought to be celebrating the great movements of God that have happened to shape this nation.

We can talk about William Penn and his discipleship. We can talk about John Woolman of the Friends Movement and his *Journal* and the great convictions that are there. We can talk about Roger Williams and his principles. We can talk of Francis Asbury, of Peter Cartwight who moved into the frontier with the gospel; of Jonathan Edwards, and of his son-in-law, David Brainerd, who was evangelizing the Indians. Now we're beginning to talk about something that really is unique in the American scene.

With this approach we can be honest and consistent with the message of the gospel which we believe. If evangelism is to succeed during the Bicentennial it will not succeed by the "God and America" kind of people in the evangelical church who want to bolster America for its own salvation by calling the roll of our deist founders. It will rather succeed when we see the great awakenings that moved and changed American society, and see in that the conviction that the Holy Spirit can do it again.

The Conviction We Share. This is the context in which we need to think of our involvement in evangelism in 1976 and following. Now to a *second* aspect, the conviction which we share. This conviction, according to the Word, is simply that Jesus is Lord. There is nothing as radical or revolutionary in a secularized society as to declare that Jesus is Lord, that He has a kingdom. The Christian church has been growing by leaps and bounds in the last decade in every continent of the world except Europe and America. The most difficult, most challenging, and most demanding area for evangelism is the Western secularized society. To affirm in the midst of such a society that Jesus is Lord is both a revolutionary and a redemptive proclamation.

The center of every great religious movement in history has been Jesus. Evangelism must mean that if there is any genuine ecumenicity, it is not in a religious bureaucracy. It is a fellowship of communication of what God is doing. Renewal will come when we give Jesus Christ His proper place.

This means then with all of our emphasis on community, brotherhood, fellowship, and derivatives, we must recognize that we don't cultivate them by simply concentrating on them alone anymore than you achieve happiness by concentrating on happiness. You achieve happiness by re-

jecting sadness and getting involved in a meaningful purpose in life.

This conviction that Jesus is Lord transcends *secularism*, for it is the affirmation of the risen Lord at work in our society. He is King of kings and Lord of lords. It transcends *nationalism*, for it is the affirmation that the kingdom of Jesus Christ is first and that a global interest is expressed in the building of His kingdom. It transcends *hu* manism, for it recognizes that Jesus Christ is the greatest human the world has ever seen, and it affirms that true humanness is not known apart from its fulfillment in divine grace. It transcends *materialism*, recognizing the ultimate value of personality and calling American Christians to a Jesus lifestyle. It will actually say that more important than protecting our estate in days of economic turbulence is the importance of winning another person to come into the estate of Jesus Christ.

The Compassion of the Spirit. Having spoken of the context in which we will serve in '76, the conviction which we share, that Jesus is Lord and that is the heart of the message, a *third* dimension for emphasis is the compassion of the Holy Spirit. Paul says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The motivation for evangelism, as we get close to the heart of God, is His love for all men, His compassion. The motivation of love is not something we can muster by a simple humanitarian concern.

When one sees the living skeletons of people dying from starvation, he will feel some compassion. But the compassion I am talking about will enable one to look also at a man who has everything and needs nothing, yet know that his life is empty if he doesn't have fellowship with God.

The compassion of which I speak is the compassion of the Holy Spirit. No one succeeds apart from love. The Spirit's greatest work is creating this love. He has come to revitalize the church, create a new community, even in the midst of the great renewals that He is bringing today. I came into a "charismatic" experience twenty-five years ago in an upper room prayer meeting at two o'clock in the morning with an infilling of the Holy Spirit that has made all the difference. I am a non-tongues charismatic.

Without trying to defend my experience, but on the basis of an honest testimony to the reality of the Holy Spirit, I must say that it is beyond an event, it is a process. I have found that which I've experienced of the Holy Spirit is so great that I need much more. Whenever I think of what it means to be filled with the Spirit, I become aware of my own shortcomings. I have a concern lest in the renewal of the Holy Spirit we elevate our symbols and undercut our fellowship. The important thing in renewal in the church is that we recognize there is one Spirit and many gifts and let Him give gifts according to His own sovereign will.

The revitalization of the church is going to turn us out toward others. We have been breathing in each other's faces too long. Whenever a person moves out into society touching others he will inevitably begin looking up. I would then say that for evangelism in the Bicentennial the important thing is not simply setting up some structure for a great evangelistic crusade, much as I believe in crusade evangelism. The important thing is to mobilize the congregation, to develop a kind of evangelistic spirit. We must begin achieving friendships with sinners around us and this will become the natural entree for sharing the meaning of Jesus Christ.

Five Things Are Important. By way of conclusion I have five things which I feel are important for evangelism in the Bicentennial.

1. The dynamic of *congregational fellowship*. You will recall what was said earlier about man's loneliness and the importance of the dimension of fellowship. The church is itself a part of the kerygma. Members of the church have friends in their business and social life beyond the church and we can capitalize on this. When the congregation becomes evangelistic in the American scene this will be the normal channel by which God transforms society. Let the church be the church, not an underwriter of a political program.

2. Let us discover how to *relate our Christology* to all of life. If Jesus Christ is central, the center of faith is Jesus, not the derivatives. And it is Jesus who will keep us from divorcing ethics from the gospel. So often we take some valid concern and elevate it to a prominence that in turn minimizes the prominence of Jesus. In the evangelical church one of the dangers on the other hand is that we have divorced some areas of concern from the meaning of Jesus.

The answer to this is not to become infatuated with a lot of concerns and set up our agenda from what the world says is the vacuum in society. We can offer a prophetic interpretation and add that the vacuum can be filled by knowing Jesus as Lord in life. With this we can speak to the race problem, the poverty problem, to the social problems, but this is going to demand the clearest thinking that we are capable of.

3. We need a *love that esteems* rather than condescends. We need a new humility in the circles in which many of us move. We need a new awareness of the disadvantage and discomfort of the person to whom we are witnessing. When we talk about Jesus we are on home territory, but the other person is not. Take it easy on the poor soul!

And yet some Christians go about witnessing so hesitantly as though they're the ones that should be embarrassed. Oh, no — we are the ones who are on home territory when we talk about Jesus and we are secure. We ought to be sensitive to the discomfort of the other. Sometime when you read the Gospels notice how Jesus was so careful that He didn't say more than He had to at a given point and frustrate the other rather than attract Him.

4. The fourth concern is *sensitivity to the leading of the Spirit*. We do not use Him — He uses us. Donald Miller did me a great service when in a meeting I heard him

make a statement that gave me a new release. I came into an experience with the Holy Spirit when I was about 19. I dropped out of school and was going to save the world immediately. I read all the books I could of Charles Finney's and D. L. Moody's experiences and others, and I had the impression that when the Holy Spirit comes on you He flows out in some kind of "electric current" to "slay" the audience in front of you. When this didn't happen to me I would walk alone under the stars and throw myself on the ground and ask, "God, what's the matter with me?"

Then I heard Donald Miller tell of how he had that same experience until it dawned on him in the illumination of the Spirit that the same Holy Spirit who rests on the preacher rests on the audience! He does not have to be so conceited as to think that it all has to come through him. The gifts of the Spirit are in the church. Who do we think we are that they must all operate in us for our prestige's sake?

5. The last point is a strategy to reach people for Christian discipleship *where they are*. By this I mean simply reaching people, not building programs; reaching people, not trying to transport them into a program for our own sake. I know some programs that are growing that are great in terms of size, a program seeking to be the biggest church in the area and advertising it as such. I'm glad that the Lord is the final Judge. It would be far better if people who are "bussed in" from distant towns were building fellowships where they are. People get sick of hearing talk about the fastest growing Sunday school in this town, and the biggest church in that one. Intelligent people in society may say simply, "I'm not going to be manipulated; I don't care to sign on this dotted line."

In 1976 if we are going to do evangelism and really care about reaching people in society, let's reach them where they are. Let's find how we can utilize their service for Jesus Christ in the social level where they are, for each social level has peers. If we take the new Christian out of his peer group we rob the rest of the people in that circle of the best witness for Jesus Christ that they will ever hear. One of their own peers has been transformed by the grace of Jesus Christ and the Christian who perhaps stutters around when he gives his testimony will get more across than I can when I come in to speak. The meaning of the visitor's words won't come through with the same weight that they come through from this stammering fellow who says, "You knew me and here's what happened through Jesus Christ."

The year 1976 ought to be a time when we say the greatness of this nation, melting pot of cultures, is seen where the Christian is truly brother to his brothers of all races, all cultures, and all backgrounds.

As Much As I Can Do

by Lorie Gooding

There is much need in the world, and little one person can do. It is a great weariness of spirit to contemplate all the grief (inconsolable), all the pain (unhealable), all the problems (unsolvable) in the world. And it does not help to agonize and sorrow, to spend sleepless nights and shed secret tears because of it all. There *is* so little one person can do. And yet, there is so much.

There are hundreds of thousands, perhaps millions, of children left homeless. No one can care for all of them. Yet family after family has received one of these children — no longer orphaned, but parented, brothered, and sistered — and is bringing him or her up in the Lord.

Think about the race problem. One person cannot put down racial prejudice. But one person can deal with persons of other races or ethnic groups on the basis of our common humanity and God's universal love. If we cannot show our acceptance of them to the whole people, isn't it worthwhile to demonstrate it to those whom God puts in our path?

Lonely and sad people live in nursing homes and mental institutions. Busy and overworked staff people have little time to give each one the individual sympathy and understanding each should have. Often both physically and mentally ill, they deteriorate for lack of incentive, for lack of someone to care for them as persons, someone to whom they are not "patients" or "problems" but friends.

Other Possibilities. Have you seen long-term patients in hospitals or veterans' hospitals? When they are first confined there they have plenty of visitors. But gradually, as friends and relatives become absorbed in their own interests, the visitors' list dwindles. It may end up as only one or two faithful family members whose finances and circumstances make their visits few and far between. Many of us live near such places. Could we help?

Prisons — now there's a wide-open field. Prison regulations prohibit much visiting, but letters and literature and gifts may be sent just to let those "on the inside" know that somebody "on the outside" cares.

This is not a comprehensive list. Old folk who live alone, neglected or otherwise disadvantaged children, young mothers who have too much to do, persons in need of employment — you can make your own list.

There are, it is true, some things better done by an organization or a committee. A group may do things which are beyond an individual's scope. And these groups deserve our support.

But there are some things which require a person, they need a personal interest and a personal touch, a one-to-one relationship. So, while we cannot alleviate all the loneliness, parent all the children, befriend all patients and prisoners, we can each do what one person can do.

In Favor of Life

by Richard F. Keeler

Mrs. Rowe went to see her doctor for medical care early in her pregnancy. She and her husband were eagerly looking forward to the addition of another child to their family. She had no illness, nor was there any suspicion that the unborn baby had any defect. You can imagine her surprise and dismay when her doctor told her she should seriously consider having an abortion.

Many young women are confused over what they are expected to be in today's world. In many places the traditional role of being wife and mother is being criticized as limiting a woman too much — as preventing her from developing other potential abilities she has. Yet, what greater challenge is there than to share in the creation, care, and development of a new human life? Many of those who have chosen a career instead of being a homemaker have found that this, too, has limitations and frustrations.

Being a mother is something granted to women only. It is a God-given ability which God has entrusted to the female sex and can be the source of many joys, rewards, and blessings.

Several years ago one hardly heard the word abortion in public. Today discussions, articles, and books about abortions are common. Is the move to make abortions easier to get a healthy step for our modern society? What is a Christian's view of abortion? What are the real issues related to abortion? Just what is an abortion?

First, let's define what we mean when we say abortion. An abortion is the ending of a pregnancy before the baby is able to live outside the mother's body. Abortions occasionally occur naturally. Today an increasing porportion of abortions are occurring because of human interference with the unborn baby's development, resulting in its death and expulsion from the womb.

Some such abortions are done by pseudoprofessionals, others by skilled doctors and nurses. Some are performed illegally, others legally. However, even though an act is legal in the sight of men, it may or may not be right in the sight of God. We, as Christians, have a higher guideline to live by. We need to decide on the basis of the teachings God has given us in the Bible as to whether a given act is right or wrong.

Those wanting "abortion on demand" have four main arguments. (1) A woman has a right to do as she chooses with her own body. (2) An unborn child is not a human being and has no rights until it is born. (3) We have a duty to "protect" the unwanted or deformed infant from entering a hostile world. (4) Our very survival is threatened by a world population explosion.

Arguments Evaluated. Are these arguments logical, reasonable, and the result of responsible thinking? Do they satisfy the requirements of Christian ethics? Let us look at each of these arguments more carefully.

First, does a woman have a "right" to do with her body as she pleases? No, neither man nor woman does. Even in other areas of life, both common sense and existing laws tell us a person does not. One does not have a right to commit suicide, to walk about in public without clothes, or to willfully spread a contagious disease.

Furthermore, from the moment of conception when new life begins, that life is different from any other human being that has ever lived or will live. Dr. H. Clair Amstutz has said that the unborn baby is an individual being within two weeks after conception, and "it is not just an extension of the mother's body as some uninformed people suppose." (*Mennonite Medical Messenger*, April-June, 1973). Therefore, in two ways this argument fails. First, a woman does not have a right to do with her body as she pleases. Second, although the unborn baby is nourished by the mother and lives within her body for approximately nine months prior to birth, at no time is that baby really her body. Both she and the baby's father contributed in forming the third body that temporarily lives within the mother's body.

Now the second argument. A child is not a human being and has no rights until it is born. The meaning of human, according to the dictionary, is whatever is characteristic of man. An unborn child fits this description. From the moment of conception the genetic makeup is determined. For example, the sex, the texture and color of hair, the blood type, the age at which baldness will occur (if at all), and the unique fingerprints that will have no duplicate are all decided the moment fertilization occurs, according to Dr. Amstutz.

How amazing this is! It staggers the imagination. Yes, the unborn child is a human being, not fully developed, but in the process of developing: and without question, definitely human.

Listen to the vivid description the psalm writer gives

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concerning his prenatal development. "You made all the delicate, inner parts of my body, and knit them together in my mother's womb. Thank you for making me so wonderfully complex! It is amazing to think about. Your workmanship is marvelous — and how well I know it. You were there while I was being formed in utter seclusion! You saw me before I was born and scheduled each day of my life before I began to breathe. Every day was recorded in your Book!" (Ps. 139:13-16, *The Living Bible*). I marvel at the greatness of God when I reread this Scripture. He really is concerned about us, even before we are born.

The second part of this argument says that the unborn child has no rights. This would develop from the belief that an unborn child is not human. Since we have seen that even from a medical point of view an unborn child *is* human we are forced to take the position that the unborn child does indeed have rights. Just because one is helpless doesn't mean he has no rights. Whether unborn, asleep, mentally ill, or useless to society because of illness or old age, every human has the right to live and be cared for.

The fact that the developing life is small, vulnerable, and unable to live by itself does not affect its right to live. Abortion is an attack on the right of the unborn child to live, therefore it is evil, according to Paul Erb. Furthermore, the teachings of Christ and of the early church emphasized concern and loving care for the helpless, such as the orphans and widows. Who is more helpless in defending himself than an unborn child? The rights of any are secure only while those of all are secure. One's freedom to have an abortion is the denial of another's right to live.

Denying the unborn child the right to live could also permit at some future time laws to deny to the mentally ill, the physically handicapped, or even older people the right to live. One is just as wrong as the other.

The third argument proposes abortion as a means of protecting the unborn child who is deformed or unwanted from a hostile world. Several factors need to be considered with respect to deformities. First, very few children are born with deformities. Second, deformities are seldom detected prior to birth. Third, many individuals with birth deformities have been grateful for life and have contributed to society. Fourth, many parents have accepted and loved a seriously deformed child. This argument is very weak in view of these facts.

Regarding the unwanted child, a prominent physician, Dr. Paul Andreini, says, "I know of no studies which show a significant correlation between unwanted pregnancies and unwanted children. . . . A child initially unwanted may become dearly wanted later in life. A wanted child may later become unwanted" (*Mennonite Medical Messenger*, July-Sept., 1973). Thus most of those who speak of unwanted children really are talking about unwanted pregnancies which, if carried to a normal end, result in wanted and dearly loved children.

The fourth argument is related to a presumed threat to mankind's survival due to the population increase. It is true that the population of the world is increasing more rapidly now than in the past. However, with proper management of agriculture and distribution of food, the world could support several times the number of people now living.

Where there are problems of overpopulation we should seriously consider decreasing the number of conceptions. There are a number of effective and morally proper ways to prevent pregnancy. This rather than abortion should be the approach to controlling our population.

Concern for Others. The Bible teaches us much about how we should treat others. From the Ten Commandments given by God to Moses over 3,000 years ago we learn that we must not kill human life. In the New Testament the interpretation of the same law by Jesus Christ teaches us that we must love God supremely and love others as we love ourselves.

The scriptural passage with the closest reference to abortion is found in Exodus 21:22-25. A premature birth brought about by injury to a pregnant woman was a serious matter. If no harm came to the mother or the baby through this experience, the one who hurt her only needed to pay a fine. This fine presumably was to be compensation for the distress and danger suffered by the untimely birth of the child. However, if harm did come to either the mother or the baby, the principle of life for life, eye for eye, etc., was applied. No distinction was made between the mother and the infant. The life of the little one was valued just as highly as the life of the mother.

In view of this, the Bible is saying that the unborn child has just as much right to live as does anyone who is born, even as much as does the mother. The Bible in no way justifies abortion.

Since God has concern for each individual from conception on throughout life until old age, we as His followers should also regard the life of each human with sacredness and deep respect over the same span of time.

Another aspect which is very important but often overlooked is how the mother feels after she has had an abortion. Many think the problem is all over, once the unwanted pregnancy has been ended by the abortion. Psychiatrist Julius Fogel says that an abortion is not as harmless and casual an event as many people think. A price is paid in mental health. For some, it leads to a sense of separation. For others, there may be a lessening of the mother instinct of a pushing away from human warmth. "Something happens on the deeper levels of a woman's consciousness when she destroys a pregnancy," according to Dr. Fogel (*Christianity Today*, June 4, 1973).

God created male and female, and said both were good. He directed them to multiply within the stability and security of permanent marriage. He also said this was good. Even as God holds a very high respect for the unborn, so we should have a high regard for unborn children — loving them and protecting them in their helplessness and innocence. Such an approach to motherhood yields a life of deep joy and rich fulfillment.

Mennonite Student Services: Strength in Dialogue

by Hubert L. Brown

When Mennonite Student Services was initiated some fifteen years ago, the office was set up to provide resources for individuals and campus groups rather than to administer a program. In keeping with Anabaptist understandings of the nature of the church, Student Services was seen as part of an equipping ministry for the church's scattered witnesses on non-Mennonite campuses.

Through the years Student Services, as an administrative division of Mennonite Board of Missions, came to be a significant communications link interpreting the total young adult scene and acting as liaison between both student and nonstudent young adults and the Mennonite Church.

Services were made available through visits to campus and urban settings, literature, publication of *forum*, annual census, seminars, workshops, feedback to local congregations, and personal counseling.

Until mid-1974, Virgil Brenneman served as executive secretary, giving sensitive guidance and pioneering leadership to student ministry and the formation of student fellowships. As the executive leadership has become my responsibility several transitional questions have emerged for Mennonite Student Services. What will be the dimension of our services for the rest of this decade? How do the changes which have occurred in our society, in the university, in our office, and in our understanding of the church's mission have a bearing on restructuring our policy and the reordering of our services? What will be that basis of our relationship to students and young adults? What changes should occur in the delivery of services?

Cultivating Authentic, Creative Relationships. As I reflect back over my first year in the office, I am encouraged and challenged by the growth and development I have witnessed and experienced. I started the year with a genuine search and hope that authentic, creative relationships could be developed, not only with students with whom I would relate, but also with Mennonite faculty members on non-Mennonite campuses, campus ministers of other denominations, pastors, and contact persons. I have discovered that it is possible to develop strong ties with key and resourceful persons.

While there has not been any major shift in the pattern of Student Services, I have tried to offer some creative responses to concerns I sensed. I traveled to urban and university settings to meet with students for dialogue, to share our distinct and different salvation stories, to try to discover their critical issues or questions, and ways we might begin to work toward solution.

I discovered that students and young adults are grappling with the question of identity. Establishing personal identity as a student is a process which begins on entering the first grade and continues throughout school days as a growing and painful experience. When entering college or university, the student is like a frog in a big pond seeking to know and to be known.

They also face the question of vocation, life goals, and career. It seems to me that the church could be of great help as a support structure as students grapple with the question of life goals. Does the church use the reservoir of skills and knowledge and research that Mennonite students and young adults represent? How many congregations, for example, have worked in cooperation with graduate students to see whether the students might be studying issues which affect the local congregation?

Students and young adults with whom I have related seek dialogue with the larger church. I have tried to set up situations whereby dialogue and creative relationships could be primary. For example, last spring Mennonite young adults and students came together for seminars in Washington, D.C., and New York City. Some of the seminar participants said this was the first time in several years they had been in a Mennonite fellowship exploring and wrestling with significant questions.

There is need for wrestling with others, exploring new relationships, new avenues of intimate dialogue and discussion in an attempt to integrate one's academic or urban reality with faith and life. Often the students or young adults feel a lack of understanding in the church if they ask the critical questions. They receive the impression that many do not think through their faith, probing the serious questions related to lifestyles, theology, world hunger, militarism, interpersonal relationships.

Seeking Fellowship with Freedom. In my first year on the road I discovered, too, that many students long for some kind of fellowship, a community, and for sharing in a close, personal way. Fellowship is fulfilled in many different settings. The various Mennonite student fellowships I have observed illustrate variety, sensitivity of concern, and seriousness of purpose. Some Mennonites who have not had the opportunity of being in Mennonite fellowship groups have

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aligned themselves with Inter-Varsity, Campus Crusade, and other campus fellowships. But I found most students open to dialogue and new relationships.

Another area I have observed is need to have the freedom to evaluate. Students and young adults are in various stages of mental development and questioning. Some may be working on synthesis while others are opening up new questions. As this process goes on it is sometimes done in ways that alienate others, and criticism of the process is painful and occasionally irresponsible. It is desired that wholesome relationships between the church and the young adult can emerge in an atmosphere of trust.

If such an atmosphere is to emerge, the church needs to find meaningful ways of maintaining relation with the young adult segment. The church needs to be aware that there is such a body so that the church can see its role as equipping and mobilizing this Mennonite diaspora, thereby capitalizing on the gifts and skills of young adults.

The local congregation needs to take time to discuss with students and young adults their concerns. Mennonite Student Services is ready to be a resource in helping congregations respond to such concerns. It is important for those congregations that are aware that students and young adults will be leaving and going to a new setting to try to assist in every way those persons who are on the move, commissioning them and standing with them to show a sense of "familyhood" and closeness. I am open to serve as a communication link in that process.

The church for many years provided academic resources, pastoral care, and Christian missionary education to its youth through its church colleges. The legitimacy of the church college may be the mandate for providing similar services in other settings; to see Mennonite young adults and students as the primary resource for the church's mission, ministry, and service; to recognize that they are God's people wherever they are scattered.

Among the many settings I have visited where there are fellowships interested in students and young adults are those in the list on this page. I'm sure there are others that would be open to new students.

Mennonite Student Services seeks to relate to these scattered persons as a catalyst, as a resource, as a facilitator for an emerging sense of mission and for individual and corporate responsibility toward what it means to be the church where they are. We welcome the support of the church in making possible continued resources for the church to emerge among the students and young adults.

If you are going to school in the areas listed below, contact the following persons:

Ames, Iowa
Ron Good
147 D University Village
Ames, IA 50010

Ann Arbor, Michigan
Ron Guengerich, student
2326 Stone Dr.
Ann Arbor, MI 48105

or
Dan Slabaugh, pastor
8265 M-36
Whitmore Lake, MI 48189

Champaign-Urbana, Illinois
James Dunn, pastor
First Mennonite Church of Champaign-Urbana
912 West Springfield
Urbana, IL 61801

Charleston, Illinois
Victor Stoltzfus, faculty member
Eastern Illinois University
R.R. No. 1
Lerna, IL 62440

Charlottesville, Virginia
Kenneth M. Heatwole, MD
Blue Ridge Sanatorium
Charlottesville, VA 22901

Cleveland, Ohio
Vern Miller, pastor
Lee Heights Mennonite Church
3554 Hildana Rd.
Cleveland, OH 44120

Columbus, Ohio
James Derstine, pastor
Neil Avenue Mennonite Church
340 Northridge Rd.
Columbus, OH 43214

Denver, Colorado
Kermit Derstine
430 W. 9th Ave.
Denver, CO 80204

E. Lansing, Michigan
Dave Rosenberger
1574 K Spartan Village
E. Lansing, MI 48823

Evanston/Chicago
Jean Hostetler
2016 Sherman Ave., B-3
Evanston, IL 60201

or
Agape Fellowship
6446 S. Seeley
Chicago, IL 60636

Indianapolis, Indiana
Richard Yoder, pastor
First Mennonite Church
3255 Winfield
Indianapolis, IN 46222

Millersville, Pennsylvania
Keith Yoder, faculty member
Millersville State College
322 Manor Ave.
Millersville, PA 17551

New York City, New York
Dale Stoltzfus, pastor
Mennonite Church Office
2019 Grand Ave.
Bronx, NY 10463

or
Mel Lehman, student
Union Theological Seminary
Broadway at 120
New York City, NY 10027

Philadelphia, Pennsylvania
Richard Mojonnier, director
Eastern Area Mennonite Student Services
6135 Germantown, Ave.
Philadelphia, PA 19144

State College, Pennsylvania
Ruth Martin, chairwoman
University Mennonite Fellowship
1001 Oak Ridge Ave.
State College, PA 16801

Washington, D.C.
John Swarr
1723 Newton St. N.W.
Washington, D.C. 20010

We Love—Because He Loved Us First

by Roy H. Kreider

To read 1 John 4:19 is like opening a door and gazing outward upon a vast ocean whose depth and breadth and width we cannot fathom nor adequately describe. For indeed it expresses a Christian testimony based upon the Christian confession of faith. "We love" is our affirmation; "because he loved us first" is the explanation.

The love of Christ, which has become "good news" to us, becomes exceedingly personal. His love makes us capable of responding, not with only feeling or words, but with caring love — God's own love. Little wonder that one aged Christian said, "This verse is the sanctuary of my soul."

John, the writer of this letter, is himself "rapt" in love. Writing to the churches of Asia Minor whose life in love has become their mission, he incorporates the word "agape" 29 times. To know the love of God and to respond with that love is the meaning of life in Christ; it is the reason for our life in mission.

Responding to what we have experienced is to be a continuous action. We love and continue to love. A closer look at the verb tenses implies that there is not hint of a love that ebbs and flows or fluctuates in its expression. It is love whose action is dependable, constant. In all circumstances, in the face of all that is unloving and ungodly, in the midst of every challenge arrayed against love, it is Christ-like to go right on loving.

For love on this agape dimension is an act of the will. It is not regulated by our moods. It is not the reflection of our feelings. It goes on expressing itself in loving deeds, even amidst an unloving world.

Such love has recreated us, making us new creatures in Christ Jesus. Old ways of responding have passed away; behold, all things have become new. Such love has melted our stubborn resistance, and we are made new persons, marked by this quality of love.

Therefore, He who has so loved us has become the primary focus for our love, which makes our loving a reflection of His love. We mirror back to Him the love we receive from Him. If there is the healing light of His love in us, it is but a ray from the full sun of His love. If there is compassion in our hearts, it comes from the Father of mercies and the God of all comfort.

When divine love enters, the whole chemistry is changed. Therefore, God's love flowing through us has divine power in ministry, in healing hurts in relationship, and in freeing those whom we love to see the life of God in the manner of our being with them and serving them.

God's love is wholly spontaneous — He loves because He is love and must give out Himself. This can be said *only* of God. Our love is responsive. Divine love flows out, seeking an object on which it can spend itself.

That object is needy man. The priority of God's love for man thus becomes the ground of our being. It becomes the wellspring of our responding love. It has therefore become the ground of our redemption.

The verb "loved" is an active verb. Elsewhere in his epistles John uses nouns to describe the love of God, but here the tense of this verb suggests God's love is prior to man's love. Thus our attention turns at once to the cross — to Calvary, where infinite love labored to reveal itself. Calvary is the channel through which the boundless tide of infinite love could flow from the heart of God to the hearts of men. The cross unveils the heart of His love. The cross is love meeting man's deepest needs.

We love" — that can easily be explained. "Because He first loved us" — this defies explanation; it belongs to the realm of divine mystery.

I cannot explain my own collapse before Him in conversion; but I can testify of the cleansing, healing stream of love that bathed my heart, and the awareness of an aliveness not there before, and of a deep peace I had never known possible.

I cannot explain the inner compulsion of His love which drew me onward to the mission frontier, and which draws me into the realm where men yet await a vision of Christ. But amidst the enormous complexity of this calling, I know the freshness and the power of His love to heal and restore, to change and draw.

I cannot explain the extraordinary power that flowed

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Florence and Roy Kreider

within the small circle of believers in Israel as they ministered to me in prayer and in the laying on of hands for an inward healing and release after a long and exhausting assignment, and my own long dark night of the soul. But I can testify that something inwardly has dissolved in the warm rays of God's healing love ministered to me through these members of His body in Israel.

I cannot explain how or why it happened, as a small circle of concerned friends gathered around an elderly sister whose broken back had not healed properly, and whose body was stiffened in pain. But as we prayed, hardly expecting, but full of love and concern, God touched her body in an extraordinary miracle of healing, and then touched us all together with a spirit of worship and great joy.

I cannot explain how a young Jewess in bondage to the occult listened to the forlorn testimony of a backslidden former lay preacher and felt such inward quickening in spirit that drove both of them to seek counsel and help. I cannot explain the phenomenal growth in faith and obedience to Christ and the extraordinary measure of love to minister and help that flows forth from the life of this new disciple. I only know she loves much, and remarkable things happen as she prays and as she serves.

Here then we find a missionary principle that is fundamental to our life and mission: caring love brings forth caring love. Whenever and wherever the love of God is shed abroad by the Holy Spirit, the gospel of the new creation comes to light, forced upon no one; rather it is breathed into life by the brooding Holy Spirit. Love is the cause of love, and the "sufficient" cause of our love. This is the flame which sets us ablaze.

Thus John would remind us not only that the love of God is the *message* of our mission but that our love comes from God which makes love also the *manner* of our mission. Our love comes from God: this is what makes the Christian ministry extraordinary. Without that manifestation of Christ's love in what we say and do, it falls short of being a Christian ministry. In the words of one discerning brother in Israel, "Love is the one justification for a Christian-administered hospital, clinic, school, or service program. For amidst all the fine Jewish institutions in that newly developing land the missing ingredient is love, so essential to healing, to learning, and in serving." Indeed, if love is missing, it becomes a mere humanitarian enterprise, though funded by the church.

So we are brought back again to this our Christian response, expressed in the opening affirmation of this verse: "We love and continue to love." But do we really love one another on this agape dimension? In our corporate life and relationships, does love flow through us toward the brethren? Is love the distinguishing sign by which we are known in our congregational communities where we live and where we serve?

In Israel we were startled to discover the profound relation between our love within the congregation of the Lord's body and the way Jesus was being considered outside the body. For so long we had concluded that witness to Christ depended upon the clarity and winsomeness of our telling *about* Him. But we have come to see how our Lord had to await the flow of divine love within the community of the brethren before He could begin to work changes in the attitudes of Jews and Muslims outside the church.

The divine flow of love is beginning to work a profound change in the hearts of Arab and Jewish brethren in Israel, who could not even pray together until inwardly healed and released through the deepening and renewing power of the Holy Spirit. Christ has entered their alienation and pain with His reconciling love and has torn the dividing walls down. Only the divine flow of love enables Arabs and Jews in Christ now to embrace one another and intercede together.

Only the power of His love transforming His body with new life has wrought this amazing change in recent years among the Jewish community. It is a gradual change in attitude regarding the person of Jesus. There is an intense interest in study circles all over the land to explore the Jewishness of His teaching, and the meaning of His life, and the Gospel account of His death and resurrection.

Once again in our own time and situation, love is taking the initiative; for in all our ministry and mission love is the way, love is the truth, and love is the life, for God is love.

Implantation

I do not know
If my teaching
Falls on listening ears,
Nor if the ones who hear
Remember.
But when adoring eyes
Turn toward me
And a cherub whispers,
"I love you the best,"
I know that even
If they do not hear a word
They learn to love!
And in that learning
My lesson has been taught.

— H. B. Lee

Belete Appointed to Regional Secretaryship in UBS

Million Belete, president of the Mennonite World Conference, has been appointed regional secretary designate of the Africa Region of the United Bible Societies. In his new position he will provide leadership for a coordinated program of Scripture translation, production, and distribution in Africa.

The position of regional secretary in Africa was established in 1968 as part of the regionalized working pattern of the United Bible Societies. Million is the first African to be appointed to this position, which has previously been filled by men from the Netherlands and Australia. He has entered a period of introduction to prepare him for his future work and will assume his duties at the Africa Regional Center in Nairobi, Kenya, on July 1, 1976.

Million was born in Deder, Harar Province, Ethiopia, on May 30, 1933. He graduated from the Technical High School in Addis Ababa in 1955 and obtained a BSc degree from Western Michigan University in 1962. Raised as a member of the Ethiopian Orthodox Church, he now belongs to the Meserete Kristos (Mennonite) Church. He is married and has three sons and one daughter.

He was appointed executive secretary of the Bible Society of Ethiopia in 1968. During the six years he held this position Scripture distribution in Ethiopia reached a total of more than 500,000 copies a year, with a marked rise in distribution of the Scriptures in Amharic within Ethiopian Orthodox circles. In 1974 he was called to the Africa Regional Center in Nairobi to serve as a management consultant. He was elected an Honorary Life Member of the American Bible Society in 1973 in recognition of his dedicated leadership in Ethiopia and exceptional service as host to the United Bible Societies Council and World Assembly which met in Addis Ababa in 1972.

The United Bible Societies are a cooperative association of 57 national Bible Societies carrying on Scripture translation, production, and distribution in 150 countries and territories of the world. Both

Million Belete

the American and the Canadian Bible Societies are supporting members, together providing 57 percent of the 1974 World Service Budget which subsidized Scripture translation, production, and distribution in countries where local support was not able to bear the full financial burden. Outside the English-speaking countries and northern Europe the Bible Societies are almost the only source of Scriptures for Christian churches and ministries. Total Scripture distribution through the United Bible Societies in 1974 reached 254,138,606 copies.

Operation 5%

Dozens of Mennonite men met at the Whitewater Mill in Whitewater, Kan., during the first week of August to bag and ship wheat. They were united in their twofold aim: (1) to provide wheat for starving people, and (2) to forestall the plowing under of valuable crops.

Where did *Operation 5%* originate? How did it get started? This spring a number of farmers in this rich wheatland of Kansas started to worry about the price of wheat. "It would be very low. They wouldn't be able to meet their cost because they anticipated a surplus since there were so many acres in wheat," said Douglas Penner, four-year psychology professor at Bethel College, now turned administrator of *Operation 5%*. "The surplus drove the price down. So some farmers started to plow their wheat under."

This, in view of present world hunger crisis, upset five of the Hoffnungsau (Meadow of Hope) men at Buhler. These five formed the committee to implement the project which is now known as *Operation 5%*. Why this title? Because the committee suggested feeding the hungry as a substitute to plowing down wheat. The surplus was 5%. They asked for voluntary contributions to this amount. Thus the name.

This alternative is permitted, providing they do not sell the wheat so that the program cannot affect the price of wheat. The Mennonite Central Committee is responsible for shipment and distribution, in cooperation with CROP and Church World Service who both have been gathering wheat for the world's starving millions for many years.

The results of brochures and public postings of this alternative have been very gratifying. Farmers have responded in donations of wheat, time, and labor to help implement the program. They came from the Whitewater, Buhler, Halstead, Moundridge, and other areas and from as far as 500-mile distant Turpin, Okla.

MCC representative "Doss" Maddimadugu Devadoss from Calcutta, India, who has worked under MCC both in India and in Vietnam and who intends to study theology at Canadian Mennonite Bible College and agriculture at the Univeristy of Manitoba beginning this fall, feels a strong involvement in this new program of food distribution. Douglas Penner, who had not worked for MCC before, also tells of his own involvement: "The five men simply came to me and said, 'You're a teacher. You don't have anything to do in the summer. Why don't you help us with this?'" The farmers were too busy harvesting their crops to have time for administration, phoning, planning, coordinating. But they initiated the program, shared their motivations. One of the five orginators, young farmer Gordon Schmidt, had attended a World Food Conference in Washington earlier this year. His input served as catalyst when the concept of Operation 5% evolved.

The wheat being sent is a hard Red Winter variety which has been developed from the famous Turkey Red of our ancestors. It is important for its excellent milling qualities and its shorter period of growth.

MCC has purchased a special automa-

tic bagger for this project, for it is anticipated that this will be an ongoing activity. A double burlap bag bearing address and motivation, "In the Name of Christ," is clamped to the bagger; the chute automatically shuts off at 100 pounds of the precleaned wheat; the bag passes to a sewing machine where it is stitched shut, then it is loaded onto a carrier and wheeled to a conveyor belt which takes it to a waiting car on the railroad tracks just outside the mill.

Rail shipment to port of New Orleans is between $600 and $700 per carload. Each carload contains 1,000 bags.

The evening of Aug. 6 saw the last of six cars leave the Whitewater railway station for New Orleans where four will be loaded on a ship destined to leave on Aug. 11 for Chad and two cars on Aug. 13 for Bangladesh. Penner estimates it may take one month until the wheat reaches the hungry or starving person. Twenty-three more cars are to leave Whitewater for India before the end of 1975.

"Distribution is the most difficult part of the food project," Penner tells us. "The easiest part is over here. But to make sure that *they really get it* is extremely difficult. That is where so many relief projects fail." MCC volunteers will work together with native people to prevent these problems when our wheat reaches them.

Most of this wheat is given as payment in the "Food for work" projects. Feature a woman carrying buckets of dirt on her head, helping to build dykes, irrigation ditches, reclaiming land, then returning home at close of day with a few precious handfuls of whole wheat which she will pound between two stones to make flour for her hungry family. Multiply this picture, and you have a glimpse of what *Operation 5%* is all about. In this way the project not only helps people through this present period of draught, but it also increases their chances of having a more productive piece of land for the future. — Clara K. Dyck

An Idea Becomes a Happening

In the fall of 1973 Nyle Martin, leader of the Geiger-Baden Torchbearer Club, Ont., felt it would be valuable for the Ontario League of Torchbearers to get acquainted with some Torchbearer groups in the United States. Through contacts with David Smucker, leader of Ohio Torchbearer Clubs, the idea grew and definite plans emerged for a Camperee involving the Ohio and Ontario Torchbearer groups earlier this summer at Bingeman Park, Kitchener, Ont., Canada.

The Ontario/Ohio Torchbearers gathered around the campfire at the first conjoint Camperee.

So it happened that nine Torchbearer Clubs from Ohio and ten clubs from Ontario — 278 persons in all — came together via cars, campers, trucks, and buses for this first-time conjoint Camperee. Participating congregations were: Beech, Hartville, Martin's Creek, Midway, North Lima, Orrville, Smithville, Sonnenberg, and West Clinton from Ohio; and Geiger-Baden, Cassel, Floradale, Hillcrest, Preston, Shantz, St. Agatha, Steinman, Tavistock, and Wanner from Ontario.

The weekend was structured to give plenty of opportunity for interaction between boys and leaders and to provide some friendly competition. Each day the total group met twice in the campfire area. In the morning they received instructions for the day, recited the Torchbearer pledge, and sang the theme song "They'll Know We Are Christians by Our Love." In the evening the singing, skits, and a nightly feature with ventriloquist Nancy Seiling and her puppet, Jerry, provided entertainment.

Four events were planned in a spirit of friendly competition — water polo, tug-of-war, land skiing, and fire-building.

In the final group meeting Don Yoder, Ohio Conference Youth Minister, encouraged Torchbearers to learn to trust God. "He's trustworthy!"

Will this kind of event be held again? The evaluation of the Torchleaders was positive. They went on record to encourage another Camperee in three years, possibly in Ohio.

Torchbearer clubs follow an achievement type program produced by Mennonite Publishing House, Scottdale, Pa., for boys 9-14 years of age. The girls' counterpart is called Wayfarers. Both programs were revised during the past two years. — David Cressman.

Workers Among Tobas Seek Anabaptist Perspectives

A wide range of gospel understandings exists among the Tobas to whom Mennonite missionaries relate in northern Argentina, Willis Horst has observed. The scope moves from syncretism to nominal evangelicalism to clear discipleship.

Many persons express intense desire to understand better the biblical message, although often Christianity is a religion rather than a vital relationship with Christ, he said.

Three families make up the Mennonite Board of Missions team in northern Argentina: Lois and Albert Buckwalter with Stephen; Byrdaline and Willis Horst, with Rene, Carmen, and Emily; Mattie and Michael Mast with Merle, Mark, and Marcelo.

The Toba is in a changing world, Willis continued. The younger, urban Toba has a quite different set of priorities, needs, and life agenda than does the older, rural Toba.

"The gospel helps us to understand this world and our place in it as we relate to Christ. The gospel also means we can help shape our own future," Willis said. "So the gospel must help Tobas make sense of their bewildering surroundings and determine their future. The church will help them discover an authentic lifestyle with a non-Christian society."

The Mennonite team works with the Toba church in congregational counseling and visitation, Bible translation and distribution, Bible teaching and leadership training. As they minister they wonder what an Anabaptist understanding of the gospel means for continuing involvement.

As a beginning response, Willis Horst offered the following suggestions:

1. Having been a misunderstood mi-

nority, we can empathize with an oppressed, rejected people with acceptance.

2. With our concept of shared ministry and congregational autonomy, we can leave things such as worship forms, power struggles, and church discipline in the hands of Toba congregations.

3. With our emphasis on priesthood of all believers, we can be sympathetic to claims of direct access to God.

4. With our discipleship emphasis, we can maintain a continuing, teaching relationship which goes beyond head counting.

5. With our belief in the importance of God's written Word as guide for church life, we are motivated to put high priority on biblical translation, distribution, and literacy.

6. With our belief in the faithful community as central to the gospel, we are motivated to seek involvement in an intimate, sharing fellowship and to find ways of communicating this important dimension.

7. With our understanding of church as a peoplehood which crosses human boundaries, we work for unity and healing.

8. With our emphasis on practiced religion, we can identify with the Toba question, "Does it work for me?" yet at the same time ask, "Is it faithful?"

9. With our peace position, we can encourage and support the Tobas' nonviolent struggle for social justice.

10. With our belief in salvation of the whole person, we are interested in health and social as well as spiritual needs.

"We seek creative, innovative ways of involvement in all of the dimensions of our ongoing ministry," Willis concluded.

Alberta's First Relief Sale Raises $61,000

Over $61,000 was raised for Mennonite Central Committee relief and development projects at an auction sale in Coaldale, Alta., on July 26. It was the first MCC relief sale held in the province.

Organized by a committee representing the major Mennonite denominations in the province, the auction sale featured items such as quilts, livestock, machinery, and furniture. Arts and crafts, needlework, Choice Books, and, of course, food were sold in booths.

Most articles were donated by Mennonites. A notable exception was the donation of noodles, eggs, and other produce by Hutterites.

Sale of MCC Self-Help crafts generated over $2,800 in addition to the $61,000.

Alberta, with 42 Mennonite churches, has the smallest constituency of the five provinces with MCC provincial offices. There are approximately 4,250 members in the Mennonite churches of Alberta.

John and Anna May Garber surrounded by Phebe, Leonard, Esther, Rhoda, David and Rachel.

Garbers Celebrate Double Anniversary

On Aug. 17, John F. and Anna May Garber observed the 45th anniversary of their marriage and of their call to the Christian ministry. They were married on June 5, 1930, at the Wenger home in Parkview, Harrisonburg, Va., by Anna May's father, A. D. Wenger. On Aug. 17, 1930, they were called to pastor the congregation at South Boston, Va.

During the years since then, they have served as pastor-couple at Alma, Ont.; at Burton, Ohio; and Des Moines, Iowa; and now at Harman, W.Va.

Six of their eight living children gathered at Harman, for the weekend to observe the anniversary with them. Most of their 17 grandchildren were present also. Their sons and daughters are Leonard (wife, Doris), Rhoda (husband, Arnold Cressman), David (Carol), Phoebe (John Hershey), Lois (Milton Lehman), Esther, John (Edith), and Rachel (M. S. Togane).

The family spent the weekend visiting together, reminiscing, singing, and playing. Several sons also participated in the Sunday services at the Lanesville and Riverside churches, of which John is the pastor.

Historical Group Promotes Art

Because of considerable interest in last year's project, the Mennonite Historical Associates will sponsor its fourth annual art contest from Nov. 22 to Dec. 5 on the theme, "Our Rural Heritage." For the first time this year the contest will be open to amateurs only.

A spokesman for the planning committee emphasized that "we chose this theme because it lends itself to considerable freedom of interpretation. The past contributes much to the present as well as to the future. We are interested in promoting an appreciation for the contemporary relevance and value of history and of our rural heritage."

Nearly $200 in cash prizes is being offered with a $25 first prize in most of the categories. Open to any interested amateurs, the contest will be evaluated by a team of judges. Media include oils and acrylics, watercolor-charcoal-ink, and photography.

Entry forms and rules are available at MHA headquarters, 2215 Mill Stream Road, Lancaster. Each entrant may submit two entries, which he must certify that he has personally and without supervision completed. Entrants may price their own paintings, but 20 percent of any item sold will be used to help make the contest self-supporting.

The planning committee, chaired by J. Lemar Mast, also includes Clarke E. Hess, Lois Ann Zook, and Carolyn L. Charles. It is envisioned that the annual art contests will serve as a stimulus for a more permanent educational exhibit program at the Historical Society in the years ahead.

Jandyro Freitas (dark suit), Cecil Ashley, and Juraci Freitas gather with other participants following dedication of the new meetinghouse for First Mennonite Church, Itapevi, Brazil, Aug. 10.

Brazil Congregation Dedicates Meetinghouse

First Mennonite Church of Itapevi, Brazil, dedicated a new meetinghouse on Aug. 10, according to a report by Mennonite Board of Missions' workers Margaret and Cecil Ashley.

About a year ago Jandyro and Juraci Freitas, a senior couple from the Lapa church, began a Sunday school at their brick kiln near Itapevi, one of many small bedroom towns surrounding Sao Paulo.

The home congregation participated at various stages of development by contributing encouragement and testimonies plus such things as sound equipment, stools (made from discarded apple crates), a secondhand refrigerator, and a half

dozen quilts (made up by the Lapa Women's Society for the poor).

As both the Sunday school and the social service grew, Jandyro and Juraci resolved to give material form to their dream of many years and built a fellowship hall onto their house.

The second Sunday in August, 17 members of the Lapa congregation squeezed into two autos to travel the 22 miles to Itapevi to dedicate the finished building: a hall that "accommodated" all 60 who were present. At the front, in neat lettering, was written: "First Mennonite Church of Itapevi."

"Jandryo and Juraci have been two of my students in the Theological Education by Extension classes, and have served the Lord and His church at Lapa for several years as teachers, working in visitation, and Jandyro as a lay pastor," Cecil Ashley wrote. "We anticipate an increased sharing of responsibilities between Lapa and Itapevi as a result of this new venture. We covet your counsel and prayers as the increasing demands made upon our time and energy require a constant review of priorities."

Shipments to Chad Reduced

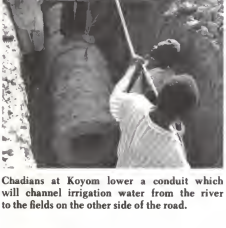
Mennonite workers in Chad are recommending a sizable cutback in the amount of food commodities sent from North America to this Sahelian country in the next months.

"Although the rains started late, they've been pretty good so far this year," explains Stephen Penner, terminating Chad director for Mennonite Central Committee. "I just visited southern Chad and everywhere millet was growing.

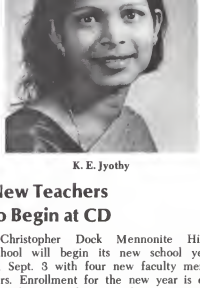
"Just because things are picking up doesn't mean that we shouldn't help with direct distribution if events take a turn for the worse. But it's important that people have a sense of dignity and pride. We've been seeing evidence that the more we give, the more the recipients' sense of dependence starts to grow. We don't want to foster a situation where people lie about how bad things are to get food."

Penner's recommendation that MCC put major energies into agricultural development work rather than food relief follows completion of a major distribution of 1,000 tons of wheat and beans, as well as some blankets, between September 1974 and April 1975.

Dallas Myers from New Paris, Ind., assumed leadership of the Chad program in mid-August. Penner returned to his home in Shafter, Calif.



Chadians at Koyom lower a conduit which will channel irrigation water from the river to the fields on the other side of the road.



K. E. Jyothy

New Teachers to Begin at CD

Christopher Dock Mennonite High School will begin its new school year on Sept. 3 with four new faculty members. Enrollment for the new year is expected to exceed last year's all-time high enrollment of 300.

Recently elected to the faculty by the Board of Trustees as a teacher of business education was Barbara J. Harper. Formerly Barbara J. Bruno of Allentown, she recently was married to James Harper, who is a student of accounting at Drexel University, Philadelphia. The Harpers reside in the Wissachickon Park Apartments, Lansdale, Pa.

The Board also recently accepted an invitation from Mennonite Central Committee to receive K. E. Jyothy as an MCC exchange visitor and faculty member for the 1975-76 year. Miss Jyothy, a native of India, will function in the role of a teacher aide in English and science with an assigned "master teacher." She will reside with the Norman Vincent family, Lansdale, during her twelve-month stay in the U.S.

Joyce C. Hedrick will teach social studies and mathematics. From 1971 to 1973 she and her husband, Donald Hedrick, lived in Nairobi, Kenya, East Africa, where he served as managing director of Menno Travel Service, Ltd. He currently serves as administrative assistant at a supermarket in Lansdale where the Hedrick's reside with their two children. Mr. and Mrs. Hedrick are members of Plains Mennonite Church and live in Lansdale, Pa.

Jacqueline Stahl will serve as a teacher of English. A native of South Dakota, she is a member of the Huttertahl Mennonite Church, Freeman, S.D.

Group Homes Face Houseparent Shortage

Mennonite Central Committee (Canada) has had little success in finding suitable houseparents for group homes, says Voluntary Service director Reg Toews. Of six group homes in Canada which have requested houseparents, only one, a new home in St. John's, Nfld., has a houseparent couple for the coming year.

Other group homes, which include residences for the retarded, the emotionally disturbed, and the neglected are being staffed by single people on a relief basis or temporarily by local persons. At present MCC Voluntary Service and the provincial MCC organizations are involved in nine group homes across Canada.

Speculating on the reasons for this shortage of suitable houseparents, Toews said the nature of the job could be one factor. "It is emotionally draining," he pointed out. Volunteers live with the residents and have to work with a wide variety of problems.

Among the reasons given by people who turn down assignments as houseparents are the job's impact on family and children, doubt of ability to handle it, and preference for overseas work.

In some cases couples have been turned down because they were considered too young or inexperienced to handle the job.

"This is where older people could help," Mr. Toews said.

Young people rarely have the combination of skills and experience to do the job.

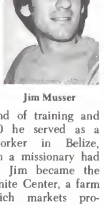
Sometimes families of prospective houseparents have been too large for the living accommodations available.

Because of the shortage of houseparents, MCC is not committing itself to any more arrangements where

houseparents are required. Toews has suggested that MCC will have to review either the use of houseparents as the preferred staffing pattern and/or its continued involvement in projects using houseparents.

Musser Directs Youth Ministries

James Musser of New Holland, Pa., took up duties as Youth Ministries Director of the Lancaster Mennonite Conference on Sept. 1. His office is at EMBMC headquarters.



Jim Musser

Jim, as he is called by his friends, comes to the youth office with a wide background of training and experience. In 1968-70 he served as a Voluntary Service worker in Belize, Central America. When a missionary had to leave unexpectedly, Jim became the manager of the Mennonite Center, a farm produce business which markets products for Old Colony Mennonites.

"I've always been interested in youth," Jim said, "I'm excited about the opportunity which has opened in the youth office."

Jim became active in the youth group at his home church when he was 14. He served as president of the New Holland Mennonite Youth Fellowship in 1966. During the past five years he served as summer program director at Camp Hebron, Halifax, Pa.

Jim replaces Jerry Meck, who had carried youth ministries as a half-time job along with his directorship of Voluntary Service. Jerry will now give full time to VS.

What goals does Jim have for the service office? "I believe a way must be found to effectively mobilize youth; there must be a way to get them involved in the exciting things that happen," he said.

Jim sees himself as a resource to local youth fellowship groups and a planner of conference-wide youth activities.

Bible to Be Printed in Argentina, Church Prays for Country

For the first time, Argentine Christians will soon be able to buy Bibles printed in their own country. Till now, Bibles in the Spanish language have been printed elsewhere and shipped in. Because the government has been placing new and heavier duties on such items, prices have skyrocketed as much as four or five times, and the supply has decreased.

David O. Somoza, Argentine Bible Society director, recently announced that a popular edition of the Bible would be printed in Buenos Aires and would be in the hands of the public sometime between October and the end of the year.

The churches, including the Mennonite denomination, are rallying to finance this first 75,000-copy edition. Our churches are raising a special "print offering." The prospects are exciting at "having our own Bible."

This first edition will appear in popular or paperback form. People are hungry for the Word of God — for a message of life, power, peace, and hope.

Since last May, Argentina has gone through difficult times. Consumer goods have disappeared and then reappeared as if by magic. Inflation is eating up our buying power and the "peso" is not worth the paper it is printed on. The government changes ministers and makes exceptions to its own decisions so rapidly the average citizen cannot keep up. As the crises escalate, one newspaper said, it looks as though the Argentines "are trying to build a Tower of Babel." So, the only thing which seems stable is the crisis.

Christians throughout the country have begun to pray for their government as never before. A large group of evangelical Christians met for prayer and fasting in a Catholic retreat center. They, along with thousands of others, are waiting on the Lord for deliverance from the forces of avarice, pride, idolatry, and the like. We believe God will hear our prayers. — Mario O. Snyder

Storage Ensures Bengali Farmers Better Price

In an attempt to divert the loss many small-scale farmers in Bangladesh experience when dramatic seasonal fluctuations in the price of rice siphon profits out of their hands into the hands of traders rich enough to tie up money in long range investments, Mennonite volunteers in the Noakhali District are initiating a rice storage scheme.

A cylindrical concrete storage bin, designed by volunteer Daryl Mast, will give farmers in local cooperatives the option of storing part of their main rice crops until later in the year when prices are better. Normally a poorer farmer must sell a significant portion of his crop immediately after harvest to pay harvesting costs, even though prices are lowest at this time. Six or eight months later, the same farmer will have to buy back rice to eat, this time at a greatly increased price.

The first storage experiment, arranged with a local farmers' cooperative in the Char area, involved fifty-seven farmers, reports volunteer Robert Enns who assisted Mast with the project. Each member who brought grain to the bin in December 1974 received the market price of rice that week in loan for each measure of clean, dry grain that he placed in storage. Mennonite Central Committee loaned the cooperative the amount of money needed for the loans.

The eight-ton bin was not filled to capacity, says Enns, reportedly because an antagonist scared a number of members into thinking MCC was deceiving them.

"The farmers agreed that when the market price was thought to be the highest the rice would be returned to the members, who could then repay their loan to the cooperative with interest and take advantage of the higher market price," Enns explains.

The cooperative would then return half the profits to MCC for two or three years until they paid for the storage bin.

"At one point, the price of rice reached $25 for 82 pounds but several members did not want to sell the rice then yet," Enns reports. "Shortly after that the government recalled all 100 taka notes from the public. The price of rice plummeted and has not recovered yet. Had the rice been sold the cooperative could have realized a profit of $665."

With the onset of the monsoon season, moisture problems appeared inside the bin, Enns says. The cooperative applied tar to the outside of the walls and roof, but the already affected rice had to be removed. The grain is being kept in the MCC Maijdi office until prices rise further.

"Because we feel confident that the moisture problems can be solved by more waterproofing and a change in design, and assuming that next year will not bring another demonetization, we intend to construct four more storage bins before this year's harvest," Enns says.

Life in Rural Paraguay Lonely

Life for the Lengua Indians in central landlocked Paraguay is difficult at best, reported Mennonite Board of Missions overseas associates Ruth and Jon Beachy. But two recent problems have made life even tougher: early frosts and no market for animal skins.

For the first time in 15 years the squash crop has been destroyed and sweet potatoes and manioc set back severely; the three vegetables are staples. The market for skins was closed because of several problems.

Three-quarters of the families depend on raising crops or selling wild animal skins for livelihood. "So many people have had double trouble," the Beachys said.

"One of our biggest personal problems has been isolation and loneliness," wrote Ruth and Jon. "We are tempted to feel forgotten, especially during those long stretches between monthly mail deliveries." (Their address is Casilla 1124, Asuncion, Paraguay.)

Beachys live in an isolated Chaco community some 200 unimproved miles northwest of Asuncion where they work with an Anglican mission which began many years ago. Makthlawaiya — named after local trees — is the only medical post for many kilometers.

During the last several months, while the clinic doctor is on furlough, the medical staff includes only an Indian aide, an English nurse-midwife, and Jon Beachy. Daily outpatient visits average 80 to 100.

"Fortunately we have no epidemics," Jon said. "There is a current rash of skin problems and a run of diarrhea following heavy rains."

"Through all of these experiences," the Beachys concluded, "God is teaching us of our need to be reliant on Him for all of our needs."

Provident Takes a Position on Bicentennial

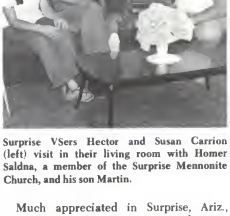
Provident Bookstore managers and book buyers met at Lansdale for three days, Aug. 13-15, with representatives from eleven different publishers to select books for the fall and holiday season. During these three days a deep concern developed about the bookstores' involvement with the deluge of Bicentennial publications and related merchandise coming on the market for the coming year. Out of this concern the following statement has been adopted by Provident Bookstore management.

Provident Bicentennial Statement

Provident Bookstores affirm the convictions of the Mennonite Church concerning loyalty to Christ avoce all earthly commitments and that we are first of all citizens of the kingdom of God. We recognize that we who live in the USA live in a country that is celebrating a significant historic occasion. As stores serving the entire community we feel that we can merchandise and sell items that speak to and celebrate the history of the USA. We will, with the best of our ability, avoid promoting Bicentennial merchandise that emphasizes civil religion.

mennoscope

For the first time in nearly 50 years snow fell in Curitiba, Brazil, reported Mary Ellen Keeler, Mennonite Board of Missions teacher. "You can imagine the excitement it brought. At the same time it was a hardship to many families who had very little with which to keep warm," she said. During her seven-week vacation break, Mary Ellen studied Portuguese intensively. "Portuguese study was worthwhile but the more one learns, the more one realizes how little one knows."



Surprise VSers Hector and Susan Carrion (left) visit in their living room with Homer Saldna, a member of the Surprise Mennonite Church, and his son Martin.

Much **appreciated** in Surprise, Ariz., are Hector and Susan Carrion, the new VS program directors. Their Spanish background has given them an additional advantage in relating to the primarily Spanish community. Hector, otherwise known as Papo, and Susan have become active members of the Surprise Mennonite congregation, teaching Sunday school and Bible school, directing music, visiting families in the community, and helping with odd jobs around the church. Mennonite Board of Missions personnel recruiters are on the lookout for more program directors like the Carrions. Persons interested in a VS leadership assignment may contact John Lehman, Box 370, Mennonite Board of Missions, Elkhart, IN 46514.

Ella May Miller, speaker on *Heart to Heart*, will make the following guest appearances in September: 8th (6:30 p.m.), Glorieta (N.M.) Baptist Conference Grounds; 10th (12 noon), Dublin (Pa.) Fire Hall; 10th (7:30 p.m.), Doylestown (Pa.) Mennonite Church; 11th (6:30 p.m.), Christian Business and Professional Women's Council, Trainer's Restaurant, Quakertown, Pa.; 12th (9:30 a.m.), Franconia (Pa.) Mennonite Church; 12-14th, Franconia WMSC Retreat, Spruce Lake, Canadensis, Pa.

And None Shall Make Them Afraid, a new 45-minute slide show on the Middle East crisis, is available from the Mennonite Central Committee audiovisuals library. The slide set, produced by the Middle East Mobile Education Project in California, helps break down stereotypes of Israelis and Palestinians, reviews historical background of the Middle East tensions, and stresses the role of the U.S. in perpetuating the conflict. Churches and individuals may schedule free use of the slides and cassette sound track through the Audiovisual Library, 21 S. 12th St., Akron, PA 17501.

The correct price of *Conrad Grebel, Son of Zurich*, by John L. Ruth, is $6.95. It was incorrectly listed as $4.95 in the Herald Press ad in July 29, 1975, *Gospel Herald*.

May was a month of firsts for the Hiroo congregation in eastern Hokkaido, Japan: dedication of their worship center, parent dedication for three babies born during the year, Brother and Sister Tatsumi received into fellowship including baptism for Sister Tatsumi, regular English Bible class started, and congregation received into Japan Mennonite Conference. "Thank you for your interest and prayers," wrote Louella and Eugene Blosser, serving with Mennonite Board of Missions. "We appreciate your encouragement."

Jerry Keener, Elizabethtown, Pa., and Margaret Richer, Wauseon, Ohio, joined VSers Raul Badia and Mel Janzen at the new VS unit assisting Vietnamese refugees at Camp Pendleton, Calif., Aug. 15. The four VSers, with Jerry as program director, are working with American Red Cross family services. According to Mennonite Board of Missions VS administrator Wayne Longenecker, family services is processing 200 cases a day.

Mario Snyder who serves with Mennonite Board of Missions as pastor of the Moron congregation in Buenos Aires, Argentina, also provides leadership assistance at Salto. He travels the 180 kms. northwest of the capital twice monthly to help in training classes and Sunday worship.

David C. Fretz joined the Information Services staff at EMBMC, Salunga, Pa., Aug. 1, as photographer and layout artist. David had served in the same department from 1969 to 1972.

Dale and Ruth Umble — and their children Kristin and Jon — of the Frazer (Pa.) Mennonite Church arrived in Nairo-

bi, Kenya, Aug. 13 for a two-year missionary term as houseparents at Rosslyn Academy.

Ruth Sauder of the East Petersburg (Pa.) Mennonite Church arrived in Guatemala on Aug. 8 for a three-year missionary term as elementary teacher and literacy worker.

James and Theresa Cunningham and David left on Aug. 21 to serve as a teacher couple at Pine Grove Academy, Honduras. The Cunninghams formerly served with MCC in Jamaica.

Carolyn Amstutz, Goshen, Ind., left on Aug. 21 to serve as an elementary teacher at Pine Grove Academy, Honduras. Carolyn served during the past year supervising a nutrition center in Tocoa, Honduras.

Mission Investment Loans are still needed for Greencroft Center renovation, according to David C. Leatherman, Mission Board treasurer. Renovation costs for Greencroft, Inc., have increased beyond $750,000 through installation of complete sprinkler and fire alarm systems, new water softeners, more extensive retirement apartment renovation, more investment in the restaurant area, and parking lot resurfacing. Interest on the loans is 8% for five years, 7% for four years, 6% for three years, and 5% on demand. Contact Leatherman at Box 370, Elkhart, IN 46514; tel. (219) 294-7523.

B. Charles Hostetter, serving with Mennonite Board of Missions in Lagos, Nigeria, was guest speaker for the annual preschool staff retreat at Hillcrest in late July. Hillcrest is an elementary and secondary school in Jos sponsored by 14 mission agencies. "To sense common objectives, good fellowship, and happy working together was delightful," Charles wrote. Earlier the Hostetters visited in East Africa, a pleasant change from humid Lagos. "It was so refreshing to sleep under covers. Our visit was more than we anticipated in every way. It was great to share and compare notes with co-workers. The trip was a good family experience which we shall never forget."

Two student athletes from Adriel School, West Liberty, Ohio, competed in the International Special Olympics at Mt. Pleasant, Mich., Aug. 7 to 11. Paul Shropshire and Tammy Applegate were among 70 chosen out of 2,300 Ohio Olympic entrants to take part in the international competition. Paul took first place honors in the Division 1 50-yard dash and fourth place in the softball throw. Adriel School, a nonprofit residential school and treatment center for the emotionally disturbed slow learner, is administered by Mennonite Board of Missions through its Health and Welfare Division.

Robert and Betty Lou Buckwalter and family of the Maple Grove Mennonite Church, Atglen, Pa., left on Aug. 21 to serve three years as a community development couple in Ethiopia. The Buckwalters served in Somalia from 1971 to 1973.

Arthur C. Wise, pastor of the North Tampa Mennonite Church, Fla., announced his resignation effective on Sept. 1 to attend Goshen Biblical Seminary. Arthur has served the North Tampa congregation for the past 11 years. In announcing his resignation pastor Wise said, "I accepted this assignment . . . to build a congregation, to equip and train believers so that they could be a self-supporting church with leadership from among themselves. I believe these goals have been achieved."

Special meetings: Roy S. Koch, Goshen, Ind., at Clarence Center, Akron, N.Y., Oct. 16-19. **Milo Kauffman,** Hesston, Kan., at Freeport, Ill., Sept. 28 to Oct. 1 and at Versailles, Mo., Oct. 10-12.

New members by baptism: nine at Tedrow, Archbold, Ohio; six at Beech, Louisville, Ohio; one at Holly Grove, Westover, Md.

Change of address: George R. Brunk from R. 6, Box 65 to R. 8, Box 83, Harrisonburg, VA 22801. Same address for Brunk Revivals.

readers say

Submissions to Readers Say column should comment on printed articles.

I am commenting on *The Mennonite Church in 2025?* (*Gospel Herald*, Aug. 19, 1975).

For all of us who think about our Anabaptist heritage in this anniversary year it would be well to take Philippians 3:1-16 to heart. When I read anniversary material I always find that an "It" is emphasized — a vision, a brotherhood, an ethic, or whatever form this "It" may take. All these things are produced by men and are therefore only temporal and only part of a whole, but He that builds His church is Christ and He is eternal.

Paul counted his earthly heritage but dung that he would "win Christ." This is the whole point. There is danger that we, like the Jews, may be limping continually out of step with God's purposes because we look at today's or tomorrow's situation in the light of our heritage. Parts of the brotherhood are still captive to a supposed heritage. But this is exactly what the Anabaptists did not do.

They did away with tradition and went to the Word of God directly. We try to perpetuate a history and a tradition and in so doing we are in danger of missing the very point of our Anabaptist dissent. Could it be that our preoccupation with a vision and a form that is past is a morbid attempt at self-authentication?

Christ is the Alpha and Omega. We need to see Him and be occupied with Him and be in a right relationship to Him so that we can hear what the Spirit says unto the churches. The more we think about our tradition and heritage, the more we tend to become a closed group inaccessible to those on the outside who do not share our natural descent. Our mission program has been most successful where the Person was lifted up and not a human heritage reflected upon. He is the only heritage worthwhile having. — Carl-J. Wesselhoeft, Logan, Ohio.

* * *

I just want to add my voice to that of Mr. Tilman R. Smith's (Aug. 19, p. 578).

I also feel that we should offer a chance for a Christian education to our young people.

Why should we as a Christian people expect the state to give loans and grants to our children if we don't care enough to help them get the type of training and education that we feel would better prepare them for life? I know talented young people who have much to offer the church forced into community colleges where their talents were not developed to the utmost because of lack of Christian guidance and example.

I would like to see churches offer help to their young people who need it, just as readily as we give to missions and other foreign projects.

Does not charity begin at home? Thank you again for the article. — Mrs. Pam Moyer, Doylestown, Pa.

* * *

I read with interest David Augsburger's article, "Anger: The Thrust Toward Power" (Aug. 12). I'm in agreement with him on some of it, but I find much unsaid from the biblical viewpoint in dealing with the problem of anger. I think the title to his article says something very true, "Anger: The Thrust Toward Power." That is very evident as you analyze and observe the working of anger in oneself and in others. I am glad that the author does not agree with the "Hydraulic Theory," the need of expressing feelings of anger for the sake of emotional health. He goes on to explain how the feelings of anger should be handled, but leaves unsaid some very important things.

The Divine remedy is to "put off . . . anger, wrath, malice, blasphemy, filthy communication," as recorded in Colossians 3:8. In Galatians 5: 19, 20 "wrath" is listed with the works of the flesh along with other sins as, "adultery, fornication, uncleaness. . . ." Then Paul goes on to state that "they that are Christ's have crucified the flesh with the affections and lusts" (v. 24). And again in Colossians 3:5 Paul says, "Mortify therefore your members which are upon the earth. . . ."

I want to raise the question, if we believe and teach that we must "mortify" and "crucify" and "put off" other things as fornication, filthy communication, blasphemy, etc., and not give them room for expression, why not the same application to anger and wrath? We tell the man who drinks alcohol and uses tobacco to "die" to these things. We do not tell him to find some way of expressing his craving.

I strongly feel that the grace and power of God through His Spirit which we claim for victory in other areas of our experience needs to be claimed and applied to anger and wrath as well because these things are a part of the "old man," the "natural" man, and not the "new man" or the "spiritual man." — Charles Haarer, Pigeon, Mich.

* * *

Weeks of frantic activity, apprehension, expectation, and the joy of working side by side resulted in bringing together the Nguyen family of Saigon, South Vietnam, and the Seventh Street Mennonite Church of Upland, Calif. An initial visit to the Pendleton Refugee Resettlement Camp firmly fixed in the minds of three families in our congregation that something must be done. They saw thousands of individuals living in fear and hopelessness because of camp conditions and the knowledge that sponsors were dwindling.

As a result of those visits to Camp Pendleton and contact with Donald Sensenig and James Stauffer, two MCC representatives, the Seventh Street Church was able to sponsor a mother and her nine children. Don and James were instrumental in providing the initial contacts with this family and sharing basic guidelines as to

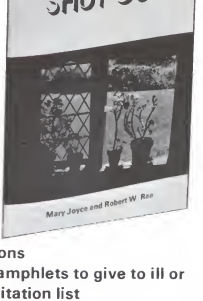
becoming good sponsors. It was interesting to note the respect commanded by these men as representatives of MCC with the sponsoring agencies and several United Nations officials. It is wonderful to be part of this fine organization.

In light of the experience we have had and the joy of putting our faith in action, we were dismayed at the comments of the four Mennonite volunteers in the July 22 issue of the *Gospel Herald*, p. 518, who are still working in Vietnam. It was their conviction that Mennonites "concentrate their energies and resources in helping to rebuild Vietnam," and away from the refugees in America. We feel that these individuals are far removed from the reality in the United States. If MCC would take such a stance, it could jeopardize their future work by placing it in an unnecessary political stranglehold. It is our belief that the work of the church is to help all those in need, especially to those immediately around us. And indeed, the individuals in the refugee camps are sorely in need!

We strongly recommend that all interested parties, individuals and churches, consider sponsorship as a vital expression of Christian faith. The work of helping this Vietnamese family resettle in America has brought about renewed communication and unity in our congregation. God has truly blessed when we were willing to love fellow human beings in need and sacrifice of ourselves in the process. We would encourage all to have their faith be exemplified in good works for the praise of our Father. — Seventh Street Mennonite Church Sponsorship Committee: Edie Bontrager, Harold Groff, Nancy Riegsecker, Joyce Short, Leann Wentland.

* * *

I thought Dave Augsburger's and John Miller's articles in recent issues of the *Gospel Herald* were simply super! For myself, certainly two very important areas the Mennonite Church must talk about are (1) the importance of a viable family structure (and how to nurture it as well in the face of a rapidly changing social climate, etc.), and (2) construction of a consistent workable theology to match our intense ethical and social concerns, including our church structure and the processes for decision making (which I think are excellent). At any rate, keep on publishing such first-rate articles! — Carl S. Keener, University Park, Pa.



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births

"Children are an heritage of the Lord" (Psalm 127:3)

Boshart, Eugene and Susan (Lais), Tigard, Ore., third child, second son, Jeffrey Lee, Aug. 11, 1975.

Hammel, Darol and Delores (Roth), Kitchener, Ont., Jennifer Lynne, July 15, 1975.

Jones, Gary E. and Eunice (Hess), Fox Creek, Alta., fourth child, second daughter, Susan Alice, July 9, 1975.

King, Gary and Joan (Wyse), Archbold, Ohio, first child, April Jolleen, June 29, 1975.

McAninch, Harvey and Pat (McElmurry), Colorado Springs, Colo., third and fourth daughters, twin girls (one stillborn), Teri Michelle, Aug. 6, 1975.

Moore, Paul and Ruby (Zook), Milford, Del., second daughter, Deanna Mae, May 31, 1975.

Morgan, Michael and Doris (Zook), Harrington, Del., first child, Tracey Lynn, Mar. 8, 1975.

Ness, Charles A. and Janet (Nauman), Skippack, Pa., fourth child, first daughter, Arneda Faye, Aug. 3, 1975.

Richard, Lynn and Karen (Ebersole), Mt. Pleasant, Iowa, second child, first son, Christopher Lynn, July 4, 1975.

Showalter, D. Conrad and Lynette (Yutzy), Plain City, Ohio, first child, Jason Conrad, June 16, 1975.

Snider, Glenn and Carolyn (Dreidger), Brazil, first child, Mathew Glenson, July 11, 1975.

Sonifrank, David E. and Janet (Fisher), Harrisonburg, Va., second daughter, Angela Carol, July 19, 1975.

Stuckey, Robert and Penny (Hitt), Archbold, Ohio, first child, Kamara Laurell, July 2, 1975.

Wyse, John D. and Sharon (Stuckey), Archbold, Ohio, fourth child, second daughter, Jackie Ann, July 15, 1975.

Zimmerman, Earl and Wilma (Gerhart), Pottsville, Pa., third child, first daughter, Sharon Renee, Aug. 6, 1975.

Correction: In the Aug. 12 issue, the birth announcement of Andrew Konrad *Bowman* was listed. It should have read *Bornman*.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bok — Wyse. — Harvey Bok, Defiance, Ohio, and Anne Wyse, Stryker, Ohio, Lockport cong., by Keith Leinbach and Walter Stuckey, June 28, 1975.

Buschart — Kuhns. — Darwin Buschart, Carstairs, Alta., West Zion cong., and Betty Kuhns, Welch, Okla., Zion cong., by Ralph Yoder and William Briskey, Aug. 2, 1975.

Cashwiler — Sweigart. — Thomas Cashwiler, Honey Brook, Pa., Churchtown cong., and Anna Sweigart, Ephrata, Pa., Groffdale cong., by Amos H. Sauder, Aug. 3, 1975.

Grieser — Fetterman. — William J. Grieser and Joan Fetterman, both of Wauseon, Ohio, Central cong., by Charles H. Gautsche, Aug. 9, 1975.

Huber — Oswald. — Roger Huber, Goshen, Ind., Church of the Brethren, and Janet Oswald, Oakland, Neb., Beemer cong., by Sam Oswald, grandfather of the bride, July 26, 1975.

Kauffman — Smith. — Dennis Kauffman, Port Allegany, Pa., Birch Grove cong., and

Mary Ann Smith, Jamestown, Pa., Presbyterian Church, by David Dawson, Aug. 10, 1975.

Kennel — Myers. — Randy Kennel, Albany, Ore., Albany cong., and Wendy Myers, Albany, Ore. Christian Church, by James Lapp, Aug. 2, 1975.

King — Thompson. — Stanley King, London, Ont., Valley View cong., and Judy Thompson, Parkhill, Ont., United Church, by Eldon King, father of the groom, May 31, 1975.

Kroeker — Perry. — Jonathan Dale Kroeker and Janis Corrine Perry, both from Ontario, Calif., 7th Street cong., by Edwin Bontrager, Aug. 9, 1975.

Lehman — Birky. — Del Roy Lehman, Eureka, Ill., and Ellen Birky, Kalispell, Mont., both of Mountain View cong., by Glenn L. Roth, June 28, 1975.

Martin — Kreider. — Nelson Martin, Belleville, Pa., Mountain View cong., and Evelyn Kreider, Harrisonburg, Va., Presbyterian Church, by Ivan Yoder and Harold Kreider, father of the bride, Aug. 9, 1975.

Mast — Yoder. — James C. Mast, Millersburg, Ohio, Millersburg cong., and Wanda Yoder, Winesburg, Ohio, Walnut Creek cong., by Roman Stutzman, July 19, 1975.

Metzger — Spurlock. — Frederick Metzger and Wanda Spurlock, both of the Mennonite Church, Wild Cat, Ky., by Merlin Good, July 19, 1975.

Miller — Zimmerman. — Joseph S. Miller, Hesston, Kan., Whitestone cong., and Julianne Zimmerman, Blue Ball, Pa., Bethany cong., by C. Nevin Miller, father of the groom, Aug. 10, 1975.

Myers — Herr. — J. Dennis Myers, Elizabethtown, Pa., Brethren in Christ Church, and Diane H. Herr, New Holland, Pa., New Holland cong., by Frank E. Shirk, Aug. 16, 1975.

Nofziger — Stuckey. — Mark Nofziger, Wauseon, Ohio, North Clinton cong., and Glenda Stuckey, Archbold, Ohio, Lockport cong., by Olen Nofziger, father of the groom, Aug. 2, 1975.

Rempel — Shantz. — John Peter Rempel, Elm Creek, Man., Mennonite Brethren Church, and Janet Elaine Shantz, Guernsey, Sask., Sharon cong., by Stanley D. Shantz, July 19, 1975.

Robins — Hofstetter. — Elbert Robins, Jacksonville, N.C., Baptist Church, and Marietta Hofstetter, Greenwood, Del., Tressler cong., by Durwood Stokes, July 26, 1975.

Schrock — Mishler. — Dale Schrock and LaDonna Mishler, both of Hartville, Ohio, Hartville cong., by Richard F. Ross, Aug. 16, 1975.

Stuckey — Nyce. — Randall Stuckey, Fayette, Ohio, Lockport cong., and Karen Nyce, Fayette, Ohio, Zion cong., by Ellis Croyle, Aug. 9, 1975.

Waldmann — Graber. — Michael Waldmann, Kokomo, Ind., and Loretta Graber, Parkview cong., Kokomo, Ind., by John E. Adams, Aug. 9, 1975.

Weaver — Hollinger. — R. Edward Weaver, Manheim, Pa., Church of the Brethren, and Marilyn E. Hollinger, Lancaster, Pa., Manchester cong., by H. Raymond Charles, Aug. 16, 1975.

Wyse — Rupp. — Ned Wyse, Archbold, Ohio, and Debra Rupp, Bryan, Ohio, both of the Lockport cong., by Marion Bontrager, July 5, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Coopridder, Henry, son of Walter and Minnie (Brunk) Coopridder, was born in McPherson Co., Kan., Nov. 11, 1896; died at Hesston, Kan., Aug. 7, 1975; aged 78 y. On Feb. 3, 1920, he was married to Clara Coopridder, who survives. Also surviving are one son (James), one daughter (Joyce — Mrs. Ivan Schrock), 5 grandchildren, and one great-grandchild. He was a member of the West Liberty Mennonite Church, where funeral services were held on Aug. 10, in charge of Ed Birkey; interment in West Liberty Cemetery.

Grove, Gerald W., son of Albert and Martha (Friesen) Grove, was born at Hanover, Ont., June 10, 1959; died as the result of an accident on June 28, 1975; aged 15 y. Surviving are his parents, 2 sisters (Valerie and Marianne), and his paternal grandparents (Mr. and Mrs. Ezra Grove), and his maternal grandfather (Jacob Friesen). He was a member of the Hanover Mennonite Fellowship. Funeral services were held at the Allard Funeral Home, Hanover, June 30, in charge of John Atkinson and Arthur Byer; interment in the Hanover Cemetery.

Ely, Lucinda, daughter of Matthias and Susan (Heatwole) Coopridder, was born in McPherson Co., Kan., Oct. 20, 1881; died at Mercy Hospital, Moundridge, Kan., Aug. 9, 1975; aged 93 y. On Nov. 26, 1903, she was married to Ernest J. Ely, who preceded her in death on Nov. 29, 1946. Surviving are one son (Oren), 3 daughters (Mrs. Ruth Johnston, Mrs. Evelyn Brunk, and Carol Ely), 11 grandchildren, 24 great-grandchildren, and one sister (Mrs. Nettie Hostetler). She was preceded in death by one son (Harold). She was a member of the West Liberty Mennonite Church, where funeral services were held on Aug. 12, in charge of Ed Birkey; interment in the West Liberty Cemetery.

Hoover, Curtis M., son of Samuel and Lucinda (Curtis) Hoover, was born in Elkhart Co., Ind., June 6, 1903; died of congestive heart failure in Elkhart Co., Ind., Aug. 8, 1975; aged 72 y. On June 6, 1925, he was married to Cleo Moyer, who survives. Also surviving are one son (Clair), one daughter (Carol — Mrs. Keith Leinbach), 4 grandchildren, one brother (Noble Hoover), and 2 sisters (Mrs. Viola Metzler and Bessie — Mrs. Oscar Weaver). He was a member of the Yellow Creek Mennonite Church, where funeral services were held on Aug. 11, in charge of Bob Detweiler and Keith Leinbach; interment in Yellow Creek Cemetery.

Jutzi, Addison J., son of John and Susan (Kennel) Jutzi, was born in Wilmot Twp., Ont.; died of a heart attack at Clinton Memorial Hospital on Aug. 13, 1975; aged 55 y. He was married to Loretta Kritz, who survives. Also surviving are 2 sons (Dale and Perry), 6 sisters (Leona — Mrs. Lloyd Widerich, Mildred — Mrs. Frank Calvert, Mae Jutzi, Ortha — Mrs. Delmar Wideman, Phyllis — Mrs. William Lehman, and Lucetta — Mrs. Enos Stauffer), and 2 brothers (Merlin and Munroe). One sister (Blanche) preceded him in death. He was a member of the First Mennonite Church, where funeral services were held on Aug. 16, in charge of Robert N. Johnson; interment in First Mennonite Cemetery.

Miller, Mary Ann, daughter of John C. and Fannie (Hostetler) Miller, was born at Kalona, Iowa, Feb. 24, 1893; died at the Pleasantview Home, Kalona, Iowa, Aug. 8, 1975; aged 82 y. She was the last of a family of 19. She was a charter member of the Kalona Mennonite Church, where funeral services were held on Aug. 11, in charge of Carl L. Smeltzer; interment in the East Union Cemetery.

Moyer, Lizzie K., daughter of Henry L. and Mary (Kulp) Moyer, was born in Souderton, Pa., Nov. 11, 1896; died at the Grand View Hospital, Sellersville, Pa., Aug. 4, 1975; aged 78 y. Surviving is one brother (Ernest K. Moyer). She was a member of the Salford Mennonite Church. Funeral services were held at the Eastern Mennonite Home, Souderton, Pa., Aug. 7, in charge of Willis Miller and Wayne Kratz; interment in Salford Mennonite Cemetery.

Rudy, Edith Erma, daughter of Osiah and Barbara S. (Burkholder) Snyder, was born in Waterloo Twp., June 19, 1904; died at her home on June 14, 1975; aged 70 y. On Feb. 10, 1926, she was married to Abner Rudy, who survives. Also surviving are 5 sons (Carl, John, Willis, Elvin, and Harold), 4 daughters (Betty — Mrs. Don Buschert, Doreen — Mrs. Dale Good, Karen — Mrs. Edward Bergey, and Barbara — Mrs. Arthur Stager), 17 grandchildren, one brother (Elvin V. Snyder), and one sister (Ada — Mrs. Jacob Rudy). She was preceded in death by one son (Glen, in 1967) and one sister (Eleanor Bauman in 1943). She was a member of the Geiger Mennonite Church, where funeral services were held on June 17, in charge of Stanley D. Shantz.

Stoltzfus, Enos B., son of Menno K. and Lizzie (Byler) Stoltzfus, was born at Belleville, Pa., Sept. 3, 1891; died at the Tel Hai Rest Home, Honey Brook, Pa., July 17, 1975; aged 83 y. On Feb. 7, 1918, he was married to Annie S. Yoder, who survives. Also surviving are 2 sons (David Y. and Titus), 5 daughters (Nancy — Mrs. Wilmer Byler, Ruth — Mrs. Henry Bowman, Martha — Mrs. Marvin Bartel, Salinda — Mrs. Floyd Weber, and Orpha — Mrs. Floyd King), 31 grandchildren, 13 great-grandchildren, and one brother (M. S. Stoltzfus). One son preceded him in death. He was a member of the Conestoga Mennonite Church, where funeral services were held on July 21, in charge of Ira Kurtz and Nathan Stoltzfus; interment in the church cemetery.

Villocino, Agnes Naomi, daughter of Elizabeth Hostetler, was born at Hope, Kan., Oct. 23, 1906; died of heart failure at her home in Upland, Calif., July 26, 1975; aged 68 y. On Jan. 26, 1940, she was married to William Villocino, who survives. Surviving are 2 sons (Arnold and Winston), 2 grandchildren, 2 brothers (Simon and Ruben Wingerd), and 5 sisters (Mrs. Susie Hill, Mrs. Edgar Heise, Mrs. Ernest Bailey, Mrs. James Evans, and Mary Wingerd). She was a member of the Seventh Street Mennonite Church. Funeral services were held at the First Mennonite Church on July 30, in charge of Ed Bontrager and Alvin Burkholder; interment in the Bellevue Mausoleum, Ontario, Calif.

Yoder, Hazel Luella, daughter of Elmer and Althea (Otto) Beachey, was born in Grantsville, Md., Aug. 27, 1908; died in the Sacred Heart Hospital, Cumberland, Md., Aug. 11, 1975; aged 66 y. She was married to Claude H. Yoder, who survives. Also surviving are 2 sons (Olen L. and Gary A.), 2 daughters (Mrs. Colleen Yoder and Mrs. Mary O'Brien), 4 grandchildren, 2 brothers (Ellsworth and Morris Beachy), and 2 sisters (Mrs. Gladys Warnick and Mrs. Maxine Broadwater). She was a member of the Pinto Mennonite Church, where funeral services were held on Aug. 15, in charge of Richard Martin; interment in the church cemetery.

Cover by Rohn Engh; p. 621 (bottom) by Elmer Thiessen.

calendar

Allegheny Conference Rally, Roaring Spring, Pa., Sept. 27, 28.

Allegheny Conference TIP Seminar, Allensville, Pa., Oct. 18.

Eurofest Draws 7,000 Youths for Bible Study

Sunday school teachers who have tried to get young people interested in Bible study would have been encouraged by EUROFEST '75. For 10 days, more than 7,000 young people from more than 40 countries gathered at the Palais du Centenaire in Brussels to search the Scriptures and discuss applications of various passages.

Each morning, Bible studies were led in plenary sessions by Anglican Bishop Festo Kivengere of Uganda and Argentine evangelist Luis Palau. The sessions in the large hall were simultaneously translated into seven languages carried to delegates sitting in language areas. After the plenary sessions, the assemblage broke up into language groups for concentrated study and application, and then divided again into small groups of eight to ten people.

200,000 Hondurans Reportedly Facing Starvation

More than 200,000 persons in Honduras are facing starvation as the result of severe drought, according to reports received here at the headquarters of the World Relief Commission of the National Association of Evangelicals.

According to the reports, the drought has caused the loss of more than 70 percent of this year's crops. In addition, the lack of the usual rains in June and July have led officials to fear heavy rains in the fall that could lead to serious flooding.

Ends Resettlement Plan Because of Opposition

An ecumenical clergy group in Manchester, Iowa, has dropped plans to resettle two Cambodian refugee families because of opposition to the refugees on the part of some residents of the area.

In a statement, the Delaware County Ministerial Fellowship noted that there had been a problem in attempting to secure two houses in proximity to each other where the refugees could live. But it added that "a more serious factor is the attitude of some county residents who strongly oppose bringing any of the Indochina refugees into the area.

Supporters of the project have suggested that the opposition to the refugees was not representative of most of the people of Delaware County, but that there was strong resentment on the part of a few residents.

Hiroshima Recalls A-Bomb Attack with Solemn Prayers

Prayers, the burning of incense, and the symbolic release of birds of peace marked observance in Hiroshima of the 30th anniversary of the United States' atomic bombing of this Japanese city.

Hiroshima's Mayor Takeshi Araki opened nationally televised memorial ceremonies in the city's Peace Park at 8:00 a.m., Aug. 6, the time 30 years ago when the bomb exploded, killing some 78,000 to 80,000 persons by U.S. count, and 200,000 by Japanese figures.

Pennsylvania Aid to Nonpublic Schools

A program of state aid to Pennsylvania's parochial and other nonpublic schools, estimated at $31 million for the 1975-76 school year, has been signed into law by Gov. Milton J. Shapp.

The American Civil Liberties Union and the Pennsylvania Committee on Public Education immediately said they would challenge the constitutionality of this latest attempt by Pennsylvania to keep tuition charges relatively low in church-related and other private schools.

Sermon-Writing Contest

A sermon-writing contest open to both Protestant and Roman Catholic clergy is part of "Resurgence '76," a bicentennial renewal program sponsored by The Upper Room. Theme of the competition is: "That this nation, under God, shall have a new birth of freedom." Writer of the winning sermon will get $300. Nine runners-up will get $100 prizes.

Contest entries should be submitted by Oct. 1 to the Rev. Maxie Dunnan, The Upper Room, 1908 Grand Avenue, Nashville, TN 37203.

Moratorium on Foreign Missionaries

The All Africa Conference of Churches has repeated its call for African Christians to consider a "moratorium" on foreign missionaries and funds.

In sessions here, the conference's executive committee said a moratorium would assist in the discovery of an authentic African Christianity which would enrich all churches.

A moratorium, the executive committee said, would encourage the African churches to cast off dependent attitudes they have developed in relation to Western missionary groups, establish their own priorities, and become fully missionary themselves.

Quakers to Ship Supplies to Vietnam

Although denied requisite licenses by the U.S. government, the American Friends Service Committee has decided to proceed with plans to purchase and ship aid supplies to Vietnam.

This was announced at a press conference here by Louis W. Schneider, AFSC executive secretary, who charged that actual American policy was "clearly and reverse" of public statements which "give the impression that the United States government is fully open to humanitarian aid to North and South Vietnam."

World's Most Underprivileged Persons

Black mothers in South Africa battle against some of the heaviest odds of any unprivileged people on earth, according to the general secretary of the South African YWCA.

"The black mother has a double load to bear," Ellen Kuzwayo said in an interview. "Not only is she discriminated against by South African government, but also by her tribal law.

"She is regarded by both as a 'minor,' and has very few legal rights. Her employment opportunities are poor, her wages low. She is generally a dehumanized person."

Famine Prevention Bill

An amendment providing land-grant and other eligible universities with resources to establish educational and extension facilities in food-deficit areas of the world has been approved by the U.S. House International Relations Committee.

With 95 cosponsors in its original form, the "Famine Prevention Amendment" to the Foreign Assistance Act had been introduced in the House of Representatives by Rep. Paul Findley (R-Ill1), third-ranking on both the Internation Relations and Agriculture Committees in the House.

Rep. Findley explained that the land-grant univeristy concept "combines classroom teaching, applied research, and continuing adult education to keep farmers, young and old, abreast of new techniques and technology. Within their experience and skilled manpower lies a vast priceless resource for a hungry world."

NEWSPAPER

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On Giving

The move at General Assembly to raise money for the debts of the General Board and the Board of Congregational Ministries was an inspiring happening. My wife and I were glad to be a part of it. One wonders, however, why it was necessary to have a special drive headed by persons who were not members of these boards. Do we no longer trust each other enough to believe in the people who are part of a cause? Must someone else become an advocate for them?

Clearly it is more complex than this. In fact all of our giving is complex these days as is our economy and our use of money. Why did our congregations not respond to these boards' deficits? Because they were not convinced that these causes had the highest priority in their use of money.

Discerning where to give the money we have to give can often be a problem. There are persuasive fund raisers everywhere. Many of them are paid to raise money and they get their payment first. If any is left after their salaries are paid, it goes to the cause for which they are raising money. Some possible worthwhile causes use this kind of fund raising service, but because of these large expenses, our serious giving should be to church-related organizations whose accounting is open to us.

We will not, of course, be in complete agreement with the way our church organizations spend the funds they receive, but we are at least in a position to have conversation with them about how to use the money. Both they and we are sure to prefer the voluntary system over that which prevails in countries where the government collects a church tax and pays church workers from it.

Not only is money a problem in the collecting, but also in the distributing. I have some experience in this as administrator of an "emergency fund" for our local Association of Churches. It is a small fund, intended to give a little help to people in a jam, to aid them on the way to the next opportunity. By its definition, it is a problem for the administrator. Questions arise like mushrooms after rain.

What is true emergency? Who is a true applicant? What is a proper contribution? If one doubts the sincerity of the applicant should one help him anyhow, preferring to be "taken" than to miss a real need? Is it right to give money without giving time to the needy persons?

At times one feels that he is being a scheming Judas, at other times a wasteful Mary. Then there are times when one is comfortable, for it appears that the gift has met a specific, measurable need, that it has helped the person on the way and so has fulfilled the fund's intentions.

Jesus' reaction to the gift of Mary suggests that we prudent people tend to worry too much about the wrong aspects of giving. Without belaboring the example (no one has approached me about perfume for his feet!) we observe the importance attached to the intention of the giver.

The giving of gifts may be a way of exerting power. In fact I have come to believe that the ultimate effect of the second commandment is to forbid the attempt to manipulate God by images and gifts. The prophets and psalmists also protested this tendency to try to get in with God by gifts; "If I were hungry, I would not tell you; for the world and all that is in it is mine. . . . Offer to God a sacrifice of thanksgiving . . ." (Ps. 50:12, 14a).

God has no need, but some of His children do. When we give help to them we remind ourselves that this is no occasion for the exertion of power over them or for taking credit to ourselves. It is only a way of expressing thanksgiving for what has come to us.

If our giving to another can be an expression of thanksgiving to God, perhaps we can be delivered from feelings of power superiority for having what another seems to need. Perhaps we can accept it as an opportunity to exercise a grace given to us by God, who loves us all. — Daniel Hertzler

Gospel Herald

September 9, 1975

Models for the Next Quarter Century

1. The Church

by Ann and Paul Gingrich

"It would be foolhardy to predict the shape of the church of tomorrow," writes Alvin C. Porteous in *The Search for Christian Credibility*. Of this only can we be certain — that God continues to call out a people who will serve as a vanguard of His new world, the pioneer of His future" (p. 202).

Where is this faithful community of people who are pioneers in a new world? This question is being asked repeatedly by perceptive leaders in the Mennonite Church.

We have moved a long way from the Anabaptist belief that every follower of Jesus is a minister and is responsible for other members of the body of Christ. In many respects, we have adopted the pattern of our society which makes rugged individualism a virtue. It may be we have actually come to believe that faithfulness to Christ is possible individually.

Our present practice of meeting together for two hours on Sunday morning while living the rest of the week as individuals furthers this illusion. But as Wilbert Shenk has written, "The days of stable rural life are gone. Members of congregations no longer have frequent contacts with one another in the workaday world. There is serious reason to question whether the present patterns and structures — a legacy from another age — can be trusted to carry us through" (*Mission-Focus*, November 1973, p. 6).

In response to this type of concern a number of official strategy documents have been prepared and many articles on church renewal have appeared in our church publications. An example is "Church Reform and the Missionary Congregation," a study document by John W. Miller available for 25¢ from Mennonite Church General Board, 528 East Madison Street, Lombard, IL 60148.

All of these speak of new models for the congregation. A recurring theme is church life on two levels — the smaller unit and the total congregation and an emphasis on accountability and participation.

Why then is there so much writing and talking and so few living models of dynamic church life? Perhaps the

answer is in the attitude of one young father who asked me, "Why do you take this church thing so seriously? What we are doing was good enough for our fathers and it's good enough for me." Could it be we do not understand the true nature of the church?

Take Another Look. It might be helpful to reacquaint ourselves with this. From the biblical record and Mennonite tradition we learn and affirm that the church is a group of people who are a light to the nation and who live and act in an alternate manner — a way that is consistent with the teachings of Jesus of Nazareth. He rejected the political options of His day and was obedient as the Son of the Father. A few people followed Him, creating a new thing — a community of people living under the rule of His Spirit. This is what we are called to be. When we speak of "church" it is this new order of the Spirit. It needs to be understood that church is not an institution or building, but a way of life.

If building the kingdom of Christ is the first and prior consideration, why have we moved so slowly in finding new structures which will facilitate this?

Purpose must precede structure. Until a pledge of allegiance is made to Jesus as Lord, structures are lifeless. This pledge is not made in isolation between an individual and God but in the company of the committed — among those who together confess Jesus to be Lord of their lives totally. Membership in the body of Christ then becomes a covenant relationship with others who have pledged themselves to the same purpose, that of building Christ's kingdom and of helping people find wholeness in Christ in the context of His body the church.

In this fellowship there is accountability, caring, and discipline. Decisions affecting employment, family, finances, relationships, life goals, and commitments are all made in the midst of His Spirit-led people.

So what does this have to do with church models for the next twenty-five years? By and large, ideas for new forms of the church have gone untried. Barring unforeseen catastrophes such as a general collapse of the economy, global atomic war, or widespread ecological turmoil (such as drought, pestilence, or loss of fuel supplies) we predict that the church will not be much different structurally by the year 2000.

To many this may come as an optimistic, hopeful prediction. Our church buildings are newly built, modernized, or remodeled. We have bolted the seats into place to assure stability. Being schrewd economists this has locked us into a pattern of church life which will last for quite a while. Also the present practice of a two-hour meeting on Sunday morning is seen as adequate by many.

Dreaming has little value if it does not begin where we are. Any useful models for the next twenty-five years will have to use present materials. And as Alvin Porteous has said, "Where there is Christian faithfulness, there is always the possibility that the Spirit can breathe new life into the dead bones of a moribund church" (p. 200).

We have spacious buildings and the habit of going to them on Sunday morning. Let us begin with that positive asset and ask how we can use that two-hour block of time to better advantage. The most obvious question is, "How can accountability, caring, and discipline take place in a large group such as the congregation which meets together for only two hours per week?" Let us suggest that a congregation needs to find some way to group people so all members will be responsible for, and accountable to others. That is the close-in level where questions of personal faithfulness can be dealt with and decisions made. A maximum of twelve persons is suggested by many for that relationship.

But the questions that members are asking need broader help and biblical perspective. For this all the groupings could gather to share their pilgrimage, studying the Word to find direction for a corporate life of faithfulness to Christ. Submission to the Spirit in this fellowship becomes an important part and a convenant essential for clarity.

So this means there would be two levels in a congregation: the smaller unit for mutual accountability and support; and the larger unit for celebration, worship, service, and the study of the Word.

At Least Twice a Week. Paul Miller has written, "Ideally every member should attend at least two services of worship every week: one objective, ordered worship service in the great congregation; and one service of a more intimate and subjective character held in the house fellowship. The fellowship group may meet either during the Sunday school hour or on Sunday evenings, or on a weekday evening in the home of one of the members. The Sunday

Ann and Paul Gingrich are members of the Assembly, a 70-member group divided into 3 congregations and 11 house fellowships. An additional 50 persons participate, but are not covenanted members.

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morning hour should be reserved for the worship of the great congregation in the meetinghouse and for Christian education experiences for children" (*Mission-Focus* November 1973, p. 4).

The Prairie Street Mennonite Church in Elkhart, Indiana, has encouraged existing Sunday School classes to become primary fellowship groups for personal sharing and decision making. These have been given the status of congregations within the "great congregation" with the powers to "bind and loose," and share the Lord's Supper. Representatives from these congregations meet to bring concerns and suggest directions to those who plan the Sunday morning worship hour of the gathered assembly. This is a good example of what can be done within existing structures to increase accountability and provide a place for caring and discipline.

Perhaps the fastest growing new model in the Mennonite Church is the intentional community. Persons coming into this association do so after covenanting to make the church their central, total relationship governing all of their life decisions. This provides a different starting point from that of the established congregation where membership requirements are more loosely defined.

Seventeen years ago Reba Place Fellowship in Evanston, Illinois, pioneered this model of church in the Mennonite denomination. Today it continues to grow and has been joined by more than twenty other communities based on variations of a similar model of total accountability. For a good description of the Reba Place and other communities see the book *Living Together in a World Falling Apart* by Dave and Nita Jackson, Creation House, 1974.

A frequent criticism of the intentional community or similar new models is that they are schismatic. However, J. Winfield Fretz in a recent study of these Mennonite communities makes this observation: "The newly emerging intentional communities or fellowships were not little congregations spawned by a mother church. They were not splinter groups breaking away from parent congregations as dissatisfied minorities either to the left or right. Nor was it rebellion against restricting church rules and regulations as so often has been the case in the past. In fact, the direct opposite situation has been the case. The newly formed and forming groups are seeking to become more, rather than less, disciplined communities. They are demanding of their members greater personal commitment and more rigid discipline than were required in the congregations from which the members came. . . . It is of interest to note that while the new communal groups are in a sense a judgment on the old communities, there has been no break between old and new communities."

A Middle Model. A new middle model of church structure between the established congregation and the communal fellowship is emerging in Goshen, Indiana, (see "Assembly for the Lord," *Gospel Herald*, November 12, 1974). Called simply the Assembly, each covenanted member of this congregation is expected to be an active participant in a House Fellowship group as well as in the congregation. In this model the house fellowship, meeting at least once a week, becomes the primary group. It is here that personal concerns are discussed, decisions made, the Word studied and acted on, and where members are accountable to each other. But the house fellowships do not stand alone. Weekly they meet together in an assembly for praise, prayer, biblical study, and fellowship.

The agenda for the assembly of house fellowships on Sunday morning grows out of the questions being discussed in the individual house fellowships. In order to avoid cliquishness and encourage evangelism, house fellowships welcome newcomers and divide when they become too large (over 14). The Assembly also divides into smaller congregations when the group becomes too large for easy communication without a public address system (70-100). The Assembly is now composed of three congregations which meet weekly. The entire Assembly meets every seventh Sunday (a sabbatical) for celebration, keeping in touch, and discussion of new directions.

What about a definite model for the Mennonite Church for 1975-2000? Each group of God's people will need to search for new ways to become "little pockets of the new order" scattered around in the world. God is building His church through continual re-formation. Charismatic novelty is giving way to practical faithfulness under the authority of Christ and the power of His Spirit. Let us boldly proclaim through our life together as congregations, whatever the model, that Jesus is Lord.

Wit and Wisdom

College Fund Raiser: Will you contribute to the work of our college?

Rich Farmer: No, I cannot give now, but I will remember you in my will.

College Fund Raiser: That's a little dangerous. You don't realize how desperate we are for money.

• • •

"The church is the easiest institution in the world to join. The masons will give you a harder time. All this membership requires is that the guy is ready to obey the rules and regulations of the institution. He does not have to give any evidence that Christ has become Lord of his life. All he has to do is join." — Tom Skinner in *Evangelism: Mandates for Action*, p. 103.

• • •

"For several generations at least, we have behaved in the church very much according to an old statute that I understand is still on the books in Massachusetts: 'If two vehicles come to the crossroads at the same time, both shall stop and neither shall move until the other has passed.' " — Leighton Ford in *Evangelism: Mandates for Action*, p. 71.

The Congregation, Its Community, and the Media

by J. Allen Brubaker

A baker once admitted to a minister that he had stopped attending church long ago. "I was formerly a member of the congregation, but being deceived by the preacher, I have lost confidence in all preachers and will henceforth join no church."

"A certain friend of mine had the same experience with a baker," the pastor replied. "He sent for a fresh loaf of bread, but received a stale loaf, and now he distrusts bakers."

"But," exclaimed the baker, "they are not all that way!"

"Neither are all preachers like the one you describe," said the preacher.

Recently a pastor told me that persons in his community still think members of his congregation drive buggies. He was concerned about the gap in understanding between his congregation and the community.

Individuals often develop misconceptions about the church and its members. This may happen because of an unfortunate experience, but it occurs more often simply because congregations change and the community is unaware of the changes.

Cut Through False Images. Change is a fact of life. To fail to change is to die. In times of rapid change, we're all vulnerable to being known for what we're not. Congregations that fail to keep pace with change become isolated from their communities, cut off, and out of touch. Clinging to the past or attempting to return to it is a temptation in times of accelerating change. The past offers a false sense of security.

The scribes and Pharisees became guardians of the past. Jesus challenged them to change, to become new creatures. They refused to change. So they had Him killed. Paradoxically, they died while He lives on.

Jesus called for radical changes in His day. He calls for new directions today, directions that bring the Word and the Spirit to bear on contemporary problems of faith and life. This kind of living requires courage to change, to move ahead with Him.

Being taken for what we aren't is one problem of the church today. Projecting what we aren't is another. Communications technology makes the cosmetic image very tempting. A classic example of the cosmetic image, of projecting false images, is Watergate.

Jesus was a man for a new age. He lived the life of God among men. His life and teachings cut through the distorted emphases and false images of the scribes and Pharisees. He emphasized reconciled relationships above dogma and doctrine.

Jesus called men to follow Him. Those who did became new men experiencing new relationships. In Him they found an authentic lifestyle, one that lived life fully to the present, yet exuded a spiritual dimension.

Jesus calls each of us, and our congregations, to newness now. Not to living in the past, nor the future. We build on the past with the future in focus. But by following Him daily in life, we truly live now. Many congregations are experiencing newness now. Others have some cutting to do.

Communicate Realities. Jesus reached out in caring, confronting ways to minister to the people of His day. Through this kind of lifestyle, He tried to help the scribes and Pharisees cut through the crust of religiosity to make faith a vital part of daily living. He reminded these keepers of religion that old wine was for old wineskins and new wine for new.

We live in an age of the cover up, of hiding from realities. Part of the problem may be that we are too idealistic, that we strive too hard for perfection. Warts, scars, and imperfections are not beautiful. Yet owning these by recognizing them as a real part of ourselves adds authenticity to our life and witness as individuals and as a peo-

J. Allen Brubaker is director of news for Mennonite Broadcasts, Harrisonburg, Va.

ple. Persons outside our circles are not necessarily looking for the perfect congregation, or a perfect people of God. What they are looking for is people who care, people who can empathize, people who can reach out in meaningful ways.

If we stay in touch with our neighbors and relate to their needs, they will often show interest in us and our faith. Outsiders may appreciate our faith and practice more than we may be aware of.

Listener response to various programs of Mennonite broadcasts help to provide information on how people view Mennonites and the Christian message. A *Heart to Heart* listener recently wrote, "I would like to know more about the Mennonite beliefs and about Christianity and the Bible. I live in the city, and there are no Mennonite churches here that I know of. Can you please tell me how I can become a Mennonite? Some of the principles of your faith I do know of seem very wise and no nonsense and biblical."

Another said, "I so enjoy your program *(The Mennonite Hour.)* I count many friends from the Mennonite faith and have high respect for them. I especially enjoy the singers and the speaker who says so very much in a very short time."

After hearing *The Mennonite Hour* message on "The Mennonite Dream," one woman requested the leaflet. She then said, "I loved the little booklet. I hope there are millions of Mennonite members, as this old world needs faithful people."

One way in which our world differs drastically from Jesus' world is in the way we communicate. It is now technically possible for one person to communicate to millions of people on a one-to-one basis. Furthermore, much of the news and information and cultural heritage of our society, including entertainment, is transmitted through the media. At MBI, we believe that it is important that God's good news be a part of the media fare available to individuals today.

Individuals and congregations are discovering that the media can help to raise community awareness of Mennonite faith and practice.

A woman in Ohio wrote, "I just want to say I think the Mennonites are doing a great job. I read an article recently in *Newsweek* about the Mennonites all over the country who are helping people recover from floods, tornadoes, and all kinds of disasters. I live about eight miles from Xenia, Ohio, where there was a tornado in April. The Mennonites have done so much work. It really is a great witness to unsaved people when they see the way the Mennonites are helping others for God. I'm sure He will reward you for it."

A black student in California wrote, "When I heard *Choice* and *Heart to Heart* and read the little inserts of Scripture produced by the Mennonites, I knew that you believed in the same Almighty God who sent His Son into the world to redeem lost sinners."

After receiving *Alive* magazine, this same student continued, "*Alive* brings Christ so much into our own society. The article about prejudice was especially interesting to me in that a black teacher of mine said the white churches were racists and weren't aware of this. I hope to share the article with this teacher."

Being ourselves a Christian people and communicating realities does not always attract people to our way of life. Consider this response: "I should like to have the book, *How to Stop Drinking*. I should also like to say that I think the program in the form of short spots on radio is very irritating and sort of flippant."

Or this one, "Your material arrived. I am not going to do the work and cannot in good conscience accept more of such books as *How to Pray* by R. A. Torrey. Please remove my name from your mailing list."

Not everyone accepted Jesus' message. But He still reached out in loving, caring, confronting ways. That, it seems to me, is a good model for the church today. In addition, the public media exert a powerful influence on our communities. So, let us be alert to media opportunities, not only to share Christ, but to communicate who we are and what we believe.

A young man heard a *Mennonite Hour* message on Christian nonresistance and decided to change his draft status. So, he got in contact with Simon Schrock of Fairfax, Virginia for advice.

The church, by helping to place good news in the media mix, is not only fulfilling its God-given task, but is also helping to extend its own life into the community. And what community today can not use a little more godly influence that is authentically Christian?

Laughing at Sin

What is happening too generally in our society today is that those men, women, and children who laugh at sin as some ancient and invalid superstition make it easy for us to silence our consciences. When society takes sexual promiscuity in its stride, the standard or norm becomes so base that the unthinkable in physical acts becomes a moral right. When society treats so casually the moral, spiritual, and holy laws against theft, lying, hatred, murder, and violence, a great many people engage in such acts because they think they are acceptable to the broad reaches of our social order.

Murder is not a laughing matter. Character assassination of another is not funny. The forced violation of a person of one sex by the other sex is not some cute trick. Stealing or theft — whether burglary, armed robbery, pilfering, or snatching — is neither a moral nor a constitutional right of anyone living in this country. . . . Sin is no laughing matter and the soul of man is not a toy to be played with or cheapened by forbidden deeds. — Melvin Munn.

Children of Cain

by Katie Funk Wiebe

I've read a number of predictions that the movie *Jaws* will be one of the biggest money-makers in the entertainment world — $100 million in America alone.

Jaws is the story of a summer resort terrorized by a great white shark which stealthily swallows the swimmers. It has been advertised as the "art of horror at its best," surpassing the violence of *The Godfather* and the grim evil of *The Exorcist* or any of the films in the minor leagues depicting terror by fire, earthquake, insects, or alien invasions.

I think most Americans would hesitate to admit they enjoy watching violence or that it has become firmly entrenched in the American way of life. We need gut-grabbing thrills to keep going, and happy events do not provide this sensation.

Good news is dull. Most of our mass media would go broke if they were required to rely on good news for survival. Good news doesn't tingle the spine, raise the blood pressure, or squeeze the innards with a viselike grip. Good news is welcome, but it lacks the power to excite and terrify.

Though we decry violence on the highways, the increasing crime rate, and the daily threat of war and riots, Americans seem to be obsessed with watching it in some form. These biggy films attract thousands, but many people are content to stay home and watch a good Western or police story on television.

"We tolerate poets but we love John Wayne," writes one columnist. Westerns are popular because they clearly depict the age-old struggle between good and evil. The good guys are always good and the bad guys are always bad, and each sticks to his role. The armchair viewer can identify with the fellow who fights for law and order and feel good about it. How he defends truth is incidental.

I know I may bring violence down upon my own head by suggesting that the Americans' intense involvement with spectator sports is another indication of our passion for violence. The crowd roars, "Wipe 'em out," "Kill the umpire." These words mean nothing, the total fan tells me — just a figure of speech. Yet are they? Frederic Wertham, in his book *A Sign of Cain*, says this figurative violence may be only verbal, yet it has psychological implications and represents a kind of ruthlessness in thought and feeling.

This particular kind of violence invades many spheres of life: the noise of loudspeakers, leaving the radio or stereo turned on loudly. It appears in politics, economic life, art, literature, and the ordinary relations between human beings. We are so enveloped by it that we hardly realize it any more.

Such psychological violence covers any kind of manipulation of one person by another so that he is not free to act. It includes written and oral propaganda, biased reports, advertising which pressures to buy and consume, and secret sessions of a committee who by their private knowledge have a form of power over the ones on the outside.

Why are we so obsessed with violence? Obviously we are still the children of Cain in spirit and in act. Psychologist Dr. Joyce Brothers responding to a feature article on *Jaws* writes that we drain off some of our own fears by watching others suffer. Our own problems — whatever they may be — look mild in proportion to that of a person being mangled by a monstrous shark. And next time to get the same purging effect, the picture will have to be even more horrifying.

Most people use violence when they face a situation in which they think they are right and the other person is wrong or as a reaction to someone who says he is right. Violence, physical or psychological, seems to be the only way to maintain their position. Success at any price almost demands the use of violence. Therefore, anybody who wishes to help stem the tide of physical violence in the world must escape the standardized ways of success-thinking, says Wertham.

Christ tried to teach His followers the nonviolent way. On one occasion He spoke of how the "rulers of the Gentiles lord it over them, and their great men hold them in subjection." I get the feeling He was talking here about clout, a popular term today in both secular and Christian circles to refer to the person who can make things move by sheer weight of personality and position.

When the followers of Jesus fought about who would be most important, He told them that whoever was the servant was the greatest. He taught them that the most effective clout was not lobbying, or propagandizing, or using a fist, but a washbasin and towel.

When a church society goes political, that kind of action doesn't seem to make sense.

Why send teachers to hungry nations?

Sharing agricultural, technical and economic resources with hungry countries is only half the job. To meet pressing needs for food, peace and justice, poor nations must develop people—people who can put thoughts into words, solve their own problems, choose responsibly. People with spiritual and moral power as well as intellectual achievement.

Sensitive educators are a vital part of people development. Your resources enable MCC to call and support committed, Christian teachers. Over 200 of them. In 20 countries.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba
R3T 2C8

Role of General Board Reviewed

The Mennonite Church General Board held a regular meeting on Aug. 25-27 at Rosemont, Ill. It was a time for the orientation of new members elected at General Assembly. As an aid to better understanding of one another, the first evening was given to sharing of personal family facts and experiences.

Major time was given during the meeting to reflections on the recent General Assembly and to discussion of the role of the General Board. Note was taken of the change in role brought about by removing the Assembly Arrangements Committee. Formerly the AAC was responsible for planning the Assembly with the General Board restricted to the business of the church as represented by the five program boards. Now the General Board has responsibility for the Assembly as well.

But exactly what is the function of the General Board in a church with five program boards: congregational ministries, education, mission, mutual aid, and publication? This question has been vexing the Board since its beginning four years ago.

In his regular report to the Board, General Secretary Paul N. Kraybill reported that some ambiguity is built into the bylaws of the Mennonite Church regarding the General Board's relation to the five program boards.

Former chairman, Carl Kreider, pointed out four possible levels of functioning for a Board: 1) coordination, 2) supervision, 3) leadership, 4) control. Board of Congregational Ministries Secretary Harold Bauman noted the need for an agreed-upon definition of such terms.

Mission Board Secretary Ernest Bennett appealed to General Board to be more than just a response agency, but to exercise leadership for our denomination, to "take some initiative in setting the sights for where we ought to be going."

Board member Ralph Lebold agreed that in the past the members have been too much passive participants depending on staff people for preparation of agenda and setting of priorities.

It was generally agreed that leadership is the proper role for the General Board, even though a difficult one. One proposal was to set a time at the end of each meeting for brainstorming.

The Board reelected Paul M. Zehr of Lancaster, Pa., as recording secretary. Former chairman, Carl Kreider, of Goshen, Ind., was elected as treasurer.

There was appreciative review of the Jubilee Fund which has been set up to liquidate the $90,000 debt of the General Board and the Board of Congregational Ministries. Cash and pledges of $63,000 were received at the General Assembly. There is hope that the total amount can be raised. After this, Ivan Kauffmann, associate secretary, commented, "We simply cannot go into debt again."

Asked by the *Gospel Herald* for his vision, Board Chairman Edward Stoltzfus, Iowa City, stressed the need for all the Boards to help our congregations keep sensitized to the primary meanings of the kingdom of God. He said, "We need to train our people for separation from the world. I believe in it. We have played the game of reaction, but now again is the time to stress separation."

He noted the church of Acts 5 and 6 as an example of a believers' church. It had internal integrity to deal with Ananias and Sapphira and its external relations were a combination of fear and fascination — in spite of the fear, people were joining. "If the essential element of Anabaptism is a renewed congregation, let's point it back to the first century!" — Daniel Hertzler

Latino Youth Team Thankful for Growth

Concluding their summer's travels at Cross-Cultural Youth Convention in Marshall, Mo., on Aug. 15, the Latino Youth Team scattered with the recommendation that other young people should be given a similar opportunity for growth and sharing.

The six young Latinos and their leaders, Lupe and Ramona Garcia, spent nine weeks as summer Voluntary Service workers traveling among Midwestern Spanish Mennonite congregations to assist in church activities and to gain a broader perspective of what is happening on the Spanish Mennonite scene. The team's schedule included time with congregations in Goshen, Ind.; Defiance and Archbold, Ohio; Milwaukee, Wis.; Chicago, Ill.; and Muscatine and Davenport, Iowa.

"I feel like I'm part of the church now and I know so much more about how the Mission Board helps the church," wrote Mary Jane Bentancur of Defiance, Ohio, in an evaluation of the summer. Also important to Mary Jane was the spiritual growth she felt through living closely with others and identifying with many different people in their testimony of faith and struggle.

Sharing Mary Jane's enthusiasm were Luz Maria Davila, Cleveland, Ohio; Magda Rosario, Coamo, P.R.; Arcilia A. Garcia, Mathis, Tex.; Ruben Garcia, Premont, Tex.; and Ruben Del Rio, Defiance, Ohio. "I just never experienced anything like it before," said Ruben Del Rio. "It was hard leaving a congregation after we'd been there for a while."

The Latino Youth Team was jointly launched by the VS office of Mennonite Board of Missions and the Latin Concilio. Assisting in financial support were Home Missions, the Christmas Sharing Fund, South Central Conference, and children's caring project number three.

Brazilian Alliance Holds First Faith Conference

Henry Ens, moderator of the Brazilian (German) Church

Nearly 1,000 persons attended the first Faith Conference of the Brazilian Evangelical Alliance at Boquerao Mennonite Community Center in Curitiba, Parana, Aug. 9 and 10. Half the participants were German-speaking and the other half spoke Portuguese.

Fritz Laubach of Hamburg, Germany, the conference speaker, in his humble and friendly way, spoke to the hearts of his listeners, while Fred Bornschein, of Ponta Grossa, Parana, translated. The theme for the two-day sessions was: "And this is the victory that overcomes the world, our faith" (1 Jn. 5:4).

Differences and divisions were forgotten during the conference, even though more than a dozen missions and congregations were represented. Participants came from the four southern Brazilian states: Rio

Grande do Sul, Santa Catarina, Parana, and Sao Paulo.

Moderator for the sessions, Pastor F. Scharf, of the Wiedenest Study Center in Germany, introduced the musical groups from Mennonite Bible Institute, located in Curitiba, as well as the Mennonite Brethren choirs from the same city. They provided an atmosphere for the program. And the great congregation sang simultaneously in German and Portuguese.

"The more the Holy Spirit is in the congregation," said the main speaker, "the more togetherness, the more readiness for total involvement in the work of the Lord in brotherly love."

Positive response showed the conference to be most timely.

The second Faith Conference has been planned for 1976. — Alfred Pauls

KC Youth Services Expand

Argentine Youth Services has recently employed several new workers in its expanding program of services for troubled youth. AYS, with offices at 3111 Strong, Kansas City, Kan., operates four group homes located in various parts of the city.

Martha Garner-Holman, a graduate in home economics and social work from Bluffton College, Bluffton, Ohio, will serve as a second social worker in the program. She will develop and supervise foster homes, do casework, work with intake, and give guidance in nutrition.

Judi Carlson, a 1975 University of Kansas graduate with a degree in elementary education, will open the AYS remedial school at 3111 Strong with three or four boys enrolled. The school is a resource for youth who are not functioning well in the public school. When a boy has worked through his social, emotional, or academic problems, he may return to the public school.

Jerry and Judy Gingerich, houseparents at 5229 Nall Avenue, arrived in July from Phoenix, Ariz., to replace Ray and Paulene Morrison who returned to Hesston, Kan. The Gingeriches are houseparents for six boys, ages 12 to 16.

Eugene A. Miller, director, and Richard Johnson, program director, coordinate the services for the youth agency.

Dycks Accept Call to India

Monday, June 16, John and Paula Dyck, busy tending their garden in Rosthern, Saskatchewan, received a letter from Mennonite Central Committee. Tuesday they phoned Akron headquarters to say they would accept the call to set up a feeding program in Calcutta, India.

"We left the dishes in the cupboard and turned the house over to a doctor and his family returning from India." Paula smiled.

After arrival in Calcutta on Aug. 16 John began a survey to determine the priority needs for a feeding program and how it could best be structured. He is cooperating with the Calcutta Bustee Development Organization, an association involving a number of voluntary agencies in program planning.

Paula hopes to assist with the Self-Help crafts program.

Although the Dycks have never lived in India, both have visited the country.

Paul Longacre, left, with John and Paula Dyck during their orientation at headquarters.

New Adult Education Program to Begin

A new adult education program will begin at Lancaster Mennonite High School, 2176 Lincoln Highway East, on Sept. 16.

First-term courses to be offered each Tuesday evening from Sept. 16 to Dec. 11 are introduction to the New Testament, home arts, management principles and theory. Courses offered on Thursday evenings are Anabaptist theology, managing family finances, and life and teachings of Christ. A person may enroll for one course per evening. Classes meet from 7:00 to 10:00 p.m.

The program is arranged and operated by the Board of Adult Education appointed by the Bishop Board of Lancaster Mennonite Conference.

Faculty for the adult education program are Paul M. Zehr, director, H. Raymond Charles, Delbert Seitz, Rhoda S. Oberholtzer, Luke Bomberger, and Miriam Eby.

Paul M. Zehr is a recent graduate of Princeton Theological Seminary. He pastored First Mennonite Church in St. Petersburg, Fla., for eight years prior to moving to the Lancaster area. Zehr has served on the Mennonite General Board for the past four years, and has written adult Sunday school curriculum. In addition to directing the school, he will teach two courses this fall: introduction to the New Testament and Anabaptist theology.

H. Raymond Charles, bishop in Landisville District and president of Eastern Mennonite Board of Missions and Charities, will teach the course on the life and teachings of Christ. He formerly taught the high school senior Bible course at Lancaster Mennonite High School.

Delbert Seitz, treasurer of Victor F. Weaver, Inc., of New Holland, will teach the course in management principles and theory. This business course will deal with personnel, production, finance, and marketing. Seitz taught business courses for several years at Eastern Mennonite.

Rhoda S. Oberholtzer, from Stauffer of Kissel Hill, is teaching a course on home arts. She, as a specialist herself in flower-arranging, will utilize her staff in parts of the course. One part of the course, interior decorating, will be taught by Miriam Eby.

Luke Bomberger, eastern director of Mennonite Foundation, Inc., will offer a practical course entitled managing family finances. Such practical areas as family budgets, income taxes, housing, transportation, investments, wills, and estate planning will be covered in this course.

An all-school convocation will take place on Sept. 16 at 7:00 p.m. at the chapel of Lancaster Mennonite School campus. David N. Thomas, moderator of Lancaster Mennonite Conference, will be the speaker for this occasion. Immediately thereafter, registration will be held for all courses.

For more information call or write Board of Adult Education, Lancaster Mennonite High School, 2176 Lincoln Highway East, Lancaster, PA 17602, phone (717) 299-0436.

Griffin, Stucky, Win National Peace Contest

Two Mennonite college students recently placed first and second nationally in the Intercollegiate Peace Speech Association Oratory contest.

The winners are Art Griffin, Goshen College, who won first prize and $100, and Miss Dale Stucky, Bethel College, who won second prize and $75.

The 1975 contest was the 68th in the Association's history. The Association was founded by the late N. E. Byers, president of Goshen College 1903-13 and the late C. Henry Smith, who was professor of history at Goshen College 1906-13. Since its origin, the Association has branched out so that it currently has organizations in 13 states and a six-member national committee.

The Schowalter Foundation, of Newton, Kan., the General Brotherhood of the Church of the Brethren, Elgin, Ill., and the Mennonite Central Committee, Akron, Pa., provide the money for prizes.

Al Albrecht, professor of communication at Goshen College, is national executive secretary-treasurer of the association.

Elkhart Orientation

43 Enter Service

Voluntary Service orientation at Phoenix, Ariz., and Elkhart, Ind., Aug. 18-22, sent 43 new VSers into Mennonite Board of Missions units. The 23 oriented in Elkhart were the last VSers commissioned at the Mission Board's former office location on Prairie Street.

Elkhart orientation, back row (left to right): Steve Oswald, Williamsburg, Pa., to Scranton, Pa.,; Debbie Yoder, Meadville, Pa., to Phoenix, Ariz.; Steve Miller, Millersburg, Ohio, to London, Ont.; Connie Sommers, Hubbard, Ore., to Mantua, Ohio; and Mike Birky, Kalispell, Mont., to Indianapolis, Ind.

Second row: Catherine Snider, Kitchener, Ont., to Omaha, Neb.; Donna Hartman, Goshen, Ind., to Indianapolis, Ind.; Kathy Nussbaum, Apple Creek, Ohio, to Omaha, Neb.; and Elaine and John Luke, Goshen, Ind., to Glenhaven, Ariz.

Third row: Martha Horning, Goodville, Pa., to Scranton, Pa.; Sandy Ulrich, Roanoke, Ill., to Indianapolis, Ind.; Connie West, Milverton, Ont., to Mantua, Ohio; Tina Ginder, Bainbridge, Pa., to Phoenix, Ariz.; Christina Alvarado, New Carlisle, Ind., to Mantua, Ohio; and Coleen and David Bishop and son Joshua, Telford, Pa., to Indianapolis, Ind.

Front row: Melody Yoder, Goshen, Ind., to London, Ont.; Cindi Hostetler, Sarasota, Fla., to Toledo, Ohio; Mary Kaufman, Wakefield, Neb., to Glenhaven, Ariz.; Karen Justice, Columbus, Ohio, to Henderson, Neb.; Debbie Lawson, Stockton, Calif., to Indianapolis, Ind.; and Marvin Armstrong, Archbold, Ohio, to Phoenix, Ariz.

Phoenix orientation, back row: Jane Gascho, Baden, Ont., to Boise, Idaho; Cindy Hochstetler, Denver, Colo., to Stockton, Calif.; Betty Jo Stuckey, Haven, Kan., to Colorado Springs, Colo.; Bonnie Radcliff, Syracuse, Ind., to Portland, Ore.; Elva Showalter, Harrisonburg, Va., to Colorado Springs, Colo.; Janell Roggie, Carthage, N.Y., to Carlsbad, N.M.; and Leticia Rhodes, Goshen, Ind., to Pico Heights, Calif.

Second row Roger Ruth, Harleysville, Pa., to Boise, Idaho; Nevin Diener, Goshen, Ind., to Inglewood, Calif.; Frank Peachey, Belleville, Pa., to Philadelphia, Pa., and La Junta, Colo.; Susan Reist, Premont, Tex., to Boise, Idaho; Ted Shellenberger, Phoenix, Ariz., to Glenhaven, Ariz.; and Roy Rhodes, same as for Leticia.

Front row: Kendra Hartman, McLean, Va., to La Junta, Colo.; Rachel Diener, same as for Nevin; Karen Esbenshade, Salem, Ore., to Glenhaven, Ariz.; Cheryl Snader, East Earl, Pa., to Downey, Calif.; Ella and Ross Good, Kouts, Ind., to Glenhaven, Ariz.

Phoenix Orientation

Brazilian Children, Expectant Mothers Vaccinated

In the six months since Mary Penner, a Mennonite Central Committee nurse in Barreiros, Northeast Brazil, initiated a vaccination program, she has given almost 2,400 vaccinations.

She gave 425 vaccinations to 104 children registered with a nutrition center, 778 vaccinations to 364 children receiving milk through a government-sponsored milk distribution program, 280 anti-tetanus vaccinations to pregnant women, and together with a Brazilian co-worker gave 912 vaccinations to 456 children up to age 10 who came or were brought voluntarily because they wanted to be vaccinated.

These raw figures tell only a fraction of the story. A vaccination program requires a great deal more than mere numbers of vaccinations given.

Included in the program are four vaccines against six diseases: polio (oral); DPT Triplex against diphtheria, whooping cough and tetanus; smallpox, and measles. Polio and DPT require three monthly doses each; smallpox and measles only one dose each. To complete the program a child must receive a total of eight doses over a period of five to six months.

Record-keeping is essential in such a program. A duplicate filing card record, one card for the hospital and the other for the child to take home, shows the vaccines given and the date given. The program, the "take home" filing card, and the alphabetical arrangement of the hospital files are all innovations introduced as a result of Penner's work.

The program was begun in conjunction with a nutrition center and a milk-distribution program, both government-sponsored. In order to receive cornmeal and milk supplements for children up to five years old, the mothers must have these children enrolled in the vaccination program.

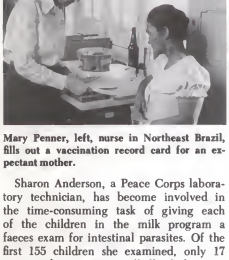
Although the milk serves as a powerful incentive, there are still cases for which Penner has to say rather firmly, "She won't be getting any more milk, because she has four children and not one of them was vaccinated." This negative feature, however, must be balanced against the very impressive 456 children who have come voluntarily to be vaccinated.

What are the major problems encountered in initiating a program of this type? "The government doesn't give us vaccines and it doesn't give us personnel, but they do give us the number of people that they want us to vaccinate," Patricia Taylor, a Peace Corps nutritionist involved in the milk-distribution program, said ironically.

The blame lies not with the lack of

money nor of vaccines, but with the administration of these.

Except for the close working together of MCC and Peace Corps personnel, the program would have been far from the success it is now — in fact, it may well have been a failure.



Mary Penner, left, nurse in Northeast Brazil, fills out a vaccination record card for an expectant mother.

Sharon Anderson, a Peace Corps laboratory technician, has become involved in the time-consuming task of giving each of the children in the milk program a faeces exam for intestinal parasites. Of the first 155 children she examined, only 17 were without parasites. "All of these 17 were less than one year of age," she noted.

Anderson's records also show that 32 percent of all the children examined had only one type of parasite, but an astounding 57 percent were infected with two or more varieties of parasites.

Christians Active in Vietnam

The Christian church in Vietnam is active, reported Earl Martin, a Mennonite Central Committee volunteer from New Holland, Pa., who just returned from Vietnam after a year and a half in the country. Four months of that time he lived under the new communist government.

The new government has passed no special regulations regarding Christians and made no official announcements on the internal affairs of the church, said Martin who left Saigon on July 28. "National Evangelical Church congregations are continuing to meet as they did before the revolution." Martin himself attended services following the change of government in Quang Ngai in central Vietnam and in Saigon.

Christian youth groups are meeting in Saigon, the president of the National Evangelical Church (Mr. Mieng) has dropped in at the Mennonite office in Saigon frequently since the change of government, and in June the Evangelical Church annual conference was held as usual in Saigon, Martin said.

But the fact that the church is functioning under the new government does not mean that the church has not been affected by the revolution. "The change is definite and profound," Martin emphasized.

One of the most concrete changes is that everyone must work to help rebuild the country. "I heard a number of pastors say, 'Now I must earn my own living,' " Martin continued. "Before, many of them were supported directly or indirectly by outside funds. With a million and a half former army and civil service persons out of work, jobs are scarce and church members have little extra to offer their pastors."

The main opportunity for self-support is movement to the countryside, a policy the government strongly encourages. Some rural churches have reported increased attendance as a result of Christian families moving from the city to the countryside. Several families of the Mennonite church in Saigon have been among those leaving Saigon to return to farming.

One member of the Mennonite Church joined a group of 14 Evangelical Christians formerly from Saigon who are developing a sugarcane farm north of the city. "We're working hard pulling weeds, determined to work at peak performance," he told Martin. "Our spirit is high. It seems so much more honest in the countryside. We sing a lot while we work and eat like crazy. Mealtimes are a real highlight. Every evening we gather around the table and read the Bible and share what the verses mean to us and pray together. It's so much more peaceful than the city."

With the cutoff of funds from outside the country and the government's announced intention to take responsibility for social institutions, the social work activity of the church in Vietnam has virtually stopped. In spite of this, the clinic and primary school at the Mennonite center in Saigon has been returned to the church at their request. "It is doubtful whether the congregation will have enough resources to support it, however," Martin added.

According to Martin, the new government is trying to seek as much total support from the people as possible in order to reach the goal of rebuilding the country. "The government seems intent upon not alienating religious groups," he reported, "but is trying to persuade these groups to throw their resources into reconstructing the nation."

Martin also reported that local leaders in Ben Tre in the Delta made an exception for church members regarding a request that all families in the area place an altar to Ho Chi Minh in each of their homes. When a student pastor explained to officials that as Christians they had no altars in their homes, even the customary altars to the ancestors, the authorities said it would not be necessary for the Christian families to make the altars if they put a picture of "Uncle Ho" on the wall, something the Christians were happy to do.

Perhaps the most difficult situation the Protestant church has had to face is its disillusionment and disappointment with pastors and other church leaders who fled before the PRG forces. About 30 Evangelical Church pastors left the country, but many more tried to leave, according to one Christian and Missionary Alliance report. In the panic a few pastors even used church funds to leave Vietnam. Most of the Catholic priests, on the other hand, stayed.

"Many Christians felt that those who attempted to leave were not worthy to continue their office of leadership in the church," Martin pointed out. "One of our friends who attended the Evangelical Church annual conference said the church had decided to remove from office all the pastors and evangelists who left the country."

Nguyen Ngoc Lan, the priest Martin interviewed, sees a chance for new life amidst the economic and social leveling. "With the reduction in power of the church in terms of possessions and privilege, we can now perform the true function of the church — witness to the world," he said. "Now the church is shook up and frightened of the future but if it wants to be relevant it must immerse itself in the historical reality even as Christ entered into the historical tradition of Israel.

Especially exciting for the church in South Vietnam is the new possibility for communication with the church in the North. "Several days after the change of government a letter from the associate president of the National Protestant Church of North Vietnam arrived," Martin recalled. "It was circulated widely in Saigon and throughout the South. There were pictures of activities of the church and of a Christmas program held in a Protestant church in Hanoi."

Only minimal information about the church in the North had been available before, Martin explained. The former government had attempted to foster suspicions of the Northerners and the image of the church as being totally wiped out in the North.

"There is no question," Martin added, "that a psychological, social, and economic revolution is taking place and it affects Christians like anyone else. The highest good is no longer individual advancement but strengthening the total society. What is happening is liberating for some people.

The beneficiaries of the new regime will be the formerly poor and disadvantaged, the prisoners, the underdogs. And that movement is good. But it will also be extremely painful for people with former privileges, and will require enormous changes in attitude and lifestyle. It's not a change to take lightly."

Allegheny Conference Initiates Centennial

With 108 of a possible 189 delegates registered, Allegheny Conference launched its 100th anniversary year. J. J. Hostetler, field worker, opened the sessions. On behalf of the congregation and pastor Richard Martin, who was absent due to his wife's illness, Betty Livengood welcomed delegates and guests.

Paul Bender, conference moderator and pastor of the Allensville congregation, gave the conference sermon. His theme, "The Faithful Church," laid the groundwork for the topics which were to come — all related to the faithful.

Daniel Hertzler, conference historian, introduced the centennial with a preview of coming events. The year will be climaxed by the 1976 annual meeting at Blough, where the first conference was held 100 years ago.

Appreciation was expressed to J. J. Hostetler for his work as field worker with a rising vote of thanks. Brother Hostetler will be leaving the area on his retirement. Dorsey Eash will serve as conference coordinator during the coming year.

John Drescher, Raymond Peachey, and Walter Otto gave inspirational and historical input during the meetings. During the Saturday afternoon closing session, Jan Gleysteen, Ada Schrock, and David E. Hostetler led a panel discussion focusing the conflict between the faithful church and culture.

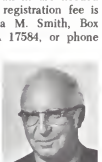
New ministers recognized by the conference were Timothy Peachey, of Allensville, Pa., and Jonathan Yoder, of Barrville. Red Run congregation was received into fellowship as a newly organized congregation.

mennoscope

David Augsburger will present a paper, "Conversion as It Related to an Anabaptist Understanding of Evangelism," to an evangelism meeting planned by the Commission on Home Ministries of General Conference Mennonite Church, Sept. 23-25, in Chicago. Conference ministers, consultants for the congregational mission program, and others will be in attendance. Palmer Becker, executive secretary of the CHM, will lead a session evaluating evangelism strategies.

Paul Roth, counseling pastor and Home Bible Studies director for Mennonite Broadcasts, and his wife, Beatrice, returned to the U.S. the end of August after directing the Trinidad office during the Paul Kratz family four-month furlough. Paul reported that last year there were 262 decisions for Christ through the *Way to Life* work in Trinidad. In June 23 persons committed their lives to Christ through the *Way to Life* ministry and in July, 31 did also. While this is cause for praise, there are still many problems, Paul said. Some of these include loneliness, estrangement and broken homes, common law living, family and financial problems, and the need for victorious living.

A retreat for the physically limited will be held on Saturday, Sept. 27, at St. Peter's Lutheran Church, Neffsville, Pa. Speakers will be Emory and Idella Otto, administrator couple at Friendship Community. Advance reservations are needed for noon meal but no registration fee is required. Contact Clara M. Smith, Box 153, Willow Street, PA 17584, or phone (717) 464-3256.



Alvin J. Beachy

Alvin J. Beachy, professor of Bible and religion at Bethel College in North Newton, Kan., will serve as visiting professor of philosophy and biblical studies at Eastern Mennonite College and Seminary during the 1975 - 76 academic year. He has written articles for numerous church publications — including *The Mennonite Encyclopedia* — and edited a book, *Worship as Celebration of Covenant and Community.*

Women's Retreat at Camp Hebron, Halifax, Pa., will be held Wednesday through Friday, Oct. 8, 9, 10. Speakers on the theme "Prayer Communicating with God" will be Martha Yutzi, Harrisonburg, Va., and Rhoda Lind, Ephrata, Pa. Please make advance reservations with Clara M. Smith, Registrar for Retreats, Box 153, Willow Street, PA 17584, or call (717) 464-3256.

Louis and Carmen Lehman from Sarasota, Fla., have joined the faculty of Eastern Mennonite High School for the 1975-76 school year. Louis will be in charge of the music department and Carmen will teach business. They have taught in Indiana and Florida, served 3 years overseas in Izmir, Turkey, under the United Church Board for World Ministries, and completed two years at The American School in London, England.

Last year Mennonite Publishing House provided a variety of Curriculum Enrichment (C.E.) materials to supplement the children's curriculum. This included *Builder* articles, supplemental teaching aids, and free resource sheets of ideas on each grade level for each quarter. This year the *Builder* C.E. articles and supplemental teaching aid suggestions each quarter will continue. But the free resource sheets of ideas on the various grade levels has been discontinued because a user-response survey indicated that many teachers were not using them regularly.

David and Martha Clymer, with Regina and Corinna, arrived in Belize, Central America, Aug. 25, for a three-year mission associate term as a doctor and nurse couple. The Clymers are members of North End Mennonite Church, Lancaster, Pa.

Harold and Joyce Lefever and family left for Honduras on Aug. 28 for a three-year term of missionary service at Mennonite Vocational Institute in La Ceiba. Harold will be in charge of the Agriculture Department. The Lefevers are members of Independence Mennonite Church in Whitersville, N.Y.

Marian Buckwalter left the States on Aug. 22 to continue her work as administrative assistant in the Mennonite Board office in Nairobi, Kenya. Marian is a member of Welsh Mountain congregation.

Concluding a term of summer VS in Portland, Ore., Judy Hurley of Portland reflected: "As I look back, I realize how grateful I am to people like those of Portland Mennonite Church, VS, and Western Mennonite School for caring about me. I realize, though, that the praise must go to God. I feel no greater joy than to be used by Him in reaching out and caring for others the way I was cared about; VS has been a great opportunity to do this. I thank Him for making it possible." A member of Portland Mennonite Church, Judy first came to the church through VS clubs when she was a little girl. These initial contacts helped her find her way to Western Mennonite School and later to Goshen College, where she is now a student.

A prime attraction at West Liberty Labor Day celebration, Aug. 30 to Sept. 1, this year was Adriel School's annual "Country Store." Sponsored by the Adriel School Auxiliary, the store sold hand-

crafted items contributed by women's groups from all over Ohio. Featured this year were a mantel clock made by Don Hertzler and doughnuts fresh-made by Hettie Brubacher, former Adriel cook. All proceeds from the Country Store went toward supporting the work with emotionally disturbed slow learners at Adriel School. Adriel is sponsored by Mennonite Board of Missions, Elkhart, Ind.

Jerold R. Lapp, a native of Sterling, Ill., will join Eastern Mennonite College faculty this fall as an assistant professor of art. Lapp will teach "basic design" and ceramics courses and participate in the college's team-taught "Interdisciplinary Studies" (IDS) program. He will also work part time in the media relations office as a graphics artist for EMC promotional literature.

Diane Umble, a writer/producer for Mennonite Broadcasts since January 1974, moved in mid-August to Hesston, Kan., where her husband, Ron, began teaching at Hesston College. She was working at the research and development of several series of radio spots, a mini-documentary series for women working outside the home and new approaches for the continuing *Heart to Heart* programs. She also served as producer for *The Mennonite Hour.* Johnny Crist, an Eastern Mennonite Seminary student and *Way to Life* producer, has now assumed this responsibility. Diane will continue to produce materials on a free-lance basis, including a second series of short documentary programs for women who work outside the home.

Moses Slabaugh was installed as interim pastor of Roanoke Mennonite Church during the morning service of Sept. 7. He serves during the six-month leave of Pastor Percy Gerig who has served the congregation for the past six years. Slabaugh comes to Roanoke with 37 years of pastoral experience. Presently he has retired from the pastorate and is working part time as secretary of publicity for Virginia Board of Missions. Pastor Gerig and his wife, Lillian, plan to spend two months around his former home community in Oregon. Roanoke Church just celebrated its 100th year as a congregation Aug. 1, 2, and 3. Present membership is 425.

A young couple has been assigned by Mennonite Central Committee (Canada) to a church in this community of 28,460 to work with youth and become involved in community outreach. Walter and Marian Litke of St. Catharines, Ont., will be working both with Grace Mennonite Church in the community, developing relationships with young people, and planning programs such as clubs for both junior-age and youth groups. Marian's assignment is to include part-time work as secretary for a counselor involved in the M-2 offender ministry in Prince Albert's jails. Walter's assignment may include some work with offenders and problem children.

"Bridgebuilders," a new 14-minute filmstrip about Mennonite Central Committee's exchange visitor program, is now available for viewing. The filmstrip helps North American sponsors learn what it would be like to have an exchange visitor living in their homes for six months. A number of former and present sponsors pictured in the filmstrip explain on the sound tape the rewards of having an international young person join their families and how they worked through the few problems which did arise. "Bridgebuilders" also features international visitors who explain the benefits of the program for them. Doreen Harms, coordinator of the program, explains its goals and objectives.

Change of address: J. J. Hostetler from Scottdale, Pa., to Walnut Court, Apt. D4-2, 2000 S. 15th Street, Goshen, IN 46526. **Cleon Nyce** from Perkasie, Pa., to 1100 Bird Ave., Harrisonville, MO 64701.

readers say

Submissions to Readers Say column should comment on printed articles.

I have been thankful for your work in bringing to us the vision and encouragement in the *Gospel Herald* articles. I especially appreciated your including the article by Loreta H. Finger, "Who Does the Dirty Work in the Kingdom?" (June 24). I found this to be one of the best-written, interesting, valuable, and prophetic articles on the question of man-woman roles. I feel Mrs. Finger deserves our gratitude for writing with such clarity and understanding.

I have felt that as Christians, and Mennonites, we may tend to allow a couple of passages from the writings of Paul, taken out of their context and purpose, to put our spirits at odds with the attitudes and teachings of Jesus in relation to women. Some popular present-day movements such as the Institute of Basic Youth Conflicts also tend to divert us from the Spirit of Jesus. Mrs. Finger has focused in on that Spirit and for that contribution I'm grateful. — Nevin J. Bender, Bridgewater Corners, Vt.

* * *

We've just received our copy of the June 24 *Gospel Herald.* Sometimes I think everything useful or insightful has already been said on the topic of women's liberation, but I surely did appreciate Lareta Halteman Finger's views in her article, "Who Does the Dirty Work in the Kingdom?"

If we really understood that the call to serve others applies to both sexes, perhaps we could be freed from some of our arbitrary notions that certain types of service are more noble than others. I'd like to discover more of the joy of serving, no matter what the task.

We thought we were faithful readers of *Gospel Herald* at home in the States, but now that we are away from home, we appreciate it even more as a vital link with our church. Thanks for a thought-provoking, helpful reading experience every week. — Marlene Y. Kropf, Kingston, Jamaica.

* * *

Let's look at a statement that appeared in "Our Family's Famine Experience" (Aug. 12), "If Americans trim their fat and share their overabundance, triage doesn't have to be an option." Allow me to look at what simple arithmetic says about this statement.

1. If the people of the United States, which represent less than 6 percent of the world's population and consume approximately 2,000 pounds of grain a year, would stop eating completely, the rest of the people in the world would each have 127 pounds additional grain. It is obvious that this is not an option in dealing with the world food needs, but I think it is mathematically correct.

2. If the American people consumed 10 percent less and *if* it were possible to get this to the 20 percent of the world's population that is starving on less than 500 pounds of grain a year, each of these people would have 60 additional pounds. I agree that it would be good to cut back on our consumption but I don't see this as being more than a symbolic effort as far as the starving millions are concerned.

3. Let us look at some more facts and simple solutions. Since the American farmer represents only .1 of 1 percent of the world population and is feeding 25 percent of the world's 4 billion people (*Readers Digest,* July '75) and since there is 75 percent more cropland available in the United States (Associated Press July '75) we would only need to add some farmers to farm the rest of the available land and could easily double the food supply of the 20 percent that are starving. It is obvious that this isn't the answer either.

I feel strongly that the church should and can do something about the world food needs. In fact I think the church must take the lead in this. However, I am deeply concerned when the church media gets so deeply involved in promoting the idea that our eating less will feed the starving millions. There is too much at stake to approach this symbolically. We dare not join the campaign to implant fear and guilt, which only paralyzes a person, but we must use the talent and resources God has entrusted to us and move ahead. The church can do something, but "where there is no vision, the people perish." — Amos J. Miller, Goshen, Ind.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Dutcher, David and Lorraine (Bechtel), Harrisburg, Pa., third child, first son, Shane Lavern, born on Aug. 28, 1969; received for adoption on Aug. 9, 1975.

Esbenshade, Wilmer and Janice (Sauder), New Holland, Pa., third child, second son, Wade Randall, Aug. 10, 1975.

Fox, Eugene and Joyce (Witte), Denver, Colo., second son, Brent Andrew, Aug. 7, 1975.

Judges, Michael and Terry (Shantz), Ayr, Ont., first child, Michael Allan, Aug. 12, 1975.

Keller, Dale and Brenda (Steckley), Baden, Ont., first child, Matthew Dale, Aug. 10, 1975.

Kropf, James and Bette (Clemmer), Phoenix, Ariz., third child, second son, Randall Kent, July 14, 1975.

McConnell, Robert and Shirley (Ehrhart), Nottingham, Pa., second child, first daughter, Julie Ann, May 13, 1975.

Myers, J. Vernon and Rebecca (Hofstetter), Oxford, Pa., second child, first son, John Michael, July 15, 1975.

Nisly, Merle and Rita (Miller), Alliance, Ohio, first child, Rhonda Denise, Aug. 18, 1975.

Roberts, Monroe and Miriam (Nolt), New Hol-

land, Pa., second son, Eric Nathan, Aug. 17, 1975.

Roth, James and Ann (Oswald), New Holland, Pa., third child, first daughter, Rachael Marie, Aug. 7, 1975.

Smith, Donald Lee and Janlee (Ebersole), Salmon, Idaho, second son, Jory Lee, July 27, 1975.

Steria, Gilbert and Savilla (Zehr), Lowville, N.Y., second child, first son, Gilbert Ralph II, May 14, 1975.

Stump, Tom and Linda (Wyse), Goshen, Ind., first child, Aug. 2, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Boher — Stutzman. — Robert Boher, Williamina, Ore., and Joan Stutzman, Albany, Ore., by Louis Landis, Aug. 2, 1975.

Christner — Godshall. — Ernest D. Christner, Plato cong., La Grange, Ind., and Emily K. Godshall, Warwick River cong., Newport News, Va., by Frank E. Nice, Aug. 2, 1975.

Good — Dunn. — Mark A. Good and Debbie Dunn, both of Hopewell cong., Kouts, Ind., by John F. Murray, Aug. 9, 1975.

Honsaker — Smith. — Karl E. Honsaker, Roaring Spring, Pa., Martinsburg cong., and Miriam Smith, Martinsburg, Pa., Lutheran Church, by Andrew Murray and Nelson R. Roth, July 26, 1975.

Hoover — Harnish. — Donald Lee Hoover, Lititz, Pa., Landis Valley cong., and Jeane Louise Harnish, Washington Boro, Pa., Habecker cong., by Elam W. Stauffer, Aug. 23, 1975.

Longenecker — Saylor. — David Longenecker, Elizabethtown, Pa., Church of the Brethren, and Karyn Saylor, Elizabethtown, Pa., Carpenter Park cong., by Glenn Steiner and Sam Longenecker, Aug. 2, 1975.

Kauffman — Slagell. — Richard Wayne Kauffman, Greenwood cong., Greenwood, Del., and Janet Elaine Slagell, Pleasant View cong., Hydro, Okla., by Chester Slagell and John Mishler, Aug. 9, 1975.

Martin — Payne. — Paul Martin, Elmira, Ont., Glen Allan cong., and Dianne Payne, Elmira, Ont., Brethren Church, by Nelson Martin, Aug. 16, 1975.

Mishler — Birky. — David E. Mishler, Johnstown, Pa., Stahl cong., and Rebecca Birky, Kouts, Ind., Hopewell cong., by John F. Murray, Aug. 16, 1975.

Moyer — Bender. — Bradley D. Moyer, Kilington, Vt., and Ann R. Bender, Dover, Del., by Nevin and Lourene Bender, July 5, 1975.

Roggie — Zehr. — Earl Roggie, Boonville, N.Y., Naumburg Cons. Cong., and Lucy Zehr, Croghan, N.Y., Croghan Cons. cong., by Elmer Moser, July 12, 1975.

Simerman — Kirkland. — Leon Simerman, Fort Wayne, First Mennonite Cong., and Sherry Kirkland, Fort Wayne, Ind., by John C. King, June 21, 1975.

Weaver — Eberly. — Ervin H. Weaver and Sharon E. Eberly, both of East Earl, Pa., Bowmansville cong., by Wilmer W. Leaman, Aug. 9, 1975.

Widrick — Beller. — Carlton E. Widrick, Castorland, N.Y., and Joan M. Beller, Carthage, N.Y., Naumburg cong., by Elmer Moser, Aug. 16, 1975.

Zurin — Oberholtzer. — Kevin L. Zurin, Mount Joy, Pa., Church of the Brethren, and Suzanne Oberholtzer, Mount Joy, Pa., Mount Joy cong., by Shelley R. Shellenberger, Aug. 16, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Encarnacion, Damaris Enid, daughter of Ambrosia and Jennie (Beachy) Encarnacion, was stillborn at the Meyersdale Community Hospital, Meyersdale, Pa., Aug. 5, 1975. Surviving are her parents, one sister (Diana Fern), one brother (Darwin Allen), and her grandparents. Graveside service was conducted at the Maple Glen Mennonite Cemetery, Grantsville, Md., in charge of Ivan J. Miller.

Herline, Nelle M., was born on Nov. 26, 1898; died at the Bedford Memorial Hospital on July 16, 1975; aged 76 y. She was married to Irvin E. Herline, who survives. Also surviving are 2 children (Harry E. and Mrs. Betty M. Burket) and 4 grandchildren. She was preceded in death by 2 sisters and 3 brothers. She was a member of the Pleasant View Mennonite Church, where funeral services were held on July 18, in charge of Charles Shetler; interment in the Schellsburg Cemetery.

Hersh, Anna Z., daughter of Martin Z. and Lizzie M. (Zimmerman) Miller, was born in Cumberland Co., Pa., Sept. 7, 1888; died at the Mennonite Home, Lancaster, Pa., Aug. 11, 1975; aged 86 y. She was married to Willis R. Hersh, who survives. Also surviving are 2 brothers (Ira Z. and Benjamin Z. Miller). She was a member of the Mount Joy Mennonite Church. Funeral services were held at the Mennonite Home on Aug. 14, in charge of Raymond Charles and Shelley R. Shellenberger; interment in Kraybill's Mennonite Cemetery.

Hoffman, Joseph A., was born at Thurman, Colo., Mar. 18, 1898; died at St. Mary's Hospital, Detroit Lakes, Minn., Aug. 6, 1975; aged 77 y. On Apr. 3, 1924, he was married to Velma Kuhns, who preceded him in death. He is survived by one daughter (Verda — Mrs. James Erb), 17 grandchildren, 8 great-grandchildren, and 4 sisters. One daughter (Lois — Mrs. Dale Oswald) preceded him in death. He was a member of the Lake Region Mennonite Church, where funeral services were held on Aug. 8, in charge of Elmer Hershberger and Keith Barberg; interment in Lake Region Cemetery.

Kennell, Edward E., son of Earl and Shirley (Ulrich) Kennell, was born at Peoria, Ill., Jan. 21, 1958; died as a result of an auto accident at Roanoke, Ill., Aug. 16, 1975; aged 17 y. Surviving are 3 sisters (Gail, Kathy, and Sherri). He was a member of the Roanoke Mennonite Church, where funeral services were held on Aug. 20, in charge of Percy Gerig; interment in the Roanoke Cemetery.

Martin, Abner, R., son of Jonathan and Emma (Rudy) Martin, was born in Waterloo Co., Ont., Dec. 31, 1905; died at the South Waterloo Memorial Hospital, Cambridge, Ont., Aug. 16, 1975; aged 71 y. On Jan. 4, 1940, he was married to Lydian Hoffman, who survives. Also surviving are 3 sisters (Hannah — Mrs. Irvin Lichty, Melinda — Mrs. Amos Good, and Barbara — Mrs. Moses Roth), 4 brothers (Ephraim, Irvin, Milton, and Urias), and one stepbrother (Melvin). He was preceded in death by an adopted daughter (Nancy Jean), 2 sisters, and 3 brothers. He was a member of the Preston Mennonite Church. Funeral services were held at the St. Jacobs Mennonite Church, in charge of Willis Lutzi and Willis L. Breckbill; interment in the church cemetery.

Metzler, Irene M., daughter of Wilbur and Catherine (Nafziger) Esch, was born at Gap, Pa., Aug. 28, 1950; died at the Lancaster General Hospital, Lancaster, Pa., after a brief illness, Mar. ——, 1975; aged 24 y. On May 1, 1971, she was married to Joseph A. Metzler, who survives. Also surviving are one son (Stuart Virgil), her parents, 5 brothers (James W., Earl, Carl, Arland, and Theodore), 2 sisters (Charlene — Mrs. Dervin Hart and Christine), and a paternal grandfather (Sam Esch). She was a member of the New Danville Mennonite Church, where funeral services were held on Mar. 6, in charge of David Thomas, Jay Garber, and Melville Nafziger; interment in New Danville Mennonite Cemetery.

Musser, Howard M., son of Enos S. and Annie H. (Musser) Musser, died at the Lancaster General Hospital, Lancaster, Pa., July 22, 1975; aged 64 y. He was married to Ruth L. Ebersole, who survives. Also surviving are one daughter (Rhoda Jean Musser), 2 brothers (Elam M. and Christian M. Musser), and one sister (Dora — Mrs. Elmer E. Brubaker). He was a member of the Chestnut Hill Mennonite Church, where funeral services were held on July 25, in charge of H. Raymond Charles, Landis K. Sangrey, and John B. Groff; interment in Silver Springs (Pa.) Cemetery.

Oswald, Nora, daughter of Daniel and Barbara Herbelberger, was born at Walnut Creek, Ohio, Jan. 16, 1896; died at the Goshen Hospital, Goshen, Ind., Aug. 13, 1975; aged 79 y. On June 25, 1922, she was married to Walter E. Oswald, who preceded her in death on May 24, 1962. Surviving are one son (Evan), 2 daughters (Lillian — Mrs. Ray Bair and Ann — Mrs. Lowell Schrock), 4 sisters (Mary — Mrs. Otis Sundheimer, Ada — Mrs. Lester Mast, Kate — Mrs. Harry Gerber, and Jana — Mrs. Palmer Zook), and 2 brothers (John and Roman). She was preceded in death by one son (James) in 1942 and one brother (William J.). She was a member of the College Mennonite Church, where funeral services were held on Aug. 16, in charge of Levi C. Hartzler and John H. Mosemann; interment in Maple Grove Cemetery, Topeka, Ind.

Shelly, Oscar, son of John and Barbara (Shirk) Shelly, was born at Shannon, Ill., Dec. 20, 1891; died at Phoenix General Hospital, Phoenix, Ariz., Aug. 1, 1975; aged 83 y. On Dec. 17, 1914, he was married to Clara Snavely, who preceded him in death on June 17, 1975. Surviving are one daughter (Evelyn — Mrs. Nolan Book), one son (Donald), 7 grandchildren, and 4 great-grandchildren. He was preceded in death by one sister, one brother, and a grandson. He was a member of the Grace Mennonite Church. Funeral services were held at the Hansen Chapel on Aug. 5, in charge of Ray Smee and Calvin Kennel; interment in Resthaven Cemetery, Glendale, Ariz.

Umble, Fannie, daughter of Eli and Lydia Yost, was born near Ronks, Pa.; died at Duke Convalescent Home on Aug. 11, 1975; aged 94 y. She was married to Joseph Umble, who survives. Also surviving are 2 daughters (Lydia — Mrs. Gilbert Lehman and Susan — Mrs. Martin Engel), 2 sons (Earl and Norman), 9 grandchildren, 20 great-grandchildren, and one sister (Etta L. Yost). She was a member of the Maple Grove Mennonite Church, where funeral services were held in charge of Herman Glick; interment in the Maple Grove Cemetery.

Cover by Jean-Claude Lejeune. P. 637 by Ernie Klassen; p. 639 by Martin Penner.

calendar

Allegheny Conference Rally, Roaring Spring, Pa., Sept. 27, 28.

Allegheny Conference TIP Seminar, Allensville, Pa., Oct. 18.

Christian Restaurant Breaks Rules

A Christian restaurant in Greensboro, N.C., which "broke every rule in the books" for running a lucrative business, appears to be gaining in popularity despite warnings that it would fail. Hayble's Hearth Restaurant is closed on Sundays so the staff can attend church. No liquor is served, and customers are not allowed to bring their own liquor ("brown bagging"). The restaurant is located in a cellar site which other restaurateurs considered undesirable.

Mr. Hayble said when he was starting the business some six years ago, a restaurant supply company representative told him "there was no way I could succeed" unless he had "some drinking — or at least a wine list."

The representative pleaded for beer or wine, or brown bagging, but the answer was "no," Mr. Hayble recalled. The representative also highly recommended a Sunday buffet, but Mr. Hayble's answer was, "I'm not going to be open on Sunday. I'm going to church."

Friends Sign Pact with Laotian Government

The American Friends Service Committee announced that it has signed an agreement with the Laotian government to provide $50,000 for 300 tons of rice for people trying to farm the Plain of Jars, heavily bombed by the U.S.

Expected to feed 9,000 persons for two months, the rice will be purchased from Thailand at a subsidy price.

Wide Experimentation with Satanism Found in Australia

More than half of Sydney's high school students have experimented with "the occult and Satanism," according to an Anglican Church-sponsored inquiry. In a report on its findings, a commission of the Anglican Church also said that some students in the major cities of Adelaide and Brisbane were involved in "witchcraft and Black Masses."

Archbishop Marcus Loane of Sydney, who set up the commission to investigate the matter, was quoted in a Sydney radio broadcast as saying he was "greatly surprised" by the findings.

The commission's report recommended a ban of the sale of "occult" material, including astrology charts.

Jewish Groups Welcome Reported Change in Text of Passion Play

The American Jewish Congress has welcomed a decision by authorities in the Bavarian town of Oberammergau to replace the controversial script for the Passion Play produced there every ten years. A statement from the Anti-Defamation League also applauded the action but in a qualifying comment expressed hope that Oberammergau Elders "have not exchanged one set of anti-Semitic references for another."

In a closed meeting on July 30, a long-standing tug-of-war between "progressives" and "conservatives" ended with the former winning acceptance of a new text for the 1980 performance.

However, the villagers will actually be returning to an older text, one written by the Benedictine priest, Father Ferdinand Rosner, in 1750 and used until 1850.

Charismatic Live-in Communities Called Answer

Christian charismatics are forming a growing number of communities which they regard as "God's answer to the ungodly environment of the world," according to a Roman Catholic charismatic leader. One such group, the People of Praise Community of South Bend, Ind., is negotiating to buy a downtown hotel that would become a center for charismatic activities with a coffeehouse and restaurant, said Kevin Ranaghan, South Bend.

In his talks and in an interview, Mr. Ranaghan, who has a doctorate in theology, said he believes churches are "going to be put under more and more pressure from the state and civil society" and many possibly will have to close down.

"Christian people need to be ready to live the Christian life and preach the gospel in far less comfortable circumstances than they have experienced in their lifetime."

Salvation Army, Red Cross Sign a Statement of Understanding

National leaders of the Salvation Army and the Red Cross have signed a "statement of understanding" that outlines principles for cooperation between the two bodies.

Developed through negotiations over a period of months, it is designed to overcome competitive pressures that have sometimes developed in fund raising and to eliminate sources of tension between workers for the two organizations.

Alcohol No. 1 Problem

Alcoholism is now recognized as the U.S. No. 1 drug problem. It is also the underlying reason for one third of all hospitalizations, according to medical estimates.

Of the estimated 100 million Americans over age 15 who drink, up to 9 million are estimated to be alcoholics or problem drinkers.

SCLC Returns to the City That Stoned Freedom Riders

The Southern Christian Leadership Conference (SCLC) returned to Anniston, Ala., the city that stoned "Freedom Riders" in 1961, and found it a changed place. Delegates from South and North gathered for the 18th annual convention of the civil rights movement founded by the late Martin Luther King, Jr.

It was in Anniston on May 14, 1961, that the first convoy of "Freedom Riders," bound from Washington, D.C., to New Orleans, was set upon by opponents of integretation. Many of the riders were beaten and some buses burned in what has gone down in civil rights history as the "Mother's Day Massacre."

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Some Models for the Future

In this issue is the first of four articles to appear under the theme "Models for the Next Quarter Century." This series of forward-looking articles is sponsored by "Meetinghouse."

The first Meetinghouse material appeared in *Gospel Herald* three years ago, on September 26, 1972. It was a set of articles on evangelism, a prelude to Key 73. Meetinghouse articles have appeared regularly since then.

Meetinghouse articles are planned by a group of Mennonite and Brethren in Christ editors and released simultaneously in their publications. Original participants in Meetinghouse planning were the editors of *The Mennonite* and *Gospel Herald*. Recently they have been joined by the editors of *Evangelical Visitor*, Nappanee, Ind.; *Mennonite Reporter*, Waterloo, Ont., and *Der Bote*, *Mennonite Brethren Herald*, and *The Messenger*, all of Winnipeg, Man.

Meetinghouse editors meet for a day or two about twice a year for planning of articles. Solicitation is shared and payment for articles is made from a common treasury. Money for travel, food, and lodging during the planning sessions has been covered by a grant from the Schowalter Foundation.

This series of articles is the first planned by the expanded group. One change in strategy is a series instead of a special section. Some publications are hardly able to publish three or four articles on one theme in one issue as Meetinghouse had been doing. Furthermore, it occurred to us that our readers also may prefer a series, rather than to have a whole set in one issue.

Other models to follow in this series include "The Family" by David Schroeder, "Economics" by Henry Rempel, and "Education" by Daniel Chamberlain.

What is the function of a series of "model" articles? Certainly not to predict the future in a precise way or to suggest precise formulas to follow. Instead, as the theme implies, it is hoped these articles may suggest patterns of response to the issues that are likely to face us.

The writers in this series have several qualifications. For one, they write from a Christian perspective and this is what we want. For another, each has a useful background from which to view the subject.

Ann and Paul Gingrich, writers of the article in this issue, have been missionaries and are currently involved in The Assembly, a new church in Goshen, Ind. David Schroeder is a New Testament scholar who has made a special study of the instructions to households found in the epistles of Paul. Henry Rempel is a professional economist and Daniel Chamberlain is an educator.

What more can be said without becoming overly expansive? Might it be added that whether or not we find these models acceptable and useful, we will use models. And they will be made with "blocks" not all our own.

Borrowing is not bad. In fact, it is a good thing. Why should each restrict himself to his own ideas when he can be helped by others? We Christian borrowers are expected to use models that honor the lordship of Christ rather than to please ourselves or only copy the pagan world.

If, then, we are going to borrow, we will want to evaluate what we borrow from the standpoint of our Christian heritage. This may be difficult, for as the writer of Psalm 139 observed, it is not easy to understand oneself and his faults.

What one person sees as a Christian response, another might feel is something else, and a third has a different perspective. So we present these models for your discernment. The fast-changing times upon us do not allow the luxury of long hesitation.

Not to decide on these issues is in effect to decide by default, to be swept along by the late-20th century tide. Jews and Christians have long held that we are responsible to decide under God the way we go and not be swept along. Like Abraham, we are expected to keep our eyes on the city with foundations and build our models accordingly. — Daniel Hertzler

Gospel Herald

September 16, 1975

Models for the Next Quarter Century

2. The Family

by David Schroeder

A renewed emphasis is being placed on the family at the present time but some of the concerns are misplaced. Few people realize how much the family structure has already changed as the society moved from a rural to a semiurban to an urban culture. Some have become so alarmed at the changes that they seek to return to late 19th-century patterns and justify them on biblical grounds.

But to revert to older patterns is not going to solve the problem because the present patterns were developed specifically in order to overcome the limitations of earlier structures.

To gain a perspective for the future we need to understand the strengths and limitations of the present structure of the family. The assignment for the future is to overcome the limitations of present patterns without giving up the benefits which they have brought.

The Nuclear Family. The basic family structure today is the nuclear family. It consists of father, mother, and children. The larger network of the rural family, which included the grandparents and aunts and uncles, has been reduced to a single unit of parents and children.

The rural family of the past was one economic unit. Every member of the family had a specific contribution to make. The wife was a field partner with her husband and the children were apprentices learning both skills and values at their parents' feet.

Increasing industrialization resulted in greater geographic and vocational mobility and an emphasis on greater individualism. The husband-father became the sole breadwinner and the rest of the family were no longer partners with him or learning under him. The children became a liability and the family was reduced to two or three. It became the function of the wives to discipline the children and to "keep" the house.

The nuclear family was a response to a new situation in society. The new society demanded greater mobility (from one job to another, from one community to another) and

the nuclear family made this possible (the whole clan would not be involved).

The new society demanded the husband-father's total involvement and the nuclear family could guarantee this because wife and children were there to serve as support to the husband-father. With increasing industrialization, even the farm became a one-man operation.

The nuclear family pattern was suitable because only one person needed to be considered in decisions with respect to work, housing, geographical area. It allowed for freedom to organize and order one's style of life to suit the particular chosen vocation, level of income, and ultimate goals. The nuclear family was a positive answer to a new situation. It actually overcame some of the limitations of the late 19th-century pattern.

Serious Limitations. This should not blind us, however, to the serious limitations of this present pattern. The nuclear family has allowed industry and business to take advantage of the family to the extent that it has divided the husband-father from the rest of the family: the wife no longer shares in the husband's world, nor can the children take their parents as the models for their own vocations and life. The family is often separated from relatives and the church community so that even this support is lost.

The nuclear family has to be a self-sufficient unit. All of the needs of each member have to be met within the small unit. Husband and wife have to be everything to each other. Formerly some of this support could be found in a larger set of relationships. Too many have found this an unrealistic expectation. The rising divorce rate is evidence of this fact.

The nuclear family has become not only more patriarchal in its pattern than the team approach of earlier years, but has actually reduced the significance of the role of wives and of women in general. They are left with the house and the children.

The effort to compensate women for this loss by putting them on a pedestal and showering them with things to make their life easier only heightens the feeling of not being needed except as an adjunct to the man or as a sex object.

What is alarming is that this pattern is being reinforced by the "chain of command" theology expounded by such persons as Larry Christenson and Bill Gothard. They are purportedly expounding a biblical family pattern. It is not really biblical at all. It is more a return to an older pattern which is being baptized as the biblical one.

In both Hebrew and Greek society the wife was under the "power" of the husband and he was expected to "rule" over his wife. But in the New Testament that is changed. Paul says that the wife has "power" or authority over her husband's body just as he has power over her body (1 Cor. 7:1-2).

True, Paul says wives are to be subject to their husbands, but he has already said they are to be subject to one another! (Eph. 5:21) and the husband is told not to rule over her but to give himself in love (agape) to her. This is not romantic love but the love which caused Jesus to serve us and to give His life for us.

In other words, the patriarchal pattern, which is so much emphasized in the "chain of command" theology, is not the New Testament pattern.

What we ought to be looking for is a pattern of the family already spoken to in the New Testament where there is "neither male nor female" (Gal. 3:28), where there is mutuality between husband and wife, where the single person is a full member of society, and where each person is given the opportunity to make a significant contribution to all.

New Family Patterns. How shall our families face the years ahead? Here are some guidelines.

1. Let us welcome the experiments made in the development of new and more satisfactory patterns for the family. Not all these experiments will be successful but out of them may well come helpful insights and new directions for the family.

The extreme individualism of the nuclear family will be addressed most strongly by those who seek the new pattern in a commune of some kind. Many such communes

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— Christians and non-Christian — will fail if for no other reason than because those who enter them have had their values and spirits shaped by another pattern that will not be easily overcome. We can, however, look to these attempts to help us learn again how to live in peace together, how to encourage and strengthen one another and how to be instruments of growth to each other.

Others will look for something short of a full commune but with the same objectives — to overcome the limitations of the nuclear family. There will be many different proposals and experiments. Each will address itself to specific problems it seeks to overcome. The hope lies in seeing the necessity of having a variety of patterns or models available so that people have the opportunity to choose and to study and evaluate the more helpful patterns which are emerging.

I am hoping that some will recognize the interrelatedness of the industrial and professional structures that make the nuclear family a necessity. Once the two problems are dealt with as a unit there is real hope for positive change.

2. Any new patterns will have to take seriously the single person and the single parent. Our present society is couple-oriented in spite of the fact that one third of the married are either widows, widowers, or divorced, and many more now choose to remain single.

The society has been extremely cruel to single people and to the widowed or divorced. The early church recognized and held in honor persons who remained single. The present society regards them as unfulfilled and unfortunate members of society.

The new pattern must make it possible for single persons to live a fulfilled life, to relate freely with men and women without the immediate suspicion of illicit relations or of looking for a mate, to be able to raise a family in a normal way as a single parent.

The commune seems to be meeting this need more than any other pattern at the moment. The couple-minded church community rates very poorly in this respect.

3. The patterns of the future will have to spell out different roles for men and women. The place the nuclear family offers for the wife and mother, and for women generally, will need to be altered. There will need to come the realization that in the nuclear family neither the female nor the male are liberated. No one is liberated until each is allowed to be her/himself.

With a new awareness can come the experience of joy and gratification as each is treated as a person of worth and as one who is able to employ his/her gifts for the sake of others. We have a long way to go before women will be given their full place of leadership in all areas of life and society. But this will surely come, and it will be a positive, complementary contribution.

Family patterns will change. They have always changed with the society. The direction of change will depend on the direction of society. The direction of society will depend on our values and aspirations.

If material values dominate, the family will further deteriorate. If personal and human — let alone spiritual — values predominate there is hope that present shortcomings can be overcome and new, more fulfilling patterns developed for the family.

Honesty

by Rachel H. Frey

One of my favorite Bible characters is Job. I think it is because I can identify with his questions, although I certainly haven't had the same troubles he had. Job's main question was "Why?" Why was I ever born? Why has this suffering come to me? If I have sinned, why doesn't God pardon my sin? His three friends' contention was that he must have sinned because, they asserted, that is why suffering comes. Job protested his innocence throughout.

But the part I want to note is what Job said about God. He told his friends that he could go to God and tell Him all his thoughts. He asked, "Would He contend with me by the greatness of His power? No, surely He would pay attention to me."

Even though his friends were accusing him of sin in his life, he was sure God would listen to him. Job was speaking in the honesty of his soul. He was speaking his mind and God heard.

Elihu, the fourth observer, was angry at the three friends because they had found no answer, yet had condemned Job. He also was angry with Job because he justified himself more than God. He then spoke to all of them and claimed that God has His own reasons for doing things and we cannot know why.

Finally God appeared and impressed Job with His omnipotence and Job repented. BUT, God's judgment was that Job had spoken rightly of Him and his three friends had not. Furthermore, he was to pray for these friends. (Probably to insure that he forgave them!)

What do I learn from all this? The Lord is well pleased with an open honest heart. When I have questions, doubts, discouragements, I can tell all of them to the Father knowing that He understands. He knows that I am willing to be changed and have my attitude become one of acceptance if there is no answer except that God alone knows and He holds me and my future secure.

Do we want to be close to God? Then being honest with ourselves and with Him is the way. This is the key to more guidance and hence fuller obedience.

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Ps. 145:18).

The Anabaptist Approach to the Epistles

by Paul M. Zehr

Since many of Paul's letters were written before the Gospels, does this imply the Gospels are to be interpreted through the eyes of Paul?

This question encouraged me to do research on how the Anabaptists understood the relationship between the Gospels and the Pauline Epistles. In order to discern their underlying principal of interpretation I read four Anabaptist writers (Conrad Grebel, Michael Sattler, Menno Simons, and Peter Riedemann). All of their Scripture quotations, references, and allusions were tabulated, attention was given to their specific uses of Pauline quotations, and the underlying theological ideas related to this problem were noted. The findings from this representative study, in short, is that *they quoted Paul practically as often as the Gospels, but they interpreted Paul by the Gospels rather than the Gospels by Paul.*

Christ, the Key. Central to all Anabaptist theology is the person and work of Christ. Consequently, they interpreted all of the Bible, including the Pauline Epistles, from Christ and the Gospels for two reasons.

First, they said in Jesus Christ one discovers the fullness of divine revelation. He is God in the flesh and thus reveals to mankind the fullness of truth. In Him one discovers what God is like. Therefore, said the Anabaptists, the Old Testament stands incomplete in itself and pointed forward to Christ. From this Christological point of view they understood Paul's epistles not as higher revelation than the Gospels thereby taking precedence over the revelation of truth in Christ, but as an explanation of the *meaning* of that revelation already found in Jesus. Consequently, they quoted Paul and, by tying his thought into the Gospels, identified his epistles as the Word of the Lord.

Second, they said in the human life of Christ one discovers the highest level of obedience to the will of God in the history of the human race. Therefore, as one follows Christ in daily life he both patterns his life after the highest standard of obedience to God's will and thereby perceives the truth of God. For them, the way of knowing was not primarily faith or reason, but obedience to the commands and example of Christ. Out of those two basic ideas one discovers several principles in their approach to the Pauline Epistles.

There is clear evidence that Paul was often cited by the Anabaptists and regarded as God's authentic Word. The four writers mentioned above quoted the Gospels 2,099 times and the Pauline Epistles 2,078 times. Sattler used Paul's words in defending himself at his trial. Menno Simons identified Pauline passages, at times, as the command of Christ. Peter Riedemann often used the phrase "Paul says." Any attempt, therefore, to disregard Pauline thought is a violation of the Anabaptist stance.

However, the Anabaptists always approached Paul by way of the Gospels. When a series of biblical quotations or references are cited, one discovers the Gospels are cited first, then Paul is quoted. Both Conrad Grebel and Menno Simons used the phrase or its equivalent: "What Christ taught and the apostles applied." For example, Grebel wrote to Muntzer:

> Go forward with the Word and establish a Christian church with the help of Christ and his rule, as we find it instituted in Matthew 18:15-18 *and applied in the Epistles.* Italics added. (Spiritual and Anabaptist Writers, Westminster Press, 1957, p. 79.)

This principle expressed itself in their understanding of conversion as repentance from sin and the new birth. Instead of talking about justification by faith as did Luther, or salvation by works as was prevalent in Roman Catholicism, for example, in selling indulgences in order to build St. Peter's Cathedral in Rome, they went beyond the Lutheran, Catholic, and Reformed views directly to the Gospels for their understanding of salvation. They were

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not hung up on the old faith/works controversy, nor did they have a problem in relating Pauline thought to the Book of James.

In his tract on the atonement, Sattler carefully distinguished between these views and showed how repentance, faith, and discipleship enable one to steer clear of both a works righteousness on one hand and a justification by faith view without any emphasis on holy living on the other hand. By approaching Paul from the Gospels the Anabaptists talked about a theology which acknowledges man is saved by faith in Christ alone, but this faith is only saving faith when it affects the total life. They called for a faith that results in Christian discipleship.

A Discipleship Theology. To follow Christ also meant, for the Anabaptists, to follow the commands of Paul. Their Christological approach to the New Testament was not a systematized Pauline doctrine of Christ, but the concept of obedience to Christ and following Him in life. For example, Menno Simons quoted the great Christological passage in Colossians 1:15-20 only 12 times in contrast with citing the Great Commission 73 times. Riedemann quoted the Great Commission 45 times, but cited the Christological hymn in Philippians 2:6-11 a mere six times. What is peculiar about Anabaptism is that it is not systematic theology in the normal pattern of evangelical Protestant thought which tends to be Pauline. Nor is Anabaptist theology, in this regard, a mere humanistic following of Christ without the new birth and genuine repentance. Instead, it is a discipleship theology that moves from Gospel teaching to Paul's epistles which the Anabaptists also identified as the Word of the Lord.

A related factor to discipleship theology is kingdom theology. In their Gospel approach to the New Testament, the Anabaptists distinguished between the kingdom of Christ and the kingdom of this world. Much of this emphasis came from their study of the Gospel of Matthew, a book they emphasized more than any other New Testament writing. For example, Menno Simons quoted Matthew four times as often as Mark and more than twice as often as Luke. He quoted Matthew 66 times and Romans only 24 times.

This theology of the two kingdoms developed in several ways. First, they interpreted repentance and the new birth as the way into the kingdom of Christ and out of the kingdom of this world. Here was their doctrine of salvation and if Paul was quoted on this subject it was in support of the kingdom idea. Second, in the kingdom of Christ, the believer was called to a life of discipleship, or kingdom ethics, found primarily in the Sermon on the Mount from which the principle of love and nonresistance came forth.

Likewise, with a kingdom theology, the Anabaptists developed the concept of separation from the evil world and went directly to both Gospel teaching and Paul's teaching concerning separation. Peter Riedemann's emphasis on separation from the Corinthian epistles is to be understood from the basic two-kingdom approach in Anabaptist theology. Third, taking the Great Commission as their guide, the Anabaptists strongly emphasized missions and eschatology as the way the kingdom is expanded. They called for obedience to the Great Commission and understood their missionary activity as bringing the kingdom in. Insofar as Paul's epistles supported this view they were free in quoting him.

In Anabaptist thought Christ is related to ethics in the same way He is related to salvation. That is, Christ is the norm for ethical behavior. The Anabaptists attempted to pattern their life after His example. Concerning one false view Menno Simons wrote:

> For it is against the doctrine of the New Testament and contrary to the Spirit, mind, and nature of God and Christ, *according to which all the Scriptures of the New Testament should be judged and understood.* Italics added. (*The Complete Writings of Menno Simons*, p. 481.)

A dichotomy between ethical behavior and salvation, commonly found in Protestantism, was unknown to Anabaptist faith and life. Where ethics and salvation are segmented, one often finds a theology based on Paul's epistles and imposed upon the four Gospels. Thus Protestantism has not been able to understand and practice both a high ethical standard of living and a high doctrine of Christ and salvation at the same time. It is often caught in the Pauline dualism of the works of the flesh over against justification by faith. John Howard Yoder describes this problem in *The Recovery of the Anabaptist Vision* (p. 100). By starting with the Gospels, as did the Anabaptists, one is able to interpret Paul from a different point of view thereby maintaining both a high Christology and a high ethical standard of behavior at the same time.

One mark of this theological undergirding is found in how the Anabaptists quoted the Book of Romans. Rather than concentrating on Romans 3 to 5, passages that deal with justification by faith, they emphasized Romans 6 through 8, passages dealing with the new life in Christ. The four Anabaptist writers mentioned above quoted Romans 6 to 8 no less than 235 times, but cited Romans 3 to 5 only 77 times. Thus while the other Reformers moved from sin to justification in their theology, the Anabaptists moved on from justification to sanctification. Menno Simons' quotations from Paul often reflect a concern for a real break with sin and the joyous experience of new life in Christ.

This basic hermeneutical difference distinguished the direction of Anabaptism and led them to come with a theological emphasis that distinguished them from the Lutheran, Reformed, and Catholic views. They rejected the circumcision-infant baptism emphasis of the Reformed movement, the justification by faith emphasis of Luther, and the sacramental and works righteousness approach of Catholicism not because these had no biblical foundation, but because the Anabaptist hermeneutical approcah to Pauline Epistles was unique. The critical issue in the sixteenth century was more than the question of biblical authority

over against the authority of the church in Catholicism. It was the question of hermeneutics. By taking a Christological approach the Anabaptists developed a unique theological stand that calls for attention in the 450th anniversary year of that movement.

Implications of This View. To apply this principle of interpretation in our day may require a reassessment of how we relate the Gospels to the epistles. American Mennonites have been affected by the Fundamentalist-Dispensational view, popularized earlier in this century, that emphasized the postponement of the kingdom to a future date. Mennonites have also been affected by conservative Bible institutes, schools of the Bible, and radio programs which tend to interpret the Gospels by way of the Pauline Epistles. This view is best expressed by the *Scofield Reference Bible* that presents a view of postponement of the kingdom of God found in the Gospels to the extreme, at times, of even suggesting that the Sermon on the Mount is to be applied during the millennial reign of Christ. The church, as the present dispensation, fills in as a substitute until the kingdom comes in this view. In fact, Scofield says, speaking of Paul's writings, "In his writings *alone* we find the doctrine, position, walk, and destiny of the church" (p. 1252).

The tragedy of these views is that they minimize the teachings and theology of the Gospels as well as the call to discipleship. To be Anabaptist may call for a rather radical change in one's approach to the Pauline Epistles.

However, the application of this principle also means Mennonites will not minimize Pauline thought and concentrate *only* on the Gospels. The issue is *not* whether Pauline theology is God's message for us today, but rather *how are we to understand Paul.* This Anabaptist approach suggests a unique method of interpreting the epistles that emphasizes both Paul *and* the Gospels.

Since the Anabaptists were martyred before they could develop a complete theology it is left for contemporary Mennonites to develop a systematic theology by using these principles.

A More Unthinkable Wonder

by Million Belete

There are about 550,000 Mennonites in the world. This represents 0.015 percent of the world's population, or one Mennonite for every 7,000 people. Indeed we are a minority in the world. In fact committed Christians of any church background are in the minority anywhere in any community and in any country. The purpose of this article is not to point out why we are in the minority nor our uniqueness, but that we are not alone.

One of the enlightening things that we in Africa discovered some years ago when we formed Africa Mennonite Fellowship was the fact that there are Mennonites in other parts of Africa. Each of us knew that there are Mennonites in America or in Europe, but we were not aware that we have brothers and sisters right here in our continent. Our link was through the Mennonites in Europe or in America. The same thing was expressed at the first Asian Mennonite Conference that was held in India in October 1971.

Regional conferences and the global conference have been an eye-opener for many of us. These have shown clearly that we are not alone in the world, that we do have brothers and sisters in Africa, America, Asia, Europe, and in Australia. Because of political realities we do not have a representative in the Mennonite World Conference from Russia and China. But it is believed that there are 50,000 Mennonites in Russia and possibly some in China. There are also Mennonites in Australia. To this date, we do not have representation from there either. In spite of this, it is gratifying to know that we are scattered all over the world.

An experience that I will never forget happened to me in India several years ago which is a foretaste of what it will be like in heaven. Five people were in a train riding from Nagpur to Dhamtari to attend the first Asian Mennonite Conference. One was from South America (Henrique Ens), another was from North America (C. J. Dyck), another was from Europe (Professor Oosterbaan), another was an Indian, and myself from Africa. Here were five people from five different continents. Such an experience has been repeated many times in Mennonite World Conference meetings. It is an experience we cannot forget because it reminds us that we are one in Christ and we will be together one day forever.

Many Mennonites in North and South America have found joy in having one common heritage of tracing their ancestors back to Europe. We in Africa and the Afro-Americans find it difficult to associate with this feeling and I am sure the Asians do too. What seems to unite us all is what happened in Europe in the sixteenth century in the life of Menno Simons and his friends.

The biggest and most important thing that is uniting us, of course, is what happened on Calvary. Christ's birth in the manger has been one of the unthinkable wonders of history. But what is a more unthinkable wonder is the fact of God's birth in our hearts. A heart filled with pride, prejudice, hate, and strife. Christ was born in this heart, and has cleansed it. We are new creatures. This is our biggest heritage. This is what is uniting us. To God be the glory.

Million Belete, Box 42726, Nairobi, Kenya, is president of Mennonite World Conference.

To: Menno Knight College

Memorandum

From: Anna Baptist Congregation

Date: August 10, in the year of Assembly 75

Subject: Our New Student

Our congregation is sending you another new student this fall. One of our three high school graduates has chosen you instead of Illinois State or Illinois Central--right here in Peoria where they say it's free--or Bradley, even though this prestige university is less than two miles from her home. This student is Rachel, our preacher's daughter. We hope you will accept her with the limited Sunday school level of Bible knowledge and training we have given her. Is it possible to build upon it and to guard her from those who might have a tendency to tear it down? Please undergird her faith in all your classes and when doubts come, don't permit her to be undermined. Challenge her and disciple her in the Jesus way.

Sometimes we congregations are critical of you and fail to say thank you. Our congregation is grateful to you for giving us many of our congregational leaders. You have heard the saying, "How does it play in Peoria?" Well, how is Menno Knight College playing in Peoria? In an idiom each can understand, you have given us a "butcher" and a "baker" and a "candlestickmaker." Of course, teachers, nurses, and social workers, too. We also have a doctor, a lawyer, and a merchant, but no thief.

Yes, our congregation thanks you for a pastor, elders, board chairman, director of Christian education, director of music, director of girls' work, a youth worker, youth teacher, VS worker, alumni president for one college, and alumni director for another. And, of course, there is the pastor's wife, Fern, who just completed four years as secretary for the Board of Congregational Ministries.

Recently, we have heard of "A Seminary Without Walls" and a "Bible School on Wheels," but we urge you to resurrect and recommission your C.T.I.C. program, "College Teachers in Congregations." Our five Peoria area congregations had a Christian Heritage-Education Week in January. The gifts you sent to speak each night were: Milo Kauffman to teach us about our heritage; Stanley Shenk to lead our Bible study; Frank Bishop to help us understand world hunger. On Sunday, Kauffman preached for us. On Monday morning, Shenk led our men's prayer breakfast, and on Wednesday, Bishop spoke to 30 of our sisters in a salad luncheon. Yes, we will do it again. The C.T.I.C. program "is working" in Illinois.

On Education Thrust Sunday in Illinois you offered 25 speakers to fill our pulpits and gave us your presidents to speak in our area dinner meetings. Again, we say thank you.

There are some of our members who never understood why you needed $10 per member for your operating expenses each year. Because of trustworthy performance and help to us, we will now need to do like Avis--try harder--since you are needing $14. --Written by J. Frederick Erb, pastor, United Mennonite Church, Peoria, Ill.

The author speaks with tourists at Mennonite Information Center, Lancaster, Pa.

Mennonite Encounter with Tourists

by A. Martha Denlinger

Over the past twenty years Lancaster, Pennsylvania, has witnessed a phenomenal growth in tourism. In 1974 an estimated 4 million people visited Lancaster County. This confrontation poses problems, creates opportunities, and throws out a challenge to Lancaster's residents.

Other parts of the country are experiencing a beginning of a similar interest as people become aware of the existence of Amish and Mennonite communities. Perhaps it will be of interest to deal with the problems, take advantage of the opportunities, and face the challenge brought about by tourism.

The Amish with their simple and unique way of life provide the focal point of interest. But the Amish do not invite onlookers. How then did this mushrooming of tourism come about?

An advertised tour by a local hotel, a museum farm and house, a Broadway play, and articles about Amish in leading magazines all helped to lure city folks to come see the Amish. Now many come back again and again. They tell their friends. Friends bring more friends. And so it goes until our highways can scarcely accommodate the cars and buses of curious people.

The late Professor Grant M. Stoltzfus spoke of an "archaeological find" from a sociological point of view. He saw the Amish country, while only a few hours' drive from Manhattan, as being centuries apart from the big city in values and social systems.

With tourism come the problems of commercialization and possible exploitation of a people. Mennonites benefit financially as they are involved in the establishment and operation of motels, tours, restaurants, gift shops, and tourist homes. This can add to the problem of affluence. Another problem is the wrong information tourists get from sensational writers and tour guides.

On the other hand, many have found in tourism an opportunity to witness of our personal faith in Jesus Christ. In 1958 Nelson Kauffman visited Lancaster, and he, along with Leslie and Blanche Hoover who had already seen the vision, helped call the church's attention to the unique opportunity at our doorstep. For years we had been trying to evangelize in the cities. Now the "city" was coming

A. Martha Denlinger is author of *Real People*, a Herald Press paperback describing Mennonites and Amish.

out to us. Why not set up an invitation for them to find out the truth about us and the real meaning of our faith?

One Answer: a Center. One answer to this challenge was the opening of the Mennonite Information Center in 1958. For a short time a church basement housed this witness. As interest grew the Mission Board saw the need for a larger center and for about ten years the Historical Society leased the main floor of its building for this purpose. This, too, eventually became inadequate. In 1974 an estimated 40,000 people visited the Center. On May 4, 1975, Eastern Board officially opened a new building at 2209 Millstream Road.

As visitors enter they receive a greeting or "May I help you?" from one of several attendants behind the counter. They may respond with, "Well, we would like to know where to go and what to see," or "Where can we see the Amish?" The attendant spreads out a map, shows where the Center is located, and marks out a tour whereby they can drive off the beaten track, see Amish farms, visit craft shops, see quilts, candlemaking, a chair factory, a pretzel bakery, a cheese plant, a kitchen where jams and preserves are made, and find a place to eat a meal.

An option offered is the tour with a Mennonite guide. This guide may be called from his or her kitchen, study, shop, or farm, and arrive at the Center within half an hour. He or she rides with the folks in their car for several hours, explains the way of life, gives a brief history, points out places of interest, and allows for browsing in unique craft shops. The Center arranged 1,232 tours in 1974, some of which were bus groups.

As an attendant at the Center, I respond in accordance with the question and the depth of interest shown. If asked, "How do I get to the Strasburg Railroad?" I simply give directions. But occasionally I can spend a half hour or more with one person or family. This may involve finding lodging for them, mapping a tour, and answering questions. They frequently ask, "What's the difference between Amish and Mennonite?" For some a simple answer will suffice — like, "The Amish are the most conservative group of Mennonites." Others will listen eagerly to a detailed explanation, and keep asking more questions.

In addition to the personal contact, which is most effective, we utilize several media. Displays with photographs, captions, and script help tell the story of who we are, what we believe, and how we put our faith into practice. We show a 22-minute documentary film *The Mennonite Story*, in a room large enough to accommodate several busloads. We offer for sale a selection of books, slides, and records. Pamphlets, tracts, and sample copies of Mennonite periodicals may be picked up without cost.

Our staff and guides share a concern to provide authentic information about Amish and Mennonites. We are aware of many misconceptions and wish to do what we can to correct them.

The church may well wonder if anything worthwhile is coming out of this encounter. I would like to share a few responses that have come to my attention.

A visiting sociology professor wrote this observation which speaks forcibly to the effect our witness can have: "While many visitors do seek the Amish as the focal point of a tour, they find much substance in . . . people who impress them and make a mark on their lives. Many have said that things make less of a lasting impression than the way people conduct themselves. Clothing, buggies, grandfather sections, waterwheels, and so on are environmental. The warmth of a man or woman who emulates Christ as each believes He wants them to behave is much more impressive. Few leave your presence without being touched to the core in a positive way."

Testimony of a Couple. What the professor says is borne out in the testimony of a young couple who visited here several years ago: "When we came to visit Lancaster County we were drawn there by the simple way of life. Their religion really didn't have anything to do with it. It was their lifestyle we went to see. We didn't even know of the Mennonites."

Further, they explain their visit to the Information Center: "We figured it would just be a tour place. We heard that there was a tour. . . . We noticed that the people there were happy and they seemed really helpful. I started looking at the pamphlets, leaflets, and displays, and it got me interested. We went out with a guide who showed us around. At one point after we had visited there, one of us said to the other that if we ever became Christians we'd have to look into the Mennonite faith."

This did not end their encounter with Mennonites. The Eastern Mission Board operates a VS unit in Maine. Our friends found this unit listed in the phone book and decided to go ask them questions. Then followed a continuing relationship with the result that the young couple now find purpose for living with Christ as Savior and Lord of their lives.

This testimony renews for me the challenge of meeting tourists. While they come here to see a strange way of life, they may go away with a new awakening and continue the search to find Christ.

A letter requesting information for a bus group says: "Could you include also how a Christian guide is procured through the Center? My husband and I learned of the salvation Jesus provides and became Christians (born again) which started all from taking a tour of the area several years ago. Our tour was arranged and headed by a Mennonite church in the area. We are praying that this tour will be the beginning of an awareness of something special about the people they meet and a hunger to know Jesus."

May Be a Small Step. We often don't know which of the people we meet are the real seekers. Many leave here and we never see them again. Our contact with a given person may be only one small step in his search for truth. But good things are happening.

Menno's Opinion

By this time, much will have been said about Assembly 75, both in print and in congregational reporting. Mennonites tend to repeat themselves, perhaps a part of the convincing process.

I would expect that in the process of evaluating the Eureka exercises we will tap ourselves at least lightly on the back. And with some validity. The Assembly 75 program rolled forward like a well-oiled machine. The brothers Gingrich and Stoltzfus exhibited leadership traits, stability coupled with quick responses to emergencies. They were directive, yet sympathetic. The delegate body, both majority and minority factions were Christian. A few sisters lightly steamed, but no one exploded.

The spontaneity of the $63,000, offering raised to help erase debts of the Congregational Ministries and General Assembly boards quickened our Mennonite pulses. Not only were our gluteus maximus muscles toughened from long sitting, but our palms also from frequent applauding. We did a good job and reminded ourselves of it. The experiences of the Mennonites at Eureka should rate at least a column in *Christianity Today*.

I would be happier today with Assembly 75 if that one negative thought would not have vibrated my gray matter the first evening we met. I tried to shake it off, but it remained, surfacing itself with frequency.

Over 3,000 of us reported in at Eureka. It was an assembly with clout. The Vista Cruisers, Estate Wagons, Gran Torinos, and Le Sabres gathered row upon row in the parking lot that we declared as Mennonite turf. If a bomb would have dropped on Reagan Auditorium, the sons of Menno would have been set back at least 450 years. Brother J. C. Wenger would have been left alone to run the denomination. But he could have done it.

My negative, disturbing thought perhaps was selfishly generated. It concerned our family's expense for the Illinois adventure. For it we had budgeted $100. That first day let me know that it would run closer to $125. Although mathematics is not Menno's strong point, I began to apply our family cost on a more massive scale.

I subtracted from 3,000 registrants some 400 for Illinois personnel, those of the surrounding area. Their contribution to Assembly 75 was in one sense immeasurable, but they did not journey from afar. I divided the remaining 2,600 by four to represent family units and arrived at 650. Figuring our family cost as average, I multiplied the 650 by $125 and arrived at the princely sum of $81,250. I did not add to it the estimated cost of Assembly 75 (local arrangements, programs, etc., of $25,000). The $80,000 was grist enough for my mill.

With that figure floating before me constantly at this gathering of the sons and daughters of Menno, I wondered, "Why was not this 'ointment' sold for three hundred pence, and given to the poor?"

To be a Judas is not a high calling. I would prefer to be a John, at least a Peter. Yet someone must be the son of perdition. Not all can be moderators, editors, delegates.

I know full well the other side of the coin. I was blessed at Eureka like the other 3,000. There is strength in numbers. We learned. The Spirit was there. Work was done.

But beyond the challenging banners, the beautiful *Messiah*, the creative worship experiences, the stimulating kingdom-interest groups. I sensed the citizens of another realm. They have no King. They have no place to assemble, let alone a home to leave. They have no self-contained camper in which to travel, not even a Hondo Civic. Nor do they purchase $2.00 food tickets.

To assemble is costly, be it by families, as messengers, as delegates, or General Board. As the church machinery is modified, is more money required to prime the pump? And money is food, clothing, shelter for those outside Menno's umbrella of plenty.

So, if Menno B. Hurd did not smile enough at Assembly 75, if he seemed a bit bothered, perhaps he was.

Is there a simpler, cheaper, more conscience-satisfying way to reaffirm the need for congregations to study about abortion, biblical interpretation, the role of women in the church, to approve reports, elect, select? Or if Menno, Menna, and Mennita would not have spent the $125 at Eureka, would they have blown it otherwise?

To be the devil's advocate is not the choicest role. Raising questions often raises eyebrows and blood pressure. But unless questions are raised, can we find answers?

Teach me. I too am a part of the church. — Menno B. Hurd

Linda Amstutz, high school home economics teacher, Lake Havasu City, AZ. BA, home economics, 1974.

Cal Birkey, mathematics and physics teacher, The Colorado Springs School, Colorado Springs, CO. BA, mathematics, 1974. With Debi, Cal is also a house-parent.

Do you want ability to adapt to several jobs?

One of the benefits of going to college is understanding that there are many choices — options — in life, including occupational ones. One 1974 graduate viewed the matter in the larger perspective of service: "Being at GC opens your eyes — we were bombarded with ideas of how we could use our skills to serve and meet human need."

Goshen College believes that the ideal is the student who is flexible, who can adapt to several vocations. The BA grad should not be specialized and narrowly limited. The key to that all-important first job at the entry level is flexibility.

The 1974 graduates have been out of college 12 months or more. Those who take part in this message comprise a variety of liberal arts majors and vocational competencies. But because of the career flexibility they have, who knows but God where these and their classmates will be six months from now — or 10 years from now?

Our point is this: The most important part of most young persons' lives lies beyond their teen years. A major benefit of a college education is preparation for life — for occupations, for service, for discipleship.

Kent Birky, junior accountant, INE, Inc., Elkhart, IN. BA, business, 1974.

Thelma Jean "Beanie" Clemmer, community worker, Mennonite Friendship Center, Portland, OR. BA, physical education, 1974.

Scott Graybill, adjunctive therapist, Oaklawn Center Day Hospital, Elkhart, IN. BA, social services, 1974.

Stanley Kauffman, physical therapy aide, Elks Rehabilitation Hospital, Boise, ID. BA, natural science, 1974.

Rex Lehman, recreational supervisor, Goshen Park and Recreation Department, Goshen, IN. BS, physical education, 1974.

Jan Miller, manager, Hill'n Hollow Crafts, Whitesburg, KY. BA, business, 1974.

Connie L. Moore, labor and delivery nurse, Methodist Hospital, Inc., Gary, IN. BS, nursing, 1974.

Ethel Plett, rehabilitation counselor, Seattle Mental Health Institute, Seattle, WA. BA, social services, 1974.

GOSHEN COLLEGE
Goshen, Indiana

Randy Troyer, potato farmer, Corry, PA. BA, Bible, 1974.

Delores Voth, assistant instructor in nursing, Bacone Junior College, Muskogee, OK. BS, nursing, 1974.

A sermon at the installation of Arnold Roth as shepherding minister of the College Mennonite Church, Goshen, Ind.

Leadership in the Congregation

by Carl Kreider

Hebrews 13:7 "Remember your leaders, those who spoke to you the word of God."

We are living today at a time of crisis of leadership. At the international level there is no world leader. Woodrow Wilson's great hopes for a League of Nations were frustrated by the resurgence of American nationalism after World War I. The lofty idealism of the Atlantic Charter as formulated by Roosevelt and Churchill led to a United Nations, but it has often proved to be ineffectual. It has no real leader: the large states repeatedly exercise their veto power in the Security Council; coalitions of small states make the General Assembly little more than a debating club.

There is no dominant world leader. United States Secretary of State Henry Kissinger shuttles all over the world seeking to lead. He received half a Nobel Peace Prize for the fruits of some of these trips. But the peace for which he got the prize soon proved to be a highly transitory one — his leadership tarnished.

In the United States we are even more discouraged and disillusioned with our leaders. We learn to our dismay that we can't trust their solemn statements. Some years ago President Eisenhower first denied, then admitted, that the United States had a U-2 spy plane over Russia. President Johnson made campaign promises in 1964 — promises which look grotesque in the light of his subsequent empty reports of military "victories" in Vietnam. President Nixon made elaborate denials of his knowledge of a Watergate cover-up. President Ford has not been candid in his reports on what really happened in the *Mayaguez* rescue.

At the state level we have the spectacle of the governor of Illinois heading a national crime commission, but ending up in jail himself for his own misdeeds.

Carl Kreider is professor of economics at Goshen College. He served as chairman of the Mennonite Church General Board from 1973 to 1975.

Leaders in the Bible. It is clear that if we want to find a model of effective leadership we should not seek it in the political realm. But, praise be to God, we can find our model in a book — the Bible.

What a long list of leaders we find in the Bible — and what varied gifts they had! Some were great public orators, people like Peter who could sway crowds of several thousands. Some were handsome, towering physical giants, who like King Saul at the time of his coronation "was taller than any of the people from his shoulders upward." But some were like the Apostle Paul of whom it was said that "his bodily presence is weak, and his speech contemptible. Paul carried a physical handicap throughout life — a thorn in the flesh which God chose not to remove. Moses was a tremendous leader. He could stand resolutely before the mighty Pharaoh, the most powerful world figure of his day and certainly one of the great in the entire history of civilization.

Joshua was a leader to whom God promised "no man shall be able to stand before you all the days of your life. . . . I will be with you; I will not fail you or forsake you." Samuel was an indomitable leader: "The Lord was with him. . . . And all Israel from Dan to Beersheba knew that Samuel was established as a prophet of the Lord." In the New Testament again we have the leadership of men like James who at the Jerusalem Conference could listen to debate reflecting sharply differing points of view and then articulate a compromise which seemed good to all because it had been guided by the Holy Spirit.

But why do we take any of these lesser personalities as our model for leadership? Instead let us look "to Jesus the pioneer and perfecter of our faith."

As we read the Gospels we seem to detect some elements of paradox in Jesus' leadership. He was intensely human. While in excruciating pain on the cross He spoke tenderly of His care for His mother. And yet He was also divine; from the age of twelve in the temple He made it

An abstract representation of Jesus and the Twelve. Jesus is our model for leadership.

clear that "I must be in my Father's house."

Jesus was a team person. He liked people; people liked Him. He worked with people, whether in the intimacy of the Bethany home of Mary, Martha, and Lazarus, the larger group of the Twelve whom He had chosen, or the multitudes who followed Him gladly. And yet, Jesus was also a loner. After feeding the 5,000 He dismissed the crowds and "he went up into the hills by himself to pray. When evening came, he was there alone."

Jesus was well versed in the Scriptures. He quoted from them extensively in His sermons. He firmly believed that "not an iota, not a dot, will pass away from the law until all is accomplished." Yet Jesus interpreted the ancient Scriptures in the light of the kingdom He had come to establish and He lifted His disciples to new levels of understanding of the Scriptures and obedience to them.

And through it all Jesus went beyond paradox to a ringing affirmation of His union with the Father, a union reflected by a life of constant prayer and fellowship.

This is the "Jesus model" of leadership. What does it have to say as we think together on the nature of leadership in our congregation?

Our Model of Leadership. Our leader is a minister, and in the biblical context this means a slave. "Whoever would be great among you must be your servant and whoever would be first among you must be your slave." A slave is one who is not his own boss — but one who takes orders. But these orders do not come from our board of elders or any other group within this congregation. He must take his orders from the One to whom he is in servitude — Jesus Christ.

As God's minister we expect him to preach to our congregation — to teach us from the eternal Bible the World of truth, so that our hearts may burn within us as he talks to us and as he opens to us the Scriptures.

As God's minister we expect him to lead us in public prayer so that we may collectively express our concerns for those of our own fellowship who stand in special need. But we also expect him to lift us all out of our own self-sufficicncy so that we can ascertain our own unrecognized, but deep needs. We want him to lift us beyond ourselves to a recognition of nationwide ills and global concerns — concerns that we must share if we are to be the instruments to help fulfill the prophecy of Isaiah that "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

As God's minister we expect him to preside over our fellowship in times of great joy: in baptisms, as we bring new members into our fellowship; in weddings, when two of our members covenant together for life and when all of us join with them in reaffirming our covenant with God.

As God's minister we expect him to comfort us in times of great sorrow — so that we may look beyond the trauma of the loss of one near and dear to us to a ringing affirmation that "death is swallowed up in victory."

We expect our minister to lead us in times of intense spiritual emotion as in the communion service when through the breaking of the bread and the drinking of the cup we reflect anew on the agony of our Lord.

This is a big order. It sounds as if we expect our leader to be our servant. But I want to make it clear that the Jesus model of leadership, though expressed through service to people, is ultimately and supremely a slavery to Jesus Christ. Arnold Roth will fail in the biblical sense if he is a minister of College Mennonite Church. He is *God's* minister, not ours.

What It Means. What does this mean? I don't know all that it means but I would like to suggest a few things.

First, we should be prepared that not all should speak well of our minister and wonder at the gracious words which proceed from his mouth. Instead we should be prepared for words which disturb us, for a Micah who could "declare to Jacob his transgression and to Israel his sin."

Second, we want our minister to stand in the midst of our people and yet to be above the people. We want him to relate to us. But "relationship" is not an ultimate. We don't want our minister to be overwhelmed by us.

Third, leadership means mobilization. Moses' father-in-law Jethro gave some advice to Moses which is eternally contemporary and highly appropriate for our congregation today (Ex. 18:13-24). Leadership extends to our staff of ministers, to the chairpersons of our commissions: preaching and worship, pastoral care, stewardship and administration, nurture and fellowship, and witness and service. But mobilization does not stop with these leaders. It extends to all who serve the congregation: to our Sunday school teachers, our youth leaders, our Voluntary Service workers who leave this congregation to serve in the United States and abroad, people who staff the relief sales, the MCC canner, the work of MDS, people who visit the sick, who carry in food for families with special needs, and do countless other menial but highly important and significant tasks. Leadership means mobilization of our resources — it means fellowship.

Fourth, we must pray for our leaders. The writer of the letter to the Hebrews said we should "remember our leaders, those who spoke to you the word of God." The Apostle Paul in concluding his first letter to the church at Thessalonica wrote: "Brethren, pray for us." I am sure this is our minister's prayer. It is our joy to be God's instruments for the answer to this prayer.

Alike or Different? The Cross-Cultural Youth Convention

Decoupage Workshop, Dorene Gentry, St. Louis.

"How are we alike?" was the theme for a Cross-Cultural Youth Convention, Aug. 10-15, the second such event sponsored by the Mennonite Church. Held on the campus of Missouri Valley College, Marshall, Mo., the convention brought together 351 persons of various ethnic backgrounds: black, Chicano, Puerto Rican, Indian, and Swiss-German. The event was sponsored by Mennonite Board of Congregational Ministries, with Kevin Jordan of Los Angeles serving as coordinator.

Comparisons with the first Cross-Cultural Youth Convention (1972) were unavoidable. Whereas the 72 convention talked about ethnic identity (the theme was "Who are we?") the 75 convention made an effort to affirm similarities among the various ethnic groups, particularly among persons who claim Jesus as Lord and Savior. Whereas the 72 convention was preoccupied with talk about the oppressive nature of the white-dominated society, little was heard at the 75 convention about oppression, injustice, or racism. "White" and "honkey" were dropped from the vocabulary.

Both conventions held an open-mike session on the concluding evening. The 72 open-mike session began with three militant young men taking over the platform. Frustrated by a convention that was not revolutionary enough for them, they attempted to organize a boycott against the convention food services which was, in their eyes, doing a poor job of preparing ethnic foods.

In contrast the 75 open-mike session was characterized by young people giving testimony to the fact that through a commitment to Jesus, and through the power of the Holy Spirit, they had received victory over bitterness. As the session was drawing to a close, one girl came to the mike with the challenge to exceed a 22-minute standing ovation given to one of the Kennedy brothers in 1963, Jesus being the recipient of the applause. "After all," she said, "Kennedy was just a man. Can't we do more than that for Jesus?"

The clapping began slowly at first, but then it picked up as people stood to their feet. As the clapping went on, lasting for 30 minutes, people started drifting out of the auditorium. By the time the applause ended, nearly two thirds of the people had left.

Following the ovation approximately 100 people remained for a healing, speaking in tongues, and casting out of demons service which lasted until 1:30 a.m. Some found release from spiritual bondage through this experience, but others were uneasy with this expression of faith.

"How much are we alike?" almost became "How are we different?" although the latter was not allowed to come to the surface. It was not the color of one's skin nor one's ethnic background that divided. Rather it was a difference in theology and Christian expression in worship that became divisive, with the people who tended toward a charismatic expression on the one side and those who talked the discipleship theology of Mennonite-Anabaptism on the other.

Connie Hart leading Indian dance in coffeehouse.

Spontaneous game following afternoon cookout.

Kevin Jordan, convention coordinator, observed that "what kids were looking for in the convention was a reflection of their congregational experience back home. What they considered to be spiritual was so according to their standards of spirituality."

If the convention highlighted some differences, it was probably the older participants, plus the adult leadership people that felt it the most. A twenty-one year old girl from Los Angeles observed that the convention activities were more geared to younger youth. Reflecting on the standing ovation to Jesus, she said, "I noticed that the younger kids really got into it. I was spiritually involved all week," implying that the week didn't have to end in a spiritual high for it to be worthwhile for her.

The greatest satisfaction for Kevin Jordan was that for the first time many of the youth came into contact with other Mennonite youth in North America with common ethnic ties.

"The crucial element was learning to know new people. They went home feeling that the church was something authentic for them," he said.

Kevin also observed that the spirit of the young people was positive throughout the week and there were no reports of fighting or stealing. "The kids were simply motivated to get something positive out of the convention."

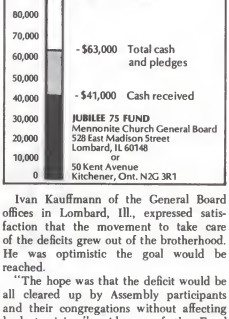
What does the future hold for minority youth in the Mennonite Church? What are their needs? Kevin said there are two specific needs: one, the need for education, particularly theological and biblical training. Two, a need among minority youth for role models. "Many young persons looked to me as a model during the week, and some came to me asking me how I got where I did," said Kevin.

So there's enthusiasm among Mennonite minority youth for the church. One is encouraged by the hope that perhaps many of the young people present at the '75 Cross-Cultural Convention will, after due training, assume leadership positions in the Mennonite Church in the decades to come. — Richard A. Kauffman

Jubilee Fund Getting Widespread Support

As was reported in the *Kingdom Citizen* and *Gospel Herald* news, the Jubilee Fund was a grass roots movement launched at Assembly 75 to liquidate the $90,000 deficit accumulated by the General Board of the Mennonite Church and the Board of Congregational Ministries. Cash and pledges came to a total of $63,000.

Envelopes were sent along home with the delegates in order to take advantage of the initial enthusiasm. As of Sept. 5, $41,000 of the $63,000 in pledges had been received, and other pledges were being honored every day.



Ivan Kauffmann of the General Board offices in Lombard, Ill., expressed satisfaction that the movement to take care of the deficits grew out of the brotherhood. He was optimistic the goal would be reached.

"The hope was that the deficit would be all cleared up by Assembly participants and their congregations without affecting budget giving," said one of the Fund architects.

Vietnam -- Testing Ground for Way of Peace

"It was really hardest for Pat. She was the one who left with the children though she wanted to stay as much as I." Earl Martin, a Mennonite volunteer who chose to remain in Quang Ngai, Vietnam, when the government changed hands last March, smiled at Pat across the table.

Pat, their two children, Lara Mai (3) and Minh Douglas (1), left Quang Ngai shortly before the PRG troops arrived, and Saigon several weeks later.

"Pat wanted so much to share the experience," Earl repeated. "While we were separated it was harder for her because I knew my welfare and she didn't. And besides," he grinned, "she had to take care of two challenging children."

The decision to stay or leave had been agonizing for the Martins. "It wasn't the people we feared but being caught by an anonymous bomb, being hit by an anonymous bullet that wasn't intended for us," Earl explained. "When the situation came we found it very difficult to make the decision to stay for our children."

And why didn't Earl leave with the rest of the family?

"We were long ago convinced that the Vietnamese are sensible people, in a word — human," Earl's eyes twinkled. "It was that feeling that convinced Hiro (a Japanese Mennonite co-worker) and me to stay," he said. "We are people who have grown up in a way of peace. We say we are people who believe in love, who won't bear arms and use force in dealing with others. Here was the test.

The tension in Quang Ngai began to mount a week before the take-over, Earl and Pat said. When they parted, they had no idea the change of government would happen so quickly and quietly.

"The former Saigon government soldiers left town at 8:00 p.m. on Mar. 24 and drew some panicked civilians in their wake," Earl recalled. "For the first time in decades there was a military vacuum in the city. It was awesomely quiet."

"Hiro and I rode our bikes downtown. The streets were deserted. We could hear the echo of our bicycle chains."

That night several rifle shots wakened Earl and Hiro from a sound sleep.

"A PRG soldier was shooting into the air and announcing, 'You don't need to run anymore. Peace has come. You are free to go wherever you wish. Just don't carry weapons.'

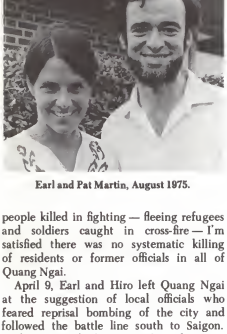
"And that," said Earl, "is what came to be known as the liberation of Quang Ngai."

By 3:00 a.m., the MCC house in Quang Ngai was filled with persons just released from the Saigon government prison whom the Mennonite volunteers had learned to know, and with friends from the countryside who had lived in contested areas for many years.

"Peace had come." Earl leaned forward intently. "It was a tremendous emotion, like a physical or mental force surging through the town. People weren't shooting each other anymore! It was exhilarating, freeing, full of hope. But at the same time there were people, like former government soldiers, for whom the whole structure of life had come crushing down and who were terrified of the future. And all of these feelings were seething around us. For the first time I had a sense of what revolution meant — being twisted and turned, all of us, in such a short time."

That morning a PRG representative, who later turned out to be a top local official, came to the MCC house. "He was warm and cordial," Earl said, "and told us to go about our work as usual." In the first days, the two Mennonites assisted several families moving back to the countryside and contributed some funds to a home for paralyzed children. After three days Earl and Hiro were given travel papers for the province.

"We went at will, mostly on our bicycles, and talked with farmers and government officials of both the old and new regimes," Earl said. "Though there were



Earl and Pat Martin, August 1975.

people killed in fighting — fleeing refugees and soldiers caught in cross-fire — I'm satisfied there was no systematic killing of residents or former officials in all of Quang Ngai.

April 9, Earl and Hiro left Quang Ngai at the suggestion of local officials who feared reprisal bombing of the city and followed the battle line south to Saigon. Earl, as far as he knows, is the only Westerner to travel freely without guides in central Vietnam after the change of government.

"We stopped and talked to people in each province capital along the way," Earl said. "In every city with a few minor exceptions the economic infrastructure was intact. It was amazing. Most of the loss of life was out in the country. Property damage and loss of life in the cities was very minimal."

The two, knapsacks on back, traveled by van, truck, bus, cycle, and on foot. Earl reported the roads were in good condition but most of the bridges had been destroyed.

"Along the road we saw vestiges of a defeated army — vehicles stripped of tires and motors, groups of three, four, ten Saigon government soldiers who had surrendered and been given papers to move south, to go home."

Apprehensive about crossing the battle line and expecting to wait outside Saigon for a long time, they were surprised when the city changed hands a day later.

"Going into the city was something like a triumphal entry for us," he grinned. "Not in a military or political sense, but we had been on the road so long and had just heard on the radio that Max Ediger and other Mennonites had planned to stay in Saigon and we were anxious to see if it were true. Of course, I had hopes of learning about Pat and the children."

For the next four months Earl and Hiro joined the two other volunteers who stayed, Max Ediger and James Klassen, living at the MCC office in Saigon. As it became clear that foreigners outside the country would not be given permission to enter for residence, Earl chose to leave on July 28 and rejoin his family.

Pat and Earl, now hunting a temporary home near Paoli, Pa., are quick to say they would return to Vietnam to live if they were invited. "And we will visit," he said, "which officials indicate will be more likely." — Gayle Gerber Koontz, MCC Information Services

Summer Service Squads: Hard Work, But Good Experience

What do Denver, Colo.; Brandenburg, Ky.; Omaha, Neb.; Warren, Ark.; and Xenia, Ohio, have in common? Each of these towns and cities has had a group of Mennonite Disaster Service young people doing housing repair, renovation, or rebuilding for 10 weeks this summer — MDS summer youth squads, they are called.

In Xenia, Ohio, 10 Mennonite young people were busy building a day care center, painting, doing repairs, and helping community residents find resources for their financial, medical, and counseling needs.

"It has been more than a year since the tornado, and the community is still struggling to overcome the effects of the monster that obliterated half of the business district, left 6,000 homeless and 4,000 unemployed," said Steve Wiest of Dinuba, Calif., explaining why the youth squad and MDS in general is still active there.

The Xenia crew, which represents five types of Mennonites and seven states or provinces, had its headquarters in the basement of the Dayton Mennonite Church and tied in with Xenia Interfaith in repairs, rebuilding, and community advocacy roles.

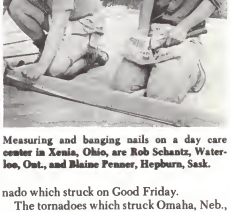
This squad is termed a self-contained unit by MDS director Nelson Hostetter because within the ranks of its seven construction workers are all the necessary skills for a building including carpentry, masonry, electric wiring, and plumbing, even though the oldest squad member is only 23 years old.

Like the Xenia squad, the youth squad at Brandenburg, Ky., helped in the recovery process from tornadoes which struck in the spring of 1974. "The storms in this area on April 3, 1974, were quite severe," Hostetter said. "There were 31 deaths and 90 percent of the town of 1,100 was damaged or destroyed."

Here a squad of six fellows and two girls worked under the leadership of a middle-aged couple, Eli and Martha Helmuth of Plain City, Ohio, building two houses up from the ground. One house is for a widow, and the other is for a couple with three small children, who, after their former home was destroyed, discovered they both had serious health problems which drained their financial resources and thus their ability to rebuild. The residents supply the materials and MDS supplies the labor.

This squad lacked the breadth of skill found in the Xenia squad, but that did not deter the building. When the house for the family was ready for wiring, a group of Mennonite electricians from Plain City, Ohio, donated their time for a week to get it done.

The youth squads in Warren, Ark., and Omaha, Neb., rebuilt and repaired after more recent disasters. In Warren Carl and Mildred Pankratz of Reedley, Calif., supervised a squad of six — three fellows and three girls. They were busy building a new house for a widow and doing other demolition and repair work following a tornado which struck on Good Friday.



Measuring and banging nails on a day care center in Xenia, Ohio, are Rob Schantz, Waterloo, Ont., and Blaine Penner, Hepburn, Sask.

The tornadoes which struck Omaha, Neb., on May 6, caused the largest metropolitan destruction. Over 2,400 homes were damaged, and about 1,200 of these were totally lost.

In Omaha six girls and four fellows worked under the leadership of Dave and Geraldine Hostetler of Louisville, Ohio, doing demolition and repair work and rebuilding houses for elderly people.

The youth squad in Denver, Colo., was the only one not rebuilding after a natural disaster. "Urban and rural poverty, though not caused by nature, are really long-term disasters," explained Hostetter, "and as such are included in the MDS mandate although our first commitment is to victims of natural disasters."

The seven members of the Denver squad repaired homes in the inner city areas for elderly people, many of whom are part of minority groups such as blacks, Chicanos, or Indian Americans.

Much of their time was spent working with Mennonite Urban Ministry, an inter-Mennonite organization, to renovate a housing unit containing four apartments. The finished apartments will be rent to people with low incomes at relatively low monthly rates. The four girls did a lot of painting, dry-wall taping, and paper hanging in the apartments while the fellows did the construction and carpentry work.

History Project Readied for U.S. Bicentennial

A U.S. Bicentennial history project has been launched by the General Conference Mennonite Church's Commission on Home Ministries, with Peter Ediger, pastor of the Arvada (Colo.) Mennonite Church, serving as quarter-time staff person. The one-year inter-Mennonite project will begin on Oct. 1.

Focus on the project will be a series of Bicentennial seminars for pacifist teachers — both grade school teachers and high school history teachers, who will be challenged during 1976 by the traditional interpretations of U.S. history "which have baptized a legacy of violence with noble motives."

Ediger may also work with congregations or clusters of congregations on Bicentennial issues: nationalism, patriotism, and civil religion.

Other possible programs include collection of materials for an alternative American history text from a peacemaker's stance and preparation of papers by college or graduate American history students.

Ediger will work in consultation with other Mennonite peace education programs, conference peace secretaries, and district, regional, and congregational peace committees.

Hunger Theme of West Coast Assembly

The world food crisis is the theme of the first Northwest Annual Assembly of the Mennonite Central Committee entitled "That They Might Live" to be held on the campus of Western Mennonite School in Salem, Ore., October 11 and 12.

Following registration from 9:00 to 10:00 a.m. in the gymnasium lobby, J. Lawrence Burkholder, president of Goshen College who recently returned from a trip to China, will deliver the keynote address. Burkholder was a relief worker with Mennonite Central Committee in China from 1944 to 1948.

Other sessions will include speakers, small-group discussions, music, reports by MCC alumni from the West Coast, and films. Congregational delegates will meet for a business meeting on Saturday afternoon.

A. J. Klassen, professor at the Mennonite Brethren Biblical Seminary in Fresno, Calif., will deliver the closing message on Sunday afternoon. Klassen is a member of the West Coast MCC committee and chairs a Peace and Social Concerns Task Force for West Coast MCC.

Other resource persons for the weekend include Paul Longacre, acting MCC executive secretary; Doris Longacre, compiler of the MCC food crisis cookbook; Ken Neufeld, MCC West Coast director; James Lapp, pastor of the Albany Mennonite Church of Albany, Ore., and Arthur Climenhaga, dean of Western Evangelical Seminary, Portland, Ore.

Participants are encouraged to worship with local churches on Sunday morning.

Saturday meals will be served in the campus cafeteria and a light German-type meal will be served following the Sunday afternoon service.

Persons attending the assembly who wish to be guests in local homes should contact C. M. Loewen, 805 22nd Street, NW, Salem, OR 97304.

First volunteers sent by Mennonite Central Committee to northern Manitoba. Left to right: Judy Harder, Karen Myers, Richard Reha, Nancy Pauls, Sharon Yoder, Lynn Reha, Joe Ranck, and Ann Ranck.

Volunteers Teach, Nurse in Northern Manitoba

Karen Myers, 23, of Blountstown, Fla., and Sharon Yoder, 22, of Grantsville, Md., smiled weakly when a young man from the Indian community of Brochet told them there would likely be nobody to meet them when the bush plane landed in that northern Manitoba reserve.

"Everybody is away fishing," he said.

After noting their trepidation, however, he added reassuringly: "Well, there will probably be a few people around."

Karen and Sharon are teachers and they are among nine volunteers who attended a cross-cultural orientation in Winnipeg, Aug. 15-20, before leaving for northern Manitoba communities to take up assignments as teachers, nurses, or recreation directors under the sponsorship of Mennonite Central Committee (Manitoba).

The volunteers, the first to be sent by MCC to northern Manitoba, are responding to a direct need for qualified teachers and nurses in the north.

MCC's decision to participate in the north was made after conversations over the past year with personnel in the Medical Services Branch, Indian Affairs and Northern Development, Frontier School Division, Manitoba Indian Brotherhood, Manitoba Metis Federation, Manitoba Health Services Commission, and band chiefs. There has been some difficulty in getting suitable teachers and nurses.

Mission Board Reports Midyear Contributions

From contributions of $1,147,030 received at midyear, July 31, Mennonite Board of Missions, Elkhart, Ind., had $1,013,442 available for its planned program and $133,588 over budget for Mennonite Central Committee.

For the corresponding period last year the Board had received contributions for planned program of $1,113,712. Current receipts are 9 percent below those of 1974.

Budget forwardings to MCC for the six months totaled $149,775. Total Mission Board disbursements for the period were $2,182,844 — $224,893 under budget. The 1975 program budgeted at $2,887,600 calls for a 9 percent increase in contributions over last year.

With planned program up 9 percent and contributions down 9 percent over last year, the six-month contributions-expenditures gap shows a current deficit of $389,283 compared to $193,804 at midyear last year.

According to Treasurer David C. Leatherman, approved expenditures normally run ahead of contributions during the first half of the year. Year-end giving last year during January came within less than $1,000 of meeting budget.

The Board's year ends on Jan. 31.

Documentary to Feature Mennonite Migrations

A half-hour documentary featuring the major migrations of Mennonites since the 1500s is now being filmed and will be ready for release by mid-November of this year. The film, funded by Crosstown Credit Union of Winnipeg, Man., will be an educational device and will be used to interpret Mennonite beliefs and lifestyles. The filmscript has been developed by Larry Kehler, editor of *The Mennonite*. Drama will be used as a technique to interpret the major historical events. The opening scene will take place in the Alps with the search for and persecution of the early Anabaptists. This story line then follows the Mennonites to Russia and the issues confronting them in the 1870s, then to Canada and confrontation with the military and school questions.

The film producer will be Dave Dueck (Dueck Film Productions, Ltd. of Winnipeg) who has produced various films. Executive producer is Waldo Neufeld of Winnipeg and the production will be directed by Don Williams, originator of CBC's *Hymn Sing*. John Friesen, of Toronto, Ont., a professional actor, has been selected as the actor-narrator for the film.

Most of the film will be shot at various locations in Manitoba with some sequences being shot in the foothills of Alberta. Some of the last footage will be taken at Pauingassi, an Indian community east of Lake Winnipeg, where Mennonite missionaries have been active for many years and a group of Mennonite businessmen have operated a nonprofit trading post since 1969. The primary audience for the film will be high school students with secondary purposes including university level audiences and various organizations.

Find Years at Mission Board Fulfilling

Fannie and Joe Eash have stepped aside as hosts at Mennonite Board of Missions "to let other people get the experience. It's worth it," Joe said.

As Mission Board staff moved to new offices in Greencroft Center in downtown Elkhart, Ind., Fannie and Joe again took up residence in Middlebury, 15 miles away. They first came to the Mission Board in 1966 for a year of Voluntary Service.

Near the end of their VS year, Joe recalled, he asked Dorsa Mishler, personnel secretary, if a couple had been found to take their place. "We're not looking for anybody," Dorsa replied.

In February 1969, Fannie and Joe took charge of the Mission Hostel, an assignment which brought them into contact with overseas workers, members of the Board, Personnel Committee, 20 other committees, and fraternal visitors from South America, Africa, Europe, and Asia.

Fannie and Joe Eash.

They count mealtime sharing with all persons a highlight of their assignment. Florence and Roy Kreider, workers in Israel, were the hostel's last guests. According to Fannie she prepared 6,821 meals and hosted 3,227 overnight guests during the nine years.

Joe's work included laying sidewalks, painting, mechanical work on Board cars, plumbing, electrical work, mail, cleaning, yard work, and meeting airplanes, buses, and trains. "I'm just glad I didn't have to sit down at a desk and write," he said.

Fannie prepared coffee for the 60 staff members each afternoon and managed the refreshment kitchen. For seven years they took after-hours telephone calls.

Five New Slide Stories Available

The Congregational Literature Department of Mennonite Publishing House has produced five more slide stories in the Heritage Series, three biographical and two cultural. Each set consists of five 35 mm slides and a 4 or 6 pp. pamphlet containing the story. The new titles are: *The Life of Conrad Grebel, The Life of Felix Manz, The Life of Georg Blaurock, The Art of Fraktur Writing*, and *Habaner Pottery*. Two other titles: *The Life of Menno Simons* and *Secret Meeting-places* have been available since spring.

The slides are copies of originals from the files of Jan Gleysteen, who also wrote the accompanying texts. The Heritage slide stories are intended to be used in Sunday schools or small groups for study and discussion, or in a family setting to create an awareness of our Anabaptist origins and principles.

The texts accompanying the three biographies are more extensive because in addition to telling about Grebel, Manz, and Blaurock, they attempt to summarize the issues which led to the expulsion of the Swiss Brethren from the state church. A discussion on any or all of these three could well center in themes like: discipleship Christianity vs nominal Christianity, principle vs compromise, and the separation of church and state.

Available at $2.00 per title from the Congregational Literature Department, Mennonite Publishing House, Scottdale, PA 15683, or your local Provident.

Missionaries on the Move, Virginia Board

The Willard Eberly family returned to Sicily on Aug. 17 for their third term of missionary service under the Virginia Board. They were on furlough in the States since Apr. 16 and visited a number of churches in the Virginia Conference.

On Sept. 3 the Paul Kratz family returned to Trinidad for their third term of missionary service under the Virginia Board. A commissioning and farewell service was held at the Staunton congregation where Paul used to be the pastor. They were on furlough since May 1 and also visited many Virginia churches.

Missionaries James and Charlene Duncan returned to the States from Sicily for a four-month furlough on Sept. 3. They will be living with James' father-in-law, Merle Martin. Their address is Route 8, Box 88, Harrisonburg, Va. The Duncans are located at Altofonte in Sicily and are active with the youth.

Fay Mumaw returned to Jamaica on July

28. Fay had taught at the School for the Deaf in Kingston, Jamaica, for 4 1/2 years. This fall she will be administrator of a new school in the St. Elizabeth Parish. She is now appointed by the Virginia Mission Board for this work and the Lindale congregation, where she is a member, has assumed responsibility for her support.

Land for the school has been purchased and a temporary pole building has been erected to accommodate approximately 30 students. They also offer evening courses so adults can learn the sign language.

GC Offers New Course on a People

A college-level sociology course on a comparison of Mennonites with other Christian denominations will be offered for the first time during the fall trimester at Goshen (Ind.) College, John A. Lapp, academic dean, announced recently.

The course, began on Sept. 15 and continues through Dec. 15 is taught by J. Howard Kauffman and Calvin W. Redekop, both professors of sociology. The course title is "Contemporary Issues: Sociology of Mennonites."

"In the past 4 1/2 centuries much has happened to the Mennonite movement: witness, persecution, migration, loss of vision, division, recovery of some of the original vision, geographic expansion, and development of creative forms of Christian service. The course will focus on the viewpoints, values, and skills found in the nearly 20 separate Mennonite bodies in the U.S. and Canada today and compare them with other religious groups," explained Lapp.

Hesston College and Laurelville Get Together

Laurelville Mennonite Church Center's staff swelled by 17 when Mim Erb, student affairs director, brought students from Hesston College to join the permanent staff for the summer program. An experiment that far exceeded expectations.

Last winter the college had asked us whether the Center would participate in training college student leaders chosen for key responsibilities on campus. We said, "Sure, we want to get involved." So 17 resident assistants (RAs) joined us as the major part of the work crew in a supervised experience. They would be "developing community in the context of a Jesus-style leadership role." They saw firsthand the meaning of church leadership as a helping-hand ministry.

We were definitely aware that leadership students added much to the staff ministry both inwardly and outwardly. Staff relations were good. Work attitudes and job commitment were deep.

Orientation actually had its beginnings on the Hesston campus before the summer months began. Then the year-round staff and students spent five days together developing team awareness of our responsibilities to each other and to our guests. Each staffer had opportunity to get exposure to the various programs: children's camps, family camps, and the like.

In addition to being on a VS pay scale, student staffers received three hours of college credit with an extra one-hour option plus all of the good experiences of living and learning in community. Mim Erb and myself coordinated the staff experiences that in effect said, "Let's talk about what we are learning and support each other in our efforts." We are sure that this supervised experience has changed the life of each student. — Terry Burkhalter

Mud Didn't Deter Jesus Seekers

Jesus 75 was a major three-day evangelical rally for worship and teaching held Aug. 14-16 on the 160-acre potato farm of Paul Mast, a member of Conestoga Mennonite Church. Sponsoring this thirty-to-forty-thousand-people event was Jesus Ministries, Inc., R.D. 1, Ephrata, Pa. A key administrator of Jesus Ministries is Harold Zimmerman of Hinkletown Mennonite Church.

"Gathering unto Jesus," as lapel buttons read, thousands came — in buses, campers, cars, and motorcycles of every variety. People of all ages and tax brackets slept in anything from pup tents to lush mobile homes. They came from Ontario, Montana, the whole Eastern Seaboard, and literally from all across North America, so much so that thousands of local people needed to be told not to come.

On grounds freshly soaked by rains, a mini-tent city mushroomed and thousands began tramping through a sea of mud to gather along a hillside, a natural amphitheater, around a stage framed by huge letters JESUS.

There they stood together, under God, reaching upward like the cornstalks in the adjacent field. In spite of all the mud the mood remained cheerful. Noticeable even to the blind was the sheer sense of joy as the crowd sang along with the featured singers, clapped, tapped toes, tambourines, and played tambourines or other instruments.

The program included twelve hours of formal activity each day. Speakers included George R. Brunk, Tom Skinner, John Poole, Malcom Smith, and Larry Christenson. Singers included Andrea Crouch, Liberated Wailing Wall (Hebrew Christians), and many others.

Saturday afternoon, following a teaching session on the meaning of baptism, hundreds waded into the farm pond where close to twenty persons were busy immersing people of all generations, including some households.

JESUS 73 was the first venture of Jesus Ministries, Inc. It had an attendance of 15,000. JESUS 74 at Mercer, Pa., saw an increase. JESUS 75 saw an estimated 35,000. In 1976 at least two more rallies are planned for Orlando, Fla., in March and Mercer, Pa., in August. — John Rush, pastor of Zion Mennonite Church

Mennonite Church participants in the Aug. 6-14, 1975, orientation held at Mennonite Central Committee headquarters, Akron, Pennsylvania. Left to right: Jeananne and Larry Augsburger, Sue Hertzler, Rich Mininger, Ken and Arleta Martin.

mennoscope

Richard Keeler, medical missionary to Trinidad, and his wife, Martha, returned to the U.S. for medical help. Martha has been in ill health since May of this year. She is better and is now resting at the home of her sister, Mrs. Mike Blosser, before she returns to Trinidad. Keeler returned to Trinidad on Aug. 20. He is in charge of a leprosy control program for all of Trinidad. He supervises a medical staff and clinic at Port-of-Spain. He also serves as instructor in the care of leprosy patients to nursing students in Trinidad. He is highly respected by the government officials of Trinidad for his medical skill and his dedication to his assignment.

The Mennonite Church General Board has a request for colored slides of the banners which were brought to Assembly 75. If you have slides of these banners, please send copy to the General Board office, 528 East Madison Street, Lombard, IL 60148.

Locust Grove Mennonite Church, Burr Oak, Mich., dedicated a large two-floor addition to their meetinghouse on Sept. 14. This marks the fourth major building program in the 34-year history of the congregation. J. C. Wenger, Goshen, Ind., was guest speaker for the occasion.

Jamaica Pastor Ransford Nicholson, his wife, Iris, and their two children, Meridith age 7 and Myra age 4.

Ransford Nicholson and his wife, Iris, and their two children, Meridith 7 and Myra 4, arrived in Harrisonburg on Aug. 25 in time for "Nick" to enroll at Eastern Mennonite Seminary. Their coming is sponsored jointly by the Virginia Mennonite Board of Missions and Charities, the Jamaica Mennonite Conference, and interested individuals. Ransford is pastor at the Calvary congregation at Retreat, Jamaica.

The second bike tour of Europe organized by Out-Spokin' and TourMagination will be held from May 3 to 24. Tour directors are Jerry Miller of Out-Spokin' and Jan Gleysteen of TourMagination. The tour starts at Amsterdam and covers places of Mennonite historical interest in Holland, the Rhineland-Palatinate, and Switzerland. Overnight lodging in youth hostels and Mennonite homes. For further information write Out-Spokin', Box 370, Elkhart, IN 46514. Registration for this bike hike is limited to 42 persons.

With a preliminary enrollment of 239 students, Central Christian High School, Kidron, Ohio, began its school year with a 16 percent increase over the 1974-75 year-end enrollment. The freshman class set a new record high with 69 students enrolled, the previous high being 59. Two new teachers joined the full-time faculty of 16. Dennis Landis from Lancaster, Pa., just completed three years of VS in Honduras will teach in the English department. Marlin Yoder from Belleville, Pa., and a 1975 graduate of Eastern Mennonite College will teach math full time.

The Writers' Fellowship, sponsored by the Christian Education Board of Lancaster Mennonite Conference, will meet at Mennonite Information Center on Sept. 21 at 1:30 p.m. Mennonites who are within easy driving distance and interested are especially invited to attend.

Single man needed for youth-care position at Millersville Youth Village, Millersville, PA 17551. Contact Ernest S. Mast, administrator, tel. (717) 872-4638.

The M. T. Brackbill Planetarium in Eastern Mennonite College's science center opened on Sunday, Sept. 7, with the program, "Destiny of the Sun." Joseph W. Mast, associate professor of physics, said the program tries to answer how stars larger and smaller than the sun originate and what happens when a star burns out and fades from view. A film clip illustrates how a star would appear if it ends its life as a pulsar — a small, rapidly rotating star-source of radio signals from space, he added. "Destiny of the Sun" will be presented at 2:30 p.m. and 3:15 p.m. each Sunday through November 23. The D. R. Hostetler Museum of Natural History will be open 2:00-4:00 p.m. Sundays in conjunction with the planetarium showings. Both attractions are open to the public without charge.

Bethel Mennonite Church of Norristown, Pa., dedicated a new meetinghouse on Sept. 14. Richard C. Detweiler, moderator of the Franconia Conference, was the main speaker. Hubert L. Brown, secretary of youth services for the Mennonite Church; Arthur Griffin, a pastor at Bethel and Hi-Aim secretary; and Vern Miller, pastor of the Lee Heights Community Church, Cleveland, Ohio, participated in the preliminary and the dedicatory services. The Bethel meetinghouse is located at 849 Thomas Street.

Single parents are invited to a retreat at Erisman Mennonite Church, northeast of Mt. Joy, Pa., on the Mt. Joy Manheim Rd., on Sunday, Oct. 5. Come at 12:30 p.m. and bring a covered dish and place setting for the noon meal. Speakers are Mrs. Ella Mae Murphy and Mrs. Muriel Mack. Adjournment at 4:30.

Mission speakers from Mennonite Board of Missions are still available for a variety of congregational meetings this fall. For Oct.-Dec. scheduling dial direct to Lola Friesen in the mornings, Tuesday to Friday, at (219) 294-7523, or write Box 370, Elkhart, IN 46514.

Effective on Aug. 29 there will be a new switchboard service at the MCC Building on 1483 Pembina Highway connecting all the offices including: MCC (Canada), MCC (Manitoba), Conference of Mennonites in Manitoba, Faith & Life Communications, and Mennonite Foundation. The new number is 475-3550.

Special meetings: Don E. Yoder, Phoenix, Ariz., at Central Christian High School, Kidron, Ohio, Sept. 14-19. **Edward J. Miller,** Grand Rapids, Mich., at Kalona, Iowa, Oct. 19-22. **Ella May Miller,** Heart to Heart speaker, at two WMSC retreats in LaSalle-Peru, Ill., Oct. 3-5. Theme: "The Spirit-Filled Woman."

New members by baptism: three at Erisman, Manheim, Pa.

Change of address: Ray M. Geigley, from Harrisburg, Pa., to 704 Fair Oaks, Goshen, IN 46526. **Nelson Martin** from Wallenstein, Ont., to 157 Forestwood Drive, Kitchener, Ont. N2N 1B7; tel. (519) 579-0987. **John and Ruth Mosemann** from Goshen, Ind., to 95 Willow Valley Dr., Lancaster, PA 17602.

readers say

Submissions to Readers Say column should comment on printed articles.

I am a woman. I am fortunate among women. After reading Albert Slabach's letter in the Aug. 12 *G. H.* (he was troubled by Lareta Halteman Finger's "Who Does the Dirty Work in the Kingdom?"), I began to wonder if I am a bit too fortunate. (My husband does most of the laundry at our house — he says he likes to — and I have a half-time job outside our home.)

I determined to reread, this time with open eyes and a correctable heart, the passages that

Brother Slabach suggested: 1 Cor. 11:1-16; Eph. 5:21-33; and Col. 3:18, 19. Far from the put-down I expected, I came away elated, reaffirmed as a person and as a woman, and with singing-to-the-Lord spirit. Loud and clear are the messages of mutual interdependency of men and women in *the Lord* (1 Cor. 11:12), of mutual deferring to one another in marriage (Eph. 5:21), of husband-love aspiring to be like Christ-love — gentle (Col. 3:19) and sacrificing, of a husband and wife being one body (Eph 5:31) — admittedly a mystery!

To say that these passages mean that all females should sit down and shut up and blindly obey is to indicate an absence of self-love and self-respect. "Husbands must love their wives as they love their own bodies; for a man to love his wife is for him to love himself. A man never hates his own body . . ." (Eph. 5:28, 29, *The Jerusalem Bible*). Brother Slabach, you gave me a gift, perhaps unintentionally, but I accept it and thank you for it just the same. — Muriel Thiessen Stackley, Newton, Kan.

* * *

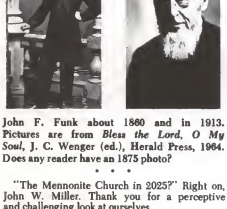
Thank you for inviting John W. Miller to share his thoughts of the Mennonite Church in 2025 (Aug. 19). My thanks, too, to John W. Miller for his integration of even some of our most difficult practices into a loving, purposeful vision. — Mary K. Ruth, Grand Rapids, Mich.

* * *

Having lived in Elkhart for eight years I have learned to know the history of John F. Funk. So I appreciated reading the article by Mark Ramseyer on "The Herald of Truth in 1875" (Aug. 5). John Funk did a lot of good for the Mennonite Church and his influence was felt in many areas.

However, I wish that when pictures of John Funk are printed that you would use one that shows him when he was so influential. How about printing a picture of him as he was around 1875 when he was in his early forties rather than at the age of 90? If a picture is worth a thousand words, a picture of him in his middle years would say something quite different from that of him in his late years.

It is also interesting to note that this week three of the boards of the Mennonite Church are moving within two blocks of where John F. Funk had his office and business and where the *Herald of Truth* was printed for forty-four years. — David Habegger, Elkhart, Ind.



John F. Funk about 1860 and in 1913. Pictures are from *Bless the Lord, O My Soul*, J. C. Wenger (ed.), Herald Press, 1964. Does any reader have an 1875 photo?

* * *

"The Mennonite Church in 2025?" Right on, John W. Miller. Thank you for a perceptive and challenging look at ourselves.

You were wise not to focus on our institutions (mission boards, conferences, relief organizations) but rather to look at the "spiritual forces" out of which these institutions are created and sustained. I am glad you articulated our need to create " . . . the kind of social unit capable of embodying the 'brotherly' way of life visualized by neo-Anabaptism."

I would like very much to hear Brother Miller discuss the nature and forms a successful missionary movement would take in North America today. Will the term "neo-Anabaptism" become a common word in the *Gospel Herald*?

A hearty Amen, also, to "Menno's Opinion" in the same Aug. 19 issue. Thank you. — Maynard Shirk, Westbrookville, N.Y.

* * *

As one who believes strongly in the two-kingdom teaching of Scripture and that it should be clear to which kingdom we belong, and as one who does not salute the flag, I'm still saddened over the flag stir at the Assembly as pointed out in *Gospel Herald*, Aug. 26, p. 598.

At this point I have a growing concern that our lives communicate something much deeper than an "against stance" which has characterized us in many areas over the past years and now it is seen particularly in reaction to any kind of political authority.

Why not major, as the Scriptures do, on love between brothers and sisters in Christ before we seek to force something on others? Then the world will know that we are of Christ's kingdom. If we deny our love between brothers and sisters by divisiveness over a flag, we really have a world kingdom spirit and we lose, in the end, any point we are seeking to make.

I'm also interested in a pattern of holy living and separation from the world (by attitudes, lifestyle, etc.) which will tell clearly which kingdom we belong to and which will speak much more clearly than whether or not a flag hangs in a secular school gym. — John M. Drescher, Scottdale, Pa.

* * *

When we began thinking several years ago about the Old Testament idea of peoplehood and the message of the New Testament on this subject (as in 1 Pet. 2:10), it never occurred to us that the peoplehood concept was in any conflict with "brotherhood" (Readers Say, *Gospel Herald*, Aug. 19, p. 585). "Brotherhood" tends to refer to the horizontal relationships between members, while "peoplehood" focuses attention on the body as a whole and on the relation of the people as a people to God. But both terms refer to the same churchly reality. We are all for "brotherhood" and "sisterhood"!

One of the ways some of our members like to say something about their loyalties and commitments is by wearing special T-shirts. The "peoplehood" T-shirts at Assembly 75 and the Cross-Cultural Youth Convention sold well. Our object was to sell them at cost and we broke even on them.

Our goal and our prayer is that young people and older people, our schools and congregations may work together in discerning the leading of God's Spirit and providing those settings that will best enable our members to prepare themselves for their callings and for the best exercise of their gifts in the life and mission of His people in the future. — Albert J. Meyer, executive secretary, Mennonite Board of Education.

* * *

Your editorial, page 604, talks about doubling the membership and states that an annual growth rate of 7 percent would cause the membership to double in fifteen years. A more accurate figure would be 4.8 percent. This is arrived at using the general rule of thumb, dividing the number of years into 72. This means that 72 divided by 15 is 4.8, the approximate annual compound rate of growth to double in 15 years. — R. Wayne Clemens, Souderton, Pa.

* * *

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bolton, Ray and Patricia (Gahman), Silverdale, Pa., second child, first daughter, Kara Nicole, Aug. 22, 1975.

Courtney, John and Connie (Gerber), Millersburg, Ohio, first child, Amy Sue, Aug. 22, 1975.

Johnson, Thomas and Margaret (Showalter), Newport News, Va., third child, first daughter, Rhonda Lanette, Aug. 5, 1975.

Kennel, Dallas and Lala (Miller), Strang, Neb., second child, first daughter, Susan Elaine, Aug. 25, 1975.

Longacher, David and Marilyn (Landis), Newport News, Va., third child, second daughter, Adena Eden, June 19, 1975.

Monson, Michael and Donna (Bontrager), Colon, Mich., first child, Dennis Joseph, Aug. 23, 1975.

Peifer, Dale and Joyce (Esbenshade), Lancaster, Pa., second son, Matthew Dale, Aug. 14, 1975.

Troyer, Leon and Rebecca (Miller), Burr Oak, Mich., first child, Karen Jo, Aug. 20, 1975.

Umble, Richard and Ruth (Schwartzentruber), Atglen, Pa., first child, Jon Randal, Aug. 21, 1975.

Weaver, Steve and Elsie (Peifer), Harrisonburg, Va., first child, Brian David, July 24, 1975.

Wolf, Don and Alice (Ross), Creston, Ohio, second son, Jason Scott, July 13, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bojrab — Miller, — Steve Bojrab, Ft. Wayne, Ind., United Methodist Church, and Debbie Miller, Grabill, Ind., North Leo cong., by John D. Wolf and Alvin R. Beachy, Aug. 16, 1975.

Dhaemers — Heiser. — John Dhaemers, Valparaiso, Ind., Valparaiso cong., and Suzette Heiser, Dewey, Ill., East Bend cong., by Etril Leinbach and Irvin Nussbaum, Aug. 23, 1975.

Diener — Steiner. — Larry Diener, Archbold, Ohio, West Clinton cong., and Doris Steiner, Dalton, Ohio, Chestnut Ridge cong., by Edward Diener, father of the groom, July 5, 1975.

Kerr — Derstine. — Rodney Kerr, Hatfield, Pa., Brethren in Christ Church, and Betty Ann Derstine, Telford, Pa., Franconia cong., by Curtis Bergey, Aug. 2, 1975.

Lebold — Yantzi. — Clare D. Lebold, New Hamburg, Ont., Steinman cong., and Gloria Yantzi, Tavistock, Ont., East Zorra cong., by Ralph A. Lebold, brother of the groom, July 5, 1975.

Martin — Kauffman. — Patrick Martin, Fairbury, Neb., Presbyterian Church, and Ardeth Kauffman, Shickley, Neb., Salem cong., by Lee Schlegel, Aug. 8, 1975.

Nice — Rice. — Donald Nice, Telford, Pa., Franconia cong., and Delores Rice, Pipersville, Pa., Deep Run cong., by Floyd Hackman, Aug. 23, 1975.

Saltzman — Oliva. — Kurt Saltzman, Schickley, Neb., Salem cong., and Janice Oliva, Milligan, Neb., United Methodist Church, by Lee Schlegel, Aug. 2, 1975.

Schertz — Koehler. — Rodney Schertz, Metamora, Ill., Metamora cong., and Jill Koehler, Benson, Ill., Baptist Church, by James Detweiler, Aug. 9, 1975.

Schumm — Steinman. — Bruce W. Schumm, Tavistock, Ont., Tavistock cong., and Barbara

Anne Steinman, Baden, Ont., Steinman cong., by Vernon B. Zehr, Aug. 16, 1975.

Sigg — Britsch. — Paul Owen Sigg, Archbold, Ohio, United Church of Christ, and Norma Britsch, Archbold, Ohio, Central cong., by Charles H. Gautsche, Aug. 23, 1975.

Stoll — Manning. — Linford R. Stoll, Conrath, Wis., South Laurence cong., and Jane Manning, Glen Flora, Wis., by Leroy Schrock, June 28, 1975.

Stutzman — Conrad. — Galen Stutzman, Louisville, Ohio, and Bonnie Conrad, Alliance, Ohio, both of Beech cong., by Wayne North, Aug. 16, 1975.

Swartz — Miller. — Douglas Swartz, Mt. Morris cong., Mt. Morris, Mich., and Lana Miller, Midland cong., Midland, Mich., by Raymond Swartz and Lloyd R. Miller, fathers of the groom and bride, Aug. 8, 1975.

Voelker — Miller. — Jerry L. Voelker, Metamora, Ill., Christian Union Church, and Kathleen Louise Miller, Metamora, Ill., Metamore cong., by James Detweiler, Aug. 23, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alderfer, Edna, daughter of Abram B. and Mary (Derstine) Clemmer, was born at Elroy, Pa., Nov. 18, 1887; died at Eastern Mennonite Home, Souderton, Pa., Aug. 13, 1975; aged 87 y. On Sept. 21, 1907, she was married to Levi L. Alderfer, who survives. Also surviving are 4 daughters (Mrs. Alma Clemmer, Mrs. Mary C. Anders, Martha — Mrs. Curtis L. Mininger, and Edna — Mrs. Merrill G. Freed), 2 sons (Abram C. and Levi C.), 14 grandchildren, and 21 great-grandchildren. She was a member of the Franconia Mennonite Church. Funeral services were held at the Eastern Mennonite Home on Aug. 18, in charge of Wayne Kratz, Floyd Hackman, and Leroy Godshall; interment in Franconia Mennonite Cemetery.

Boshart, Alvin Edward, son of Elmer T. and Martha (Nebel) Boshart, was born near Wayland, Iowa, Oct. 28, 1908; died unexpectedly at his home on Aug. 17, 1975, aged 66 y. On Jan. 1, 1931, he was married to Geneva Orendorff, who survives. Also surviving are one son (Norman), 2 daughters (Virginia and LuAnn — Mrs. Arnold Ladwig), 6 grandchildren, 4 brothers (Clair, Elon, Dennis, and Dillon), and one sister (Grace — Mrs. Lester Roth). He was a member of Sugar Creek Mennonite Church, where funeral services were held on Aug. 19, in charge of Glen Richard and Vernon S. Gerig; interment in Sugar Creek Cemetery.

Carper, Timothy Scott, son of Donald E. and Janice (Stoltzfus) Carper, was born on June 30, 1975; died at the Lancaster General Hospital, Lancaster, Pa., July 7, 1975; aged 7 d. Surviving are his parents, paternal grandparents (Leroy and Alma Carper), maternal grandparents (Abner and Lena Stoltzfus), and 2 paternal great-grandfathers (David L. Burkholder and Henry R. Carper).

Horst, Menno B., son of Samuel and Magdalena (Brubacher) Horst, was born in Waterloo County, Ont., July 30, 1885; died at Heritage House, St. Jacobs, Ont., Aug. 3, 1975; aged 90 y. On May 24, 1910, he was married to Lovina Bauman, who preceded him in death on June 15, 1975. Surviving are 6 daughters (Lena — Mrs. David Frey, Mary — Mrs. Lorne Shantz, Barbara — Mrs. Noah Horst, Martha — Mrs. Roy Koch, Emma — Mrs. Raymond Brubacher, and Verna — Mrs. Roy Waters), 4 sons (David, Elam, Amon, and Melvin), 43 grandchildren, and 30 great-grandchildren. Funeral services were held at St. Jacobs Mennonite Church on Aug. 5, in charge of Simeon Hurst, Simon Martin, and Roy Koch; interment in St. Jacobs Mennonite Cemetery.

Joseph, Florence, daughter of Samuel and Elizabeth (Powell) Brenneman, was born at Elida, Ohio, Apr. 25, 1925; died at Memorial Hospital, Lima, Ohio, May 4, 1975; aged 50 y. On Sept. 23, 1958, she was married to Merle Joseph, who survives. Also surviving are one daughter (Shirley), and 2 brothers (David and Harold Brenneman). She was a member of the Bethel Mennonite Church. Funeral services were held at the Pike Mennonite Church on May 7, in charge of Edwin Hartman and Paul Smith; interment in the Pike Cemetery.

Kreider, LaVonda Joanne, daughter of John T. and Verlene A. (Knepp) Kreider, was born in Kansas City, Mo., Apr. 16, 1958; died of staph-pneumonia at Orange, Calif., Aug. 15, 1975; aged 17 y. Surviving are her parents, one sister (Cynthia Lee), and 2 brothers (Richard Lowell and Jon Manford). Funeral services were held at Rose Hills Memorial Park on Aug. 18, in charge of Donald G. King and Stanley Weaver; interment in Rose Hills Memorial Park, Whittier, Calif.

Landis, Elias M., was born in Montgomery Co., Pa., Jan. 18, 1895; died on Aug. 6, 1975; aged 80 y. He was a member of the Towamencin Mennonite Church, where funeral services were held, in charge of John L. Freed and Ellis Mack.

Martin, Lizzie, daughter of Jacob and Fannie (Eby) Martin, was born near Scotland, Pa., Jan. 29, 1883; died at the Chambersburg Hospital on June 11, 1975; aged 92 y. Surviving are 2 sisters (Sadie — Mrs. John F. Grove and Ruth — Mrs. J. Irvin Lehman). She was a member of the Marion Mennonite Church, where funeral services were held on June 14, in charge of Merle Cordell, Norman Martin, and Paul Clemmer; interment in the Marion Mennonite Church Cemetery.

Miller, Albert A., son of Abraham B. and Mary Ann (Stutzman) Miller, was born at Conway, Kan., Feb. 17, 1888; died at Albany, Ore., July 26, 1975; aged 87 y. On Mar. 21, 1907, he was married to Mary Troyer, who preceded him in death in 1939. On July 7, 1946, he was married to Ada Headings, who died on May 22, 1970. Surviving are 5 daughters (Katherine, Elizabeth — Mrs. Melvin Horst, and Lillie Mae — Mrs. Andrew Burkholder), 4 sons (Abraham, William, Enos, and Albert), 5 stepsons (Emery, Marvin, Ivan, Vernon, and Samuel Headings), 6 stepdaughters (Pearl — Mrs. Ivan Kropf, Velma — Mrs. Fred Kauffman, Clysta — Mrs. Claude Buerge, Vera — Mrs. Cris Whitaker, Opal — Mrs. Verl Nofziger, and Olive — Mrs. Wilmer Roth), 29 grandchildren, 27 great-grandchildren, 44 stepgrandchildren, 85 stepgreat-grandchildren, 3 brothers (Milo, Annas, and Marner), and 3 sisters (Lydia — Mrs. Ora Troyer, Mabel — Mrs. Charles Bontrager, and Velma — Mrs. Henry Yoder).

Nace, Ella May, daughter of Milton M. and Emma (Hunsberger) Conver, was born in Montgomery Co., Pa., May 7, 1898; died at Grand View Hospital, Sellersville, Pa., Aug. 20, 1975; aged 77 y. She was married to Frank L. Nace, who preceded her in death on Jan. 17, 1974. Surviving are 6 children (Mrs. Verna C. Hendricks, Harold C., Franklin C., Naomi C. — Mrs. John H. Mick, Marian C., and Milton C.), 15 grandchildren, and 6 great-grandchildren. She was a member of the Franconia Mennonite Church, where funeral services were held on Aug. 24, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in adjoining cemetery.

Oberholtzer, J. Melvin, son of Jacob B. and Fianna (Martin) Oberholtzer, was born in W. Earl Township; died at Ephrata Community Hospital on July 3, 1975; aged 76 y. He was married to Suey W. Stauffer. He is survived by three sons (Christian, Wilmer, and Chester), one brother (Elmer), one sister (Lizzie Nolt), 8 grandchildren, and 14 great-grandchildren. Funeral services were held at the Hammer Creek Mennonite Church, in charge of Park Heller, Ira Good, and Fred Heller; interment in the adjoining cemetery.

Souder, Elvin B., son of Christian and Lizzie (Bergey) Souder, was born in Franconia Township on Feb. 20, 1887; died at Franconia Mennonite Home, Hatfield, Pa., Aug. 20, 1975; aged 88 y. He was married to Mary Y. Rittenhouse, who died in Nov. 1953. Surviving are three sons (C. Lawrence, Elvin R., and Francis R.), 4 grandchildren, 3 great-grandchildren, one brother (Wilmer), and one sister (Esther — Mrs. Horace L. Bergey). He was a member of the Souderton Mennonite Church, where funeral services were held on Aug. 23, in charge of Richard C. Detweiler; interment in church cemetery.

Stalter, Bertie, daughter of John S. and Anna (Coffman) Swartz, was born in Rockingham County, Va., Sept. 16, 1879; died at Elida, Ohio, July 17, 1975; aged 95 y. On Feb. 23, 1905, she was married to Jesse Leedy, who preceded her in death on Dec. 8, 1906. On March 29, 1910, she married James Stalter, who died on June 30, 1938. Surviving are one son (Fred), four daughters (Rowena — Mrs. Timothy Brenneman, Anna Mary, Virginia, and Miriam — Mrs. Howard Charles), and three brothers (Jacob, William, and Alden). She was a member of the Central Mennonite Church. Funeral services were held on July 20 at Chiles and Son Laman Funeral Home, in charge of Edwin Hartman and Kenneth Benner; interment in the Salem Cemetery.

Sutter, Anna Emma, daughter of John and Amelia (Helpert) Weihmeir, was born at Hopedale, Ill., Dec. 24, 1892; died at Bartmann Nursing Home, Hartsburg, Ill., Aug. 16, 1975; aged 82 y. On Mar. 29, 1936, she was married to Elmer H. Sutter, who survives. Also surviving is one daughter (Fanny). A son (Elton) preceded her in death. She was a member of the Hopedale Mennonite Church, where funeral services were held on Aug. 18, in charge of Clarence Sutter and Herschell Thompson; interment in Hopedale Mennonite Cemetery.

Wenger, Mary Elizabeth, daughter of Jacob and Virginia (Suter) Wenger, was born at Linville, Va., July 28, 1882; died at Linville, Va., July 5, 1975; aged 92 y. She is survived by a brother (John) and 6 sisters (Katie, Annie — Mrs. P. S. Martin, Sallie — Mrs. H. D. Weaver, Lillie — Mrs. Moffett Faught, Clara — Mrs. R. V. Shenk, and Lucy — Mrs. Jacob A. Shenk). She was a member of the Lindale Mennonite Church, where funeral services were held on July 8, in charge of Arthur McPhee, John R. Mumaw, and Moses Slabaugh; interment in church cemetery.

Correction: There was an omission in the obituary for Silas Herbert in the Aug. 5 *Gospel Herald*. Also surviving is one son (John M. Hertzler). One son (Paul David) preceded him in death in 1956.

Cover by Rohn Engb; p. 652 by Sylvia Weaver-Dodds; p. 657 by Paul M. Schrock; p. 658 by Richard Kauffman; p. 660 (top by Ernie Klassen; p. 660 (center) by Steve Wiest; pp. 661, 663, by Ron Sawatsky.

calendar

Allegheny Conference Rally, Roaring Spring, Pa., Sept. 27, 28.

Allegheny Conference TIP Seminar, Allensville, Pa., Oct. 18.

Congregation Is Formed of Refugees from Vietnam

A congregation of refugees from Vietnam, called the Vietnamese Church of the Twin Cities, has been formed. Eighty-two refugees attended the first service, singing, praying, and listening to a sermon in their own language. Phan Minh Tan, himself a refugee, conducted the service and will be pastor of the congregation.

The congregation meets under sponsorship of the Christian and Missionary Alliance, known as the Hoi Tanh Tin Lanh in Vietnam. It had 495 churches in Vietnam when the country fell to the communists.

Crosses Removed at W. Maryland College

The crosses are gone from atop the two chapels at Western Maryland College in Westminster, Md. They were removed permanently as part of a decision to sever ties with the United Methodist Church and to settle a court fight.

College administrators have reportedly also agreed neither to "sponsor nor conduct any religious services" and to "remain totally neutral to the spiritual development in a religious sense of its students." Prayers, religious hymns, and sermons are not expected to be part of commencement exercises.

Removal of crosses from the tops of "Big Baker" and "Little Baker" chapels is a symbol of the nonsectarian nature of the school. It was also required, according to Dr. Ralph John, the college president, as a condition in the settling of a suit seeking to bar public funds to the institution.

Growing Number of Students "Independent"

An increasing number of college students from middle-to-upper-income families are declaring themselves "independent" in order to qualify for government aid, according to a survey conducted by *McCall's* magazine.

"One obvious reason is that even well-fixed families are finding it hard to foot skyrocketing college bills for two or three children at once," said a report published in the magazine's September issue.

Income guidelines qualifying families for financial aid are "unrealistically out of date. Some families defined as middle income really can't afford to pay the whole bill but earn too much to qualify for aid," the survey found.

Ousted French Bishop Charges Vietnamization of the Church

The French Roman Catholic bishop of Kontum, South Vietnam, recently expelled from the country, said that "Vietnamization" of the Catholic Church under the new communist regime was well under way. "There is not a single foreigner in Kontum now," said Bishop Paul Leon Seitz, a member of the Paris Foreign Missions, who arrived in Paris by plane on Aug. 19.

The policy of the South Vietnamese revolutionary authorities, he said, was "to expel all foreign Catholic priests," noting that at the moment "only 30 foreign priests still remain in the South Vietnamese Catholic dioceses of Saigon, Hue, Dalat, Danang, and Nhatrang."

Gideons Meet in Colorado

The 76th annual Gideon International Convention was held in Denver, Colo., July 22-26, with a record registration of 3,400 members and guests as reported by Gilbert H. Lind, Colorado State Treasurer. The project for the Convention was 450,000 Bibles for India at a cost of $250,000. Requests for Bibles, he reports, are in the millions.

91 Percent at Mass at Least Once a Week

Over 90 percent of Irish Catholics attend Mass at least once a week, according to the findings of a recent survey on religious practice. The survey, sponsored by Ireland's Catholic bishops, was the first of its kind conducted in the country.

It showed that 91 percent attend Mass at least weekly and that nearly a quarter of this percentage go to Mass more than once a week. However, the survey also revealed that only 28 percent of the weekly Mass attenders receive Holy Communion at the service.

$ One Million for Flood Victims

The World Council of Churches has launched an appeal for $1 million to help flood victims in Romania. Some 2.4 million acres in the Eastern European country were inundated in early July, destroying one fourth of the grain crop, closing 270 factories, and affecting one million persons. Funds received will be used to purchase medicines and reconstruct damaged church properties.

Preaches Sermon on Eternal Life, Then Dies

Melville S. Taylor preached about eternal life, said he loved his family but would be willing to go if the Lord called him. Then he died, collapsing at the pulpit. The 71-year-old retired Four-square minister had been guest preacher for the day at the Baseview Assembly of God Church in Emerald, N.D.

Assemblies of God U.S. Membership Increases by 10.6 Percent

Increases in membership, ministers, and congregations were reported to 7,649 delegates at the biennial General Council of the Assemblies of God. A 10.6 percent rise in United States membership in the past two years has brought the total to 785,348, reported Bartlett Peterson, general secretary. There are 19,478 ministers, representing a net gain of 503 ordained and 448 licensed ministers for the biennium.

Assemblies of God membership outside the United States is now set at over 4 million, making the denomination the largest Pentecostal Church in the world.

Witnesses Report Gains in Italy

Some 10,000 Italian Jehovah's Witnesses, members of congregations in central Italy, assembled in Rome's Flaminium stadium for their annual August Convention. During four days of prayer, music, sermons, and discussions, which ended on Aug. 25, 418 adults were baptized by immersion in a swimming pool near the stadium.

Italian Witnesses estimated that the number of their members in predominantly Roman Catholic Italy has grown to over 50,000 as compared with 10,000 in 1965.

NEWSPAPER

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LEONARD GROSS
405 GRA ROY DR
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The Cost of Publishing

We raised the price of *Gospel Herald* by one dollar a year last February. This was one of the largest increases in price we have ever had. I think most *Herald* readers understand why this happened since the *Herald* is subject to the pressures of inflation.

However, I recently talked about this with a friend of *Gospel Herald* and she seemed surprised that we too would join the price increasing crowd. But she was quite sympathetic when I pointed out that our paper costs had increased 55 percent in a single year and that our net loss for 1974 was about $7,000.

The *Gospel Herald* is published by Mennonite Publishing House, a non-profit institution wholly owned by the Mennonite Church. Being nonprofit, however, does not mean that we can afford to lose money. In fact, since MPH does not sell stock or solicit donations, its only source of income for expansion of services is through "margin" and borrowing.

At MPH most projects provide a margin or break even. A few are losers. The *Gospel Herald* is one which we expect to cover its own expenses, including its part of the organization's overhead.

For three years at the beginning of the seventies, the *Herald* was comfortable with this. Then in 1973, inflation hit us. From a net margin of $2,819 in 1972 we went to a loss of $807 in 1973 and a loss of $7,103 in 1974. A near $14,000 increase in income for 1974 was easily offset by a slightly more than $14,000 increase in manufacturing costs. Other costs also went up and there was no cushion left.

Since the *Gospel Herald* operates on a self-sustaining basis rather than through church contributions, we have only two sources of income: subscriptions and advertising from church agencies. I am quite pleased that we are able to provide the church paper to you on this basis.

It allows a kind of clarity in our relationship that is missing when the publication is provided free or at half price to readers and the money raised by a sponsoring board or committee. Many church publications are supported in this other way and if it works for them, we wish them well.

In the meantime we try to provide a satisfactory publication to you at a price that is reasonable. A few readers left us this year, perhaps because of the price increase. At last report our circulation at 24,199 was about 250 less than a year ago. (In January it rose to 24,916, then began to decline. This is quite in line with our usual ups and downs, but a little more down than last year.)

Our production manager reports that the price of paper peaked early this year and has declined. In general, inflationary pressure is less than a year ago. Since the *Gospel Herald* is published to serve the church, not to make money, we raise prices only as needed to avoid loss.

We hope at the same time to increase our usefulness in the church by serving more readers. With this in mind we are sending this month with "Memo to Pastors" a leaflet on the Every Home Plan. This plan is the most convenient and economical way to provide the *Herald* for all in the congregation.

We are eager to work with members of any congregation, large or small, who wish to consider or begin such a plan. If any congregation fails to receive a copy of this leaflet with the September issue of "Memo to Pastors," write to *Gospel Herald* and we will send this information.

Last spring, the church paper of a large Protestant denomination ceased publication. Although its circulation was 10 times that of *Gospel Herald*, it was serving such a small percentage of the members and losing so much money, it was felt to be poor stewardship to continue its publication.

The continued interest in and support of *Gospel Herald* tells me that Mennonites are interested in thinking together about the issues of faith and reading the news of the church. I am surely biased, but I interpret this as a sign of health. — Daniel Hertzler

Gospel Herald

September 23, 1975

Models for the Next Quarter Century

3. Economics

by Henry Rempel

On all who claim Jesus as their Savior and Lord has been placed the task of building the kingdom of God. Building the kingdom includes telling the good news, living the good news, and removing all those obstacles which prevent others from accepting the love of God as made available in the person of Jesus.

The purpose of this article is to examine critically how economics stands in the way of our being such true evangelists. My focus is on that which needs to be changed. I will present some possible models for change, but only to serve as illustrations. Our task is to discern what is right and what is wrong, to resist what is wrong and to encourage that which is right, to call others to repent and turn to Jesus, to change those structures in society which enslave people.

Where the politician seeks to legislate only as much change as is needed to prevent a large movement of voter support to an opposition party, Christians are committed to work for as much social, political, and economic change as is required to enable all people to live with dignity.

Failure as Consumers. Our single greatest failure as Christians has been in our behavior as consumers. We may feel proud about our preaching of salvation and our practicing of charity, but our message is not falling on fruitful soil because we are not living the good news we preach. The biblical passage which speaks to our situation is Luke 16:19-31.

The rich man sought first his own personal well-being. He was so busy obtaining fine clothes, good food, and an attractive house, and so busy training dogs to protect his property that he failed to notice Lazarus. Lazarus had to lie wherever someone placed him and be content with whatever fell from the rich man's table. The rich man was totally unaware of how his luxurious living had served to make Lazarus dependent on him.

How does this parable apply to me? After all, all my friends live like I do and I know many people possess more than I. No doubt, but one third of the people in our own country live in dire poverty. The poor in our midst have become quite dependent on us, especially on our welfare system. Similarly, some 60 percent of the world's population is like a Lazarus to the 20 percent who are counted among the rich of this world.

As Christians we are caught up in addiction to material things because we have failed to deal with the differences in income and wealth among families within our own churches. Our focus on personal salvation and our emphasis on individual freedom has meant the only control over family

spending has been, "Can we afford it?" If we use this as our standard, we can call ourselves good stewards because almost all of us live within what we can afford.

Thus, we have no basis for determining whether the size of our family income represents good stewardship in a world where many lack such basic necessities as food, clothing, and shelter. Because of the differences of family income within our churches, any attempt to counsel each other on the "rightness" of our income has been like trying to remove a speck from the other's eye when we have a beam in our own.

It has been proposed by a national group of social workers that every family should have the right to receive at least half of the national average standard of living. For a family of four this would mean a minimum income of $7,000.

Therefore, as a starting point let us accept that in our society the first $7,000 of our take-home income goes primarily toward providing necessities. Further, let those with a family of four and take-home income above $7,000 commit themselves to seeking the counsel of others with whom they are in close fellowship on how the excess beyond $7,000 is to be used.

Possibly such fellowship decision-making will result in the excess income being invested in those with less than $7,000 income, either inside or outside of the fellowship. As a minimum, moving the decision-making on the use of excess income into a social context larger than our immediate family should help us to examine more closely whether our business investments do meet human needs, not just acquired wants; whether we are right in living so far from our place of work that the daily use of a car is necessary to get there; whether our diet really requires the consumption of grain-fed beef; whether our forms of recreation really require energy consuming and nature polluting devices.

In short, we who pride ourselves in being so independent need to rediscover what it means to depend on others, as on Jesus, to enable us to live the good news as well as proclaim the good news.

To deal with the differences in the amount of wealth, we might examine our inheritance laws. Is it right that my wife and I can determine how society is to use our accumulated possessions long after we have both died? Possibly we could look to the Mennonite Foundation as a means for turning our possessions over to the building of the kingdom of God.

After the death of both husband and wife the foundation would dispose of the possessions by offering them to the children at a price and with terms of payment agreeable to both sides. Should there be no heirs or if the heirs are not interested in buying the assests, then the foundation could sell them to others. In either case, the income generated would be invested in building the kingdom.

Strive for Reconciliation. One of the blessings of our time that is causing many families to reexamine their spending habits and to ponder just how independent they are is the inflation and threat of depression. Unfortunately the effects of inflation and recession fall more heavily on the poor than on most of the rich. If we have above average incomes we frequently have the power to pass the effect of inflation on to others in the form of higher prices for our output or higher wages for our labor, and we have the power to force others to be laid off or to be shut down before our means of income is threatened. We have managed to organize our economic life to make sure we have such power and our use of such power has become a major obstacle preventing the poor from receiving the good news we are proclaiming.

Some of the most important expressions of such power have been the support of a government which uses military force to assure markets for our firms and supplies of resources for our demands, and which works solely for the means to protect rich countries against the effect of higher oil prices. Other examples are pressure on government to legislate in favor of our farms and businesses; involvement in professional associations with power to limit the supply of professional services; the purchase of competitors and suppliers to reduce the controlling effect of competition; various antiunion tactics, including paternalism, to limit the power of our employees; and, more recently, membership in labor unions to enable group action to gain better wages and working conditions for ourselves.

Given the worship of economic growth in our society, each of these expressions of power has its place and can be justified to a certain extent. But, Christians are concerned to counter such idolatry and strive for the reconciliation of people to each other.

What we need is model communities which will show how cultivating relationships within and among families can re-

Henry Rempel is assistant professor of economics at the University of Manitoba, Winnipeg, Man.

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duce our dependence on material things. In showing how much better an alternative lifestyle is, we will be able to question some commonly held assumptions: Is technological change always good? Is the destruction of our environment really necessary? Is not the use of want-creating advertising as immoral and socially undesirable as trying to persuade people to smoke more or consume more alcoholic beverages?

A second area of concern is the number of labor strikes. When the economy is growing it is easier to keep everyone satisfied. When growth stops, we need to exercise what power we have if we are to maintain our position. A model for reducing the harmful effects of employer-employee differences on society would be any means which will place pressure on both sides to bargain in good faith without a strike or a lockout.

For example, workers could agree to work without pay, instead of going on strike, if the employer placed the payroll plus an equal amount of his own money in a trust fund to be held there until an agreement is negotiated.

For the employer to lay aside an amount equal to the payroll may not be the right incentive relative to the sacrifice the workers have to make. How much each side has to contribute to provide an adequate bargaining incentive could be negotiated in one settlement to be applied in subsequent negotiations.

The possibility for creative involvement once employer-employee relationships have deteriorated to a strike is limited. Models for the future should focus on establishing the type of work settings where the two sides need not view each other as enemies. This would include involving the employees in the decisions about what is to be produced and how it will be produced. The employees should be able to benefit directly from the results of their cooperation. To promote trust between employer and employees, the latter will need to have access to the firm's financial records.

Such sharing of traditional management rights will require that employees rediscover the satisfaction of putting in an honest day's work and bearing their portion of any losses which might result. These responses will likely occur if employees become real participants in their place of work.

The one area where such a model will not necessarily work is in government. Even if decision-making is shared and an open financial records policy is practiced, a government firm or government-subsidized firm cannot prove that it cannot afford the wage demands of employees.

Redistributing Income. Another area requiring serious attention is the status of the poor. To preserve the link in our economic system between distribution and production, where the former is to motivate the latter, we have reduced the noncontributors to receivers of charity only. The charity takes various forms, such as welfare paid with tax funds, programs paid for through United Way, and some programs paid for through church collections. In each case it is merely charity. The receiver is totally dependent on what the giver chooses to give. Such charity is harmful to the personal dignity of both the giver and the receiver. Also the conditions set for receiving the charity frequently conflict with other values we cherish, such as promoting stable family relationships.

A primary objective should be to work toward a system in which all can expect a minimum standard of living by virtue of citizenship, independent of either ability or willingness to contribute to the productive effort. Some programs which accomplish this objective are the medical services delivery system in Canada, unemployment insurance funds, and government pension and social security plans.

To be consistent with our existing economic system, it would be desirable to build incentives into such an antipoverty program. A negative income tax is one possible means for accomplishing both of the above objectives while replacing all of our welfare programs which come under the heading of mere charity.

No doubt such a program would make it harder to obtain labor in firms with low wages or undesirable working conditions. I would prefer to confront the problems of such employers directly, rather than indirectly at the expense of the poor.

In addition to our support for such changes through political channels, we could engage in more creative efforts in the form of development projects designed to enable people to provide for their own needs. Such efforts are desperately needed both within our country and in many parts of the third world.

If in the church we could experience sufficient fellowship to deal with such issues as redistributing wealth and assisting each other in deciding how best to use our income, we could free many of our human resources from the day-to-day task of earning a living. Such fellowships could invest these human resources in true development work around the world. The prospect of a large number of skilled, dedicated, sensitive persons being called into such development work by their fellowships provides reason for confidence to face the future even though population, environment, and political problems seem to indicate the end is near.

Such rededication to the building of the kingdom of God could indeed mean our living the good news as well as removing obstacles that prevent others from receiving the good news. If so, our preaching and teaching the good news would ring true and become more effective.

The problems of our times call for a massive exodus from the political, social, and economic systems that govern our behavior. Since we as adults have experienced the fleshpots of prosperity, the pursuit of the goals as developed above may merely lead us into the desert as it did the children of Israel. Provided we do it together, so our children can grow up within a community providing the necessary social support, we may be able to point our children in the right direction. If so, they will indeed reach the promised land where they can serve God as the community of priests He desires.

Ethiopian Socialism and the Church

by Calvin E. Shenk

On December 20 of last year the Provisional Military Government declared that Ethiopia would embark on the road to socialism. This came as a surprise to many in feudal Ethiopia. But then there have been a whole series of surprises here since the deposition of Emperor Haile Selassie.

Feudalism, and with it capitalism and imperialism, have undergone a verbal lashing. The government in a booklet entitled *From Fascism to Feudalism* condemned those who used victory over Italian fascism to provide themselves with feudal privileges. Ethiopia contends that socialism is the only way to break with the corruption of the monarchy and nobility. She wants to destroy the aristocratic feudal system which encouraged exploitation of many by a few. So the ideological model now is "from Fascism to Feudalism to Socialism."

Feudalism doesn't die easily, and the government knows this. It has, therefore, maximized every instrument of propaganda to idealize socialism. Radio, television, newspapers, and holiday celebrations attempt to mobilize the people in support of socialism. Government officials and students participating in the national work campaign scatter to all parts of the country to explain what socialism means for workers and peasants.

Still Some Confusion. But there is still some confusion about the nature of Ethiopian socialism. Everyone knows the old regime is gone. No one thinks Ethiopia can become socialist just by a series of declarations. Many believe Ethiopia is somewhere in the stage between feudalism and socialism.

Determined to be done with the social and economic institutions which facilitated exploitation, Ethiopia first nationalized banks, insurance companies, and major industries. This was followed by a land reform proclamation designed to take the land from absentee landlords and give it to the peasants. The government plans eventually to nationalize all medical services and schools.

These new economic policies have raised expectations, but there is also uncertainty and hesitation. Except for the intellectuals few knew what socialism was, and even those who did could not be sure how it would be applied to Ethiopia. This has been further complicated by the absence of a philosopher of Ethiopian socialism as, for example, a Julius Nyerere of Tanzania. Ethiopian socialism lacks an ideological base. As a leading Ethiopian churchman said, "Ethiopian socialism is like an empty vessel: it can still be filled with many things." Of course, since there is an ideological vacuum, many theorists are eager to suggest what Ethiopian socialism ought to be.

But Ethiopian socialism remains ambiguous. It is like a sentence without a period. It would be premature to describe it as Democratic Socialism or Marxian Socialism, though some of the economic and social policies are clearly Marxist and Marxian Socialist societies like China, Russia, Eastern Europe, and Cuba are esteemed for their socialist successes. Many Ethiopian intellectuals are professed Marxists, but it would be unfair to call the government Marxist. It could perhaps best be described as a leftist government borrowing aspects of Marxist economic and social theory while avoiding the Marxist critique of religion. Ethiopian socialism will likely be one of the African socialisms, drawing from numerous traditions, but uniquely Ethiopian.

Role of the Churches? Meanwhile the churches are seeking to understand their role in socialist Ethiopia. Seminars are being convened and questions raised. What is the place of the church in socialist countries? Will the church be welcomed as a contributor to the socialist state? To what extent can the church cooperate with other institutions in producing socialist man? At what points should the church move with caution? When should the church play the role of the skeptic or the prophet?

Today Ethiopia is a secular state with emphasis on equality for Muslims and Christians. Though religion is not officially criticized, the press occasionally condemns abuses in the name of religion. One article declared, "Rather than speaking in the name of the Almighty, religious leaders were forced to speak in the name of the mighty . . . religion became subservient to politics." Another article somewhat sarcastically stated, "Little sympathy is lost on the church leadership these days . . . they must start recognizing the new realities and identify with them."

References are sometimes made to the Ethiopian Orthodox Church as a feudal institution which must now move

Calvin E. Shenk recently returned to the U.S. after 12 years as a missionary in Ethiopia. He taught in the Mekane Yesus Seminary and in Haile Selassie I University.

Calvin E. Shenk

with the emerging situation and demonstrate its degree of social consciousness. There are indications that this ancient church is trying to change its image by suggesting that it was guardian of a culture which contains social ideals applicable to the present situation. Some see this attempt at face-lifting as defensiveness or opportunism; others prefer to temporarily suspend judgment.

Mission churches have thus far received less open criticism. Perhaps this is because they have had more social concern than the Orthodox Church. Their involvement in education, health, literacy, famine relief, and agricultural development is known to all. Though many of these services will eventually be nationalized, the government has asked that they continue as usual in the interim. Yet involvement in social ministries has not exempted these churches from all public criticism. I've heard mission churches accused of having a feudal mentality. This may seem unfair, even untrue, but who can be sure of the purity of his mental attitudes?

Mission churches were planted in a feudal society. They were not blind to the evils of the social and economic structures, but their social ministries dealt with the effects of this system rather than criticizing the unjust structures. Missionaries argued that they were guests in the country; and indigenous churches, still finding their identity as minority groups, didn't feel secure enough to risk confrontation. The churches "went about doing good" but did little for the promotion of social justice, equality, and freedom because they were too attached to the former regime.

The socialist revolution has now sensitized the churches. They are coming closer together as they look seriously at the theology of man, society, and the church. There is an attempt to discover what it means to be salt and light in this situation. The churches want to have an open mind in order to understand the new trends. They sympathize with the moral fervor of the revolution which criticizes prostitution, drunkenness, luxury, bribery, and injustice. They appreciate the emphasis on self-reliance, hard work, equality, brotherhood, and the concern for the poor and exploited masses.

Avoid Bondage to Ideology. The church should welcome attempts to build a more just society with respect for human rights. It can identify with any system which seeks justice so long as the means to accomplish this goal are also just. A church rooted in the soil of Ethiopia cannot divorce itself from the socioeconomic destiny of Ethiopia. It must stand with the oppressed, oppose all that dehumanizes man, and support genuine attempts for liberation. The church should support what can be supported. At other times it will be cautious, perhaps conservative, but always more than a sociological brake. The church must seek to overcome suspicion and negativism with positive contributions.

Yet the church must avoid bondage to every ideology, for no ideology is absolute. Since God alone is worthy of complete allegiance, the church should maintain a critical distance from all ideologies. If it was too closely attached to the feudal order, it must avoid blind attachment to a socialist order. Tragedy would be compounded if guilt feelings for marriage to the past social system should cause the church to overcompensate by marrying another system.

The church may never simply dance to the beat of the political drum. It can identify with many of the aspirations of Ethiopian socialism, but it must not lose its own identity. The church's primary concern is the kingdom of God, and this will not be brought in by political structures. The church will continue to have a necessary function in socialist Ethiopia as it illustrates the personal and social dimensions of this kingdom.

Aftermath of a Quarrel

We meet in the church foyer,
Brother in the Lord and I.
No time to run, smile glued on,
I fight my throbbing pulses.
Hands extended, we clasp in ritual gesture.

My mask feels loose at the edges.
Can he see the hurt and bitterness
He caused me?
I flick a glance to catch his eye. Useless.
Head bowed, he studies his shoes,
And mutters an inaudible "Good morning."

— Leroy Miller

Testing and Retesting Our Faith

by Gary L. Stucky

Each year I begin my first general chemistry lecture by discussing the principles of the scientific method. These principles include (1) recognizing a problem, (2) collecting data, (3) formulating a generalization, or hypothesis, and (4) testing and retesting the hypothesis to see if further data reinforces its validity. My objective in this article is to speak to how these four points may help integrate the scientific approach to life's mysteries and one's Christian faith.

First, the human problem I recognize spiritually is a profound, agonizing estrangement or separation from my Creator. There is a sense of aloneness we all face in a secular world, and that aloneness and our abiding self-interest involve us in separation from the God I consider our Creator.

All persons begin collecting "data" early in life through the influence of family and friends. Many of us see and experience Christian love nearly as much in observing Christian pilgrims and saints as by the inner conviction of the Holy Spirit. As one matures, the Scriptures and written statements of faith provide essential data for both the initial commitment and continued growth as a Christian.

In formulating a generalization or a hypothesis, my search to overcome estrangement is centered in an acceptance of the model of Jesus Christ, for at least three reasons: His pattern of love, His "second mile" philosophy, and His model of reconciliation. Two influences aid me in accepting the Jesus model: one is a vision of those who call themselves Christian and who indeed love one another, will work to reconcile with their brothers and sisters, and who will extend themselves to share with any "another." But the profound reinforcement comes when I can personally experience that true joy and growth myself, and not just observe others patterning after Christ.

Perhaps most agonizing in our Christian lives is the testing and retesting of the Jesus Christ model. If we are fainthearted, or overcome by temptation, we may often all too often, discard Jesus as our true model. We can do this crudely by flagrant sin, or as is possible on a college campus, by a smooth, sophisticated turning-off: turning off from a genuine caring for one another; a teaching for pay instead of for love of student; an unwillingness to go the second mile because we feel hurt, cheated, or put upon. And of course, one can complain that there is never, never enough money. . . . Testings, yes, and many they are in the Christian life.

However, as a natural scientist, I feel awe and wonder in testing for the "reproducibility" in the model of Christ. When I am truly committed to Him, His model has never failed. The *commitment* is a key to reproducing His love and His reconciliation in our lives and transmitting that to others. I am daily encouraged by the large and little signs of commitment to Jesus around me, for without this fellowship, faith falters.

After much testing and retesting, there is often a fifth step in the scientific approach: it is a pronouncement of a "theory" to further explore a generalization. I have observed at least three for the Christian: (1) the "sacrificing servant" model of our Lord for each believer personally (Is. 53; Mt. 5-7); (2) a "reconciling community" model (Jn. 13:34) for our interacting as believers in Christ and possible influence upon unbelievers, and for some of us; (3) the marriage model, where man and wife are to be patterned after Christ and His church (Eph. 5:23, 24). I would like to explore other Christ-related "theories" and hope that you as readers might share your ideas.

One further thought about this "scientific approach." As God's servants we are called upon to *continuously* test and retest our understanding of our relationship to Christ and to "work out our own salvation." No active scientist will ever rest with yesterday's discoveries. No person of faith should either. I urge that we within the Christian community should be willing to hear each other out and be resilient within a bedrock of faith. I ask that we be willing to seek the "worthy unexplored" which makes ours a life of committed joy, a life where science is not an enemy but ally.

Gary L. Stucky teaches chemistry at Eastern Mennonite College, Harrisonburg, Va.

EXTENDING CHRIST'S KINGDOM

STUDENT SERVICES

EAST LANSING, MICHIGAN

Dave Bishop and Dave Rosenberg are graduate students in biology at Michigan State University here. Dave Rosenberg is assuming leadership in the Mennonite Fellowship on campus from Dave Bishop who has carried that function for the last number of years.

Mennonite students, faculty and a few nonstudents meet weekly for fellowship and worship. Some 50 persons attend Sunday morning worship held in a classroom. Two small group fellowships get together during the week, usually over a common meal.

The group recently was received as a congregation in Indiana-Michigan Mennonite Conference. Members are talking about outreach to other Mennonites living in the area and to single adults on campus.

MBM Student Services Secretary Hubert Brown works with the group, as do conference representatives, to help, equip, enable, facilitate—whatever East Lansing folks want to help them extend Christ's kingdom there. Students and young adults represent varieties of gifts which can enrich the church in kingdom extension.

Congregations gave $47,501 for MBM student services relating ministries last year —extending Christ's kingdom.

MENNONITE BOARD OF MISSIONS
BOX 370 ELKHART, IN 46514

Watch for your congregational showing of the filmstrip worship service, **Extending Christ's Kingdom.**

Pendleton Volunteers Kept Busy in Refugee Reunification

In a late August report to Mennonite Board of Missions VS administrator Wayne Longenecker and Gerry Keener, VS program director at Camp Pendleton, described the activities of the four Mennonite volunteers working with the Family Services and Family Reunification efforts of the American Red Cross (ARC).

The function of their ministry is to try to locate separated family members and friends of the Vietnamese and Cambodian refugees. When these separated families are identified and confirmed, Family Reunification notifies the voluntary agency with whom the refugee is registered. These agencies in turn reunite the family at the most convenient location. ARC is not a sponsoring agency in itself, but assumes the role of facilitator in locating and reuniting separated relatives and friends. Distribution of health and hygiene supplies and coordination of children's playtimes and basic education opportunities are also Red Cross programs at Camp Pendleton.

The Mennonite VSers, Mel Janzen, Margaret Richer, Raul Badia, and Gerry began work in the research end of family services to learn how the ARC system works. Their work included filing, research of incoming telegram requests to see if files for particular individuals were already started, crossreferencing cases by name and number, and entering pertinent data in the logbook.

Mel and Raul have since begun working as case workers, taking new cases or doing follow-up on other cases needing more thorough investigation. This involves checking the computer roster of all individuals who are or have been at Camp Pendleton. When a given individual is not found at Pendleton, the case worker sends a telegram to other camps in the United States or Asia.

Gerry, who served in Vietnam with Mennonite Central Committee, has taken additional responsibilities in the Family Reunification office since several other workers returned to school. He coordinates the movement of families who will be reunited at other camps, reserving flights on airlines, and arranging for escorts at airports where the refugees change planes. Because of his knowledge of the Vietnamese language, Gerry has also been going into the camp living quarters to locate refugees and confirm identification of persons. "This has been very interesting as I have met people I knew in Vietnam and many others who were treated at the hospital where I worked," he said.

Peace Conference Scheduled

The annual Intercollegiate Peace Fellowship conference is slated to take place at Freeman Junior College, Freeman, S.D., Nov. 6-9. The theme for this year's conference is "The Lamb's War: The Power of Nonviolence."

"I.P.F. executive members thought that this year we should focus on nonviolent conflict resolution possibilities, looking especially at conflicts which are close to our daily lives and experience," reported Ted Koontz, MCC Peace Section (U.S.) staff person who serves as an adviser to I.P.F. This year's I.P.F. Committee is made up of Karen Kreider, Goshen College; Don Goertzen, Pacific College; and Richard Early, Eastern Mennonite Seminary.

"Specific plans for resource persons are still to be finalized," Koontz reported, "but this year's conference will include input in the form of speeches, film, and more informal group sessions led by resource persons. We will also schedule sessions on other topics of interest, not directly on the conference theme, for one major block during the conference.

"This year's conference will draw more heavily on the participation of persons attending the conference and will involve people in more activities such as role-plays and simulation games as a way of exploring some of the dynamics involved in using nonviolence in conflict situations." Special sessions are projected on conflict resolution in congregations and conflict resolution in local communities.

The annual I.P.F. conference is a major project of Intercollegiate Peace Fellowship which is an organization of peace groups on the various Mennonite and Brethren in Christ college and seminary campuses. The annual conference is open to any students interested in attending. Persons interested in more information about the conference should write MCC Peace Section.

Wolfgang Schmutz

German Pastor Urges United Witness

Wolfgang Schmutz, a German pastor representing the Mennonite Home Mission in Bavaria, expressed appreciation for Eastern Mennonite Board of Missions and Charities' pioneer work in evangelism in Germany which has become an example to Mennonite churches.

"Many people in our congregations have seen your missionaries witness and have gone out and done the same thing," he told Eastern Board's executive committee on Sept. 3.

Pastor Schmutz pointed out that many cities in West Germany have no free churches at all. "Ninety percent of the people are members of the state church, but 80 percent of these never attend church," he said.

The Bavaria Home Mission has established congregations in Freising, Dachau, Neuberg, and Munich. A German Mennonite couple works with Turkish people living in Bavaria and Omar and Lois Stahl, EMBMC missionaries, work with international students in Munich.

The pastor said Bavaria has many opportunities but there are very few churches and real Christians to respond to the needs. "We should think of Germany as a mission field," he said.

Dig at Aphek, Israel

Eleven members of the 24 involved in the Mid-East Seminar sponsored by the Mennonite Seminaries (Fresno and Elkhart) remained an additional two weeks in

Israel this summer to participate in the excavation of the ancient city of Aphek-Antipatris.

During the two-week dig, foundations of an Israelite house from the ninth century BC (King Ahab's time) were uncovered and a 10-inch female clay figurine, apparently an idol to represent the Canaanite goddess Ashterah, was found in the house area. Remains of three ovens from the Israelite period were also uncovered. In another area of the ancient mound interesting installations, likely for the manufacture of soap during the Roman period (New Testament times) were uncovered. In still another area, a fascinating gate complex consisting of bins, troughs, and wells dating from the Turkish occupation 400 years ago were unearthed.

Most spectacular was a find on the first day of the 1975 season of a fragment of a Sumerian-Akkadian-Canaanite dictionary — the first of its kind known to date. In the form of a cylindrical clay sherd about 6 cm in size, the fragment preserves five lines of writing. The fragment was found in a Canaanite palace destroyed around 1200 BC.

Archaeological activity is prominent in Israel (20-30 excavations) as Israelis and others engage in search for a greater understanding of past cultures, particularly the history of the biblical period. Since Aphek is one of the few sites where most of the time periods of the country are represented and since it promises to be a productive mound, a proposal will be brought for the Mennonite Seminaries to consider enrolling as sponsors for succeeding expeditions.

New Service Unit Focuses on Arts

Art as service is the focus of a new Voluntary Service unit being established in southside Chicago through the Commission on Home Ministries of the General Conference Mennonite Church.

The unit, named Artists Communicating Through Service (ACTS), began on an experimental basis in June and is continuing with three long-term volunteers this fall.

The unit is designed to (1) serve the surrounding community through art: working with children's drama, music therapy, after-school art programs, etc.; (2) begin dialogue concerning art with Mennonite churches and colleges through weekend workshops and similar programs; (3) provide a forum in which Christian artists can create and communicate their insights in the arts; and (4) provide a place for a community of artists to live together, sharing spiritually and financially.

The three volunteers now comprising the unit are Richard Palotta, Chagrin Falls, Ohio; Kim France, Salamanca, New York; and Martha Orner, who has just completed a year of Voluntary Service in the Markham, Ill., VS unit.

Some Mennonite artists at the Mennonite Art Festival last spring at Goshen (Ind.) College felt the religious community appeared hostile to the full expression of artists, thus causing many of these artists to disengage from the Mennonite community.

Others connected with the Urban Life Center in Chicago (in which several Mennonite colleges participate) and the Markham Voluntary Service unit were instrumental in starting the ACTS unit.

After a six-week experimental phase this summer a house was bought at 7839 South Shore in Chicago.

Dedication of the house and the unit by the Chicago-area Mennonite churches is planned for this fall.

A Bengali displays heads of cabbage grown in Noakhali during the dry season. Mennonite Central Committee encourages farmers to grow vegetables, wheat, and sorghum in the dry season when it is impossible to raise rice.

Winkler Hosts International Conference

A small-town Bible school campus in southern Manitoba became the setting for a remarkable four-day consultation on evangelism, Aug. 13-16, which ended in a call for a "world Mennonite Brethren faith and life conference."

Twenty-eight nationals, most of them leaders of Mennonite Brethren conventions in 15 countries, spent the four days at the Winkler Bible Institute talking about evangelism and church-planting, the relationship of Christ to culture, and who the Mennonite Brethren are.

It was probably the most international gathering of Mennonite Brethren ever assembled. No country was formally represented by more than four or five persons — India had the highest number. More Spanish-speaking countries were represented than English.

Organized by the Board of Missions/Services, the Winkler consultation tried nonetheless to keep the North American profile low. Aside from staff and several persons who were invited as consultants, most of the rest who attended came either as translators or board members.

The Winkler consultation was mind-stretching for the 40 or 50 participants. Not only did it give a vision for what was happening in parts of the Mennonite Brethren Church around the world, it suggested new ways to evangelize and helped forge a new sense of a worldwide brotherhood. — Harold Jantz, editor, *The Mennonite Brethren Herald*

Chadians Construct Medical Facilities

During the past months villagers at Bekourou and Danamadji in Southern Chad have been busy constructing a dispensary and maternity clinic.

By early August, the maternity clinic was nearly finished with only the doors and windows left to complete, reported Dallas Myers, Mennonite Central Committee Chad director. The building is centrally located near the old one-room maternity clinic it replaced and the new dispensary whose walls are currently being constructed.

Construction on both buildings began after the local communities showed interest in improving medical care in their areas. At Bekourou, a village of 700 to 800, a new dispensary was needed as the old one was collapsing.

Training Institute Graduates Four, Ghana

Four Ghanaian students graduated from the Good News Training Institute at the end of July, according to missionary Erma Grove. Erma serves as one of five directors — three Ghanaians and two missionaries — for the school which provides training for leaders of indigenous churches in Ghana.

The Roman Catholic bishop of Accra gave the commencement address. One student was awarded a diploma for fully completing graduation requirements while three students received certificates indicating they participated in the institute for the two-year institute program.

Erma continues visiting and relating to churches in her community. She has recently visited three new churches near her apartment: Christ Universal Church, Church of the Lord in Ghana, and the Kotababi branch of The Church of the Lord (Aladura).

Dale Yoder, teacher in Zaire, checks the work of one of his students.

Effects of Zaire Government School Takeover

Although many missionaries are terminating their involvement with schools in Zaire as a result of the government's taking over all schools, Mennonite Central Committee plans to continue sending a limited number of teachers to Zaire.

Last January the Zairian government took over all schools run by missions or other church agencies and announced that Christian teaching would no longer be allowed in the schools.

"I expect that the government's wanting to put more restrictions on the church is a factor," explains Vern Preheim, MCC Africa director. "The government sees the church as a bit of a threat to its authenticity. It sees the church as a foreign Western element in the Zairian society and wants Zairian young people to feel that they are authentic African Zairians."

Frank Baer, who taught in the Presbyterian area of Zaire, reports that as a result the Presbyterian Church has pulled all of its teachers out of the country and other groups are planning to do the same, Preheim said.

Teachers returning to North America at the end of the past school year report that the change in control of their schools made little difference in the operation of the school with the exception of no teaching of the Christian faith.

From European or North American perspectives the education system of Zaire has been deteriorating over the past five years, Preheim notes. School directors have succumbed to pressure to admit more students than there was space for, which resulted in 75 to 80 students in a room designed for 40 and multiplied discipline problems.

The frustration caused by the deteriorating conditions in most schools and a lack of teachers to be placed has brought about a decline in MCC teachers in Zaire from 44 teachers at the program's peak in 1972-73 to 10 teachers this fall.

"Nine of these 10 teachers are in their second year of teaching and will return to North America next summer," Preheim said. "This year we have only three in French language study in Brussels, Belgium, so next year there will be only four MCC teachers in Zaire. However, we would like to keep six or eight teachers in Zaire during the next few years."

The Stone Crock to Open Soon

The Stone Crock Restaurant and Gift Shop on King Street in St. Jacobs, Ont., is nearing completion. The Stone Crock is envisioned to be a place of Mennonite witness and information to the tourists who are visiting Waterloo County in growing numbers as well as to provide a locale for Mennonite meetings.

The restaurant part consists of the Eby Room for menu service, the Martin Room for family-style dining, the authentic early Canadian Century Room for special parties of less than twenty. The Schneider Room downstairs has flexibility but is best suited for board meetings, conferences, or lecture presentations. The names Martin, Schneider (Snider, Snyder), and Eby are those of the first Mennonite settlers in the area. Emil Yoder, chief cook at "the Sideboard" in Elkhart, advised on the large modern kitchen which serves each of these rooms.

The spacious Gift Shop, finished in authentic barn boards, stucco, and brick, will feature Waterloo County arts, crafts, and foods, as well as books and pamphlets on Mennonite heritage and beliefs. The MCC Self-Help Program will display and sell its products at the Stone Crock.

Right now Austrian, Yugoslav, and German carpenters and masons are still putting this Old World craftsmanship to good use, but by mid-October the Stone Crock is scheduled to open its doors to the public.

Fourth Congregation Started in Bolivia

An outdoor baptismal service for 18 new Christians on Aug. 24 initiated the four congregational nucleus established by the Mennonite Mission in Bolivia this year.

Sponsored jointly by Argentine Mennonite Conference, Commission on Overseas Mission (General Conference Mennonite Church), and Mennonite Board of Missions (Mennonite Church), the Bolivian mission has witnessed 42 baptisms in the last eight months.

Argentine missionary Jose Godoy led the most recent service on the patio of a Bolivian village home in La Crucena 20 miles southeast of Santa Cruz, the capital.

A four-member team — Jose, his wife, Soledad, his brother Claudio, and guitarist Nain Caballero (baptized as a member of the Los Tajibos church in February) — held evangelistic meetings in five different rural communities. The La Crucena baptism was the final meeting in the series.

Eighty people, of whom nearly half were children, participated in the 2 1/2-hour service. Three families from the village of San Julian, 12 miles away, came by horse and wagon. The Mennonite Central Committee was represented by Gerald and Geraldine Mumaw, Frieda Schellenberg who is in charge of the health program; and new volunteers Betty and Keaton Shank, Alfred Epp, and Steve Olson.

Contacts in La Crucena, which borders the large Canadian Rhineland Mennonite Colony, were first made by Jean and Lynn Loucks of North Newton, Kan., who worked in Bolivia with MCC for two terms. While living in this village, Jean, a registered nurse, established a community health center and the trained local

health promoters, a ministry continued by Frieda Schellenberg.

Lynn, director for the MCC educational program in Bolivia, was active in community development in the area. At the same time, Soledad and Jose Godoy began visiting the village as missionaries. During the past six months this work has continued with Beatriz Barrios from Uruguay and LaVerne and Harriet Rutschman, General Conference Mennonite missionaries.

Asia, Africa Focus of Snyders' Trip

William T. Snyder, executive secretary of Mennonite Central Committee, currently on a one-year leave, and his wife, Lucille, left on Sept. 3 on a 3 1/2-month trip through Asia and Africa as part of Snyder's study on the relationship of relief, missions, development, and service to the problems of social justice and liberation.

"I want to get out of the track I've been in for the last several years to take a look at the whole range of the church's involvement in service in terms of the root causes of injustice," says Snyder, whose itinerary focuses on countries in which MCC does not have major programs. "One of the primary things is to look at the Christian witness in countries with authoritarian governments."

During their travels, the Snyders will visit 15 countries with stops ranging from a few days to four weeks. While in eastern Asia, the Snyders plan major stops in Japan for two weeks, Korea for one week, and the Philippines for 10 days to visit with Mennonite Church leaders in these countries as well as collect data for Snyder's study.

Ten days in India comprise the bulk of the Snyders' time in western Asia before they continue to Africa where they will spend four weeks in Kenya visiting their daughter and attending the Fifth World Council of Churches Assembly in Nairobi to which Snyder has been named a fraternal delegate.

On the trip home the Snyders will make brief stops in the Middle East and Europe, arriving in the U.S. on Dec. 18.

Canada Committee Services Expanding

The Mennonite Central Committee (Canada) office at 1483 Pembina Highway, Winnipeg, Man., has expanded to accommodate a staff increase of seven persons. The increase brings the total staff at the Winnipeg office to 15 persons.

Since January, MCC (Canada) has hired assistants to two administrators with increasingly heavy work loads; added to the secretarial staff; opened an information services department; and, in cooperation with other organizations in the MCC building, set up a centralized switchboard.

Six of the new staff are in Voluntary Service.

The staff increase reflects the heavier work load resulting from greater availability of funds from a variety of sources, more Canadian Voluntary Service projects, a higher number of applications for service, and additional responsibilities assumed from MCC's international headquarters' office at Akron, Pa.

At the head of the Winnipeg staff is Dan Zehr, who has served MCC (Canada) since 1967 when there were only three persons in the office. He succeeded J. M. Klassen as executive secretary in 1969.

Mifflin County Responds to World Hunger

People working together can produce results. Last March a group of people met to discuss how to provide a positive demonstration for farmers to partly offset the negative "calf kill" demonstration from the Midwest, how to coordinate and make use of the natural inclination of some people to help others, and how to help the big problem of world hunger. From this meeting the Mifflin County World Hunger Committee was formed.

The committee made several decisions: the entire program was to be a low-key Christian endeavor with no angry slaughter demonstrations, the two projects that were selected by the committee would use existing programs as a vehicle, and the general theme would be food for the present and future.

The committee also set some goals. They decided to ask for 100 cows for the canning project. This project would use the facilities of two local butcher shops (H. L. Peachey and Aaron J. Peachey and Sons both of Belleville, Pa.) and a portable canner owned by the Mennonite Central Committee. Both MCC and Church World Service were asked to distribute the canned meat.

A goal of 30 dairy heifers was also met. These heifers were to be sent to Honduras through Heifer Project International. HPI has a long and successful history of providing both animals and technology to devasted and underdeveloped areas of the world.

Finally the members of the committee decided to ask for $4,000 in cash to cover the local expenses of both of these projects.

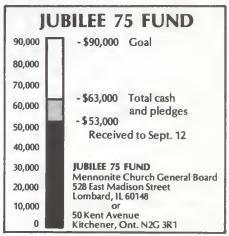
Because of a limit in time and space, beef cow donations were limited to 105 animals (81 were donated by farmer owners, 11 were donated by church groups, and the rest were purchased to be donated by other individuals). Over 600 different people volunteered to help with the canning project. They spent eight days deboning, cutting up, grinding, cooking, and canning meat.

Over 18,000 cans of meat and 3,600 cans of broth were processed by the canner then shipped to MCC's material aid center in Ephrata, Pa. From there 3,600 cans per country were shipped to Brazil, Greece, and Portuguese Guinea and 1,800 cans per country to Cape Verde (off the West African coast), Niger, and Sudan in response to requests to MCC and Church World Service for meat.

The canned broth plus over 500 gallons of uncanned broth was distributed to local groups such as the Salvation Army, which sent its share to the Vietnam refugee camp in Indiantown Gap, Pa.; a local Amish church that sent it to an Indian reservation in Red Lake, Ont.; local rest homes; local Meals on Wheels and Senior Citizens programs; and a retarded children's school in Virginia.

A total of 38 heifers were accepted for the program. About 25 percent of them were registered Holsteins. They were sent to the HIP ranch in Arkansas in May, then left for Honduras on July 15.

Cash donations in excess of $10,000 came from individuals, church groups, Sunday school classes, church youth organizations, community groups, and granges from all over a four-county area. The people who were involved were the most fantastic result of the project. Their spirit of Christian concern, their attitude of genuine helpfulness and their cheerful acceptance of whatever job fell to their lot was contagious. As expected, the area Mennonite and Amish churches were well represented both in presence and help of their members and in donations. — John E. Brocket, Pennsylvania State University



mennoscope

Cloth **Applique panels** designed by the Cuna Indians of San Blas Islands off the coast of Panama in Central America is the first art exhibition of the 1975-76 season at the Goshen College art gallery, which opened on Sept. 7. The show will run daily through Sept. 28. Forty-four cloth applique panels called "*molas*" will be on exhibition. The *molas* are both abstract and pictorial. They measure 12 x 18 inches. Many are for sale. The Cuna Indians inhabit about forty of the 300 islands of San Blas, located in the Caribbean Sea off the coast of Panama.

Plants are also sold.

Sponsors are preparing for the eighth annual Michiana Mennonite Relief Sale to be held in Goshen, Ind., on Sept. 27 at the 4-H Fair Grounds east of the city. All money raised by the sale will go to Mennonite Central Committee. Since the MMRS began in 1968, over $742,500 has been raised and more than 150,000 persons have attended the sales.

In response to a request from the North Ward Educational and Cultural Center in Newark, N.J., Mennonite Central Committee's Department of U.S. Ministries plans to open the Newark White Ethnic Ministry Project as soon as possible. Most of the city's 25 percent white population is concentrated in the North Ward, where 70 percent of the 75,000 residents are white. The center is developing programs designed to slow the flight of whites from the city.

The **128th semiannual meeting** of the Associated Sewing Circles of the Lancaster area will be held on Oct. 4 at the Mellinger Mennonite Church with sessions at 9:30 a.m. and 1:00 p.m.

Beatriz Barrios, short-term VSer from the Sauce congregation, Uruguay, has been in Bolivia since February with Mennonite Board of Missions. Responsible for children's classes in five rural villages, she is also an instructor in religion in the Santa Cruz school system two days each week. Her work in Bolivia is sponsored by the Mennonite churches of Uruguay in cooperation with the Mennonite Board of Missions and the General Conference Mennonite Commission on Overseas Mission. Beatriz has had two years of training in Christian education in the Mennonite Seminary in Montevideo.

Ella May Miller, speaker on *Heart to Heart*, will serve as a resource leader for a WMSC retreat scheduled Oct. 17-19 at the Pilgrim Hills Conference Center, Brinkhaven, Ohio.

"In the realignment of positions and political ties following the changes in Indochina, the Philippines seem an increasingly vital center in Asia," writes James Metzler, Mennonite missionary in the Philippines. As an example, Metzler cited the meeting of a China evangelism study seminar called "Love China 75" held Sept. 7-11 in Manila. Many of the sixteen evangelical groups who were the convening bodies for the seminar are based in Hong Kong, Taiwan, and Singapore. The convention was held in a 1,500-seat auditorium in Manila. Metzler also reported that the carving project carried on by the Missions Now Church is preparing 200 sets of a 17-piece nativity scene for shipment to self-help centers in the U.S. and Canada in time for holiday buying. The carving project provides employment and income for a number of Christians in the town of Lumban.

Pleasant View Home for the Handicapped, Broadway, Va., under the auspices of Virginia Mennonite Conference, has started a new program called Citizen Advocacy. This program encompasses a new form of volunteerism. It is oriented toward persons rather than projects. In this program a church or community volunteer called a citizen advocate works on a one-to-one basis with a retarded child or adult, called a protege. For example, the citizen advocate could possibly teach the protege how to ride the city bus, how to count change, where to shop, or how to use the telephone. The advocate is a friend and confidante who shares his or her leisure time and interests with the protege. If you are interested in the Citizen Advocacy program you can learn more about it by writing to Elroy Miller, Citizen Advocacy Coordinator, Pleasant View Home, Box 426, Broadway, VA 22815.

A retired or semiretired couple is needed by Nov. 1 to serve a one- or two-year Voluntary Service term with Mennonite Board of Missions at its new offices in Greencroft Center, Elkhart, Ind. The couple will live in a fourth-floor apartment at Greencroft. They should have some management skills and enjoy meeting and hosting people. Their work will include: operating the committee and VS sleeping rooms in the Center; welcoming guests and providing local transportation to and from the airport; serving as houseparents for VSers during orientation; taking care of the Mission Board cars; working with the Greencroft Center couple for off-hour controls; and assisting with maintenance. Interested persons contact John Lehman, Box 370, Elkhart, IN 46514; tel. (219) 294-7523.

A Church and Family Growth office has been opened in Saskatoon, Sask., by five General Conference Mennonite churches in the city. The office, also supported by the Conference of Mennonites in Canada, is intended to provide growth and educational experiences especially in the area of marriage and family. Such experiences will include marriage enrichment seminars, marriage preparation classes, and parent training courses. These programs will be not only for people who already have troubled marriages, but for anyone who wants to have better marriage and family relationships.

The Mobile Builders Voluntary Service Unit approved by the Relief and Service Committee last spring will finally take shape with the assignment of unit leaders Ruth and Gerald Peterson of Cedar Falls, Iowa. The Petersons with their son Ryan John will spend time in Elkhart setting up the new VS project with hopes that the unit will be on the road early next year. The Mobile Builders unit will provide new construction and remodeling skills for conference, Mission Board, and congregational projects. Single fellows with specific skills are needed to serve with this unit. Two-year assignments are preferred. For more information contact John Lehman, Box 370, Elkhart, IN 46514; tel. (219) 294-7523.

The Church, Industry, and Business Association (CIBA) is holding its seventh annual meeting at the Broadview Hotel in Wichita, Kan., Nov. 7-9. This annual meeting will focus on Christian business/labor relations and on the colleges' contribution to the solution of business/labor problems. For the first time, the CIBA annual meeting has been planned to dovetail with the MEDA annual meeting which will adjourn on Friday afternoon to join with CIBA. MEDA personnel will take charge of a program on Saturday morning. Anyone who can be

classified either as an employer or employee is cordially invited to attend and constitutes a potential beneficiary of CIBA's activities. For reservations, or questions, please contact Vernon Nikkel, chairman, Planning Committee, Excel Industries, Inc., Hesston, KS 67062; tel. (316) 327-4911.

A single man with some knowledge of Spanish is needed by Dec. 1 to serve in maintenance at La Academia Menonita, a school sponsored by Summit Hills Mennonite Church in San Juan, P.R. Seven Voluntary Service workers are currently involved in the San Juan community, church, and school. VSers to Puerto Rico are expected to serve two-year terms. Interested persons contact John Lehman, Box 370, Elkhart, IN 46514; tel. (219) 294-7523.

Greater prosperity, good communication between administrators and the constituency, and many opportunities for church members to become involved in projects to help the needy are some of the reasons why supporting churches have given so generously to Mennonite Central Committee (Canada) this past year, according to several provincial directors and board chairmen. Already Canadian constituents have contributed more to MCC in 1975 than they did all of last year. More people have come forward to serve as well. One of the provinces where the increase in financial giving has been most noteworthy is Saskatchewan. Explains Saskatchewan director Fred Peters: "Grains have been selling and selling well (especially when one compares figures of five years ago) and as the farmer fares, so fares Saskatchewan."

The board of trustees of Eastern Mennonite College elected five new members to the 32-member governing body and reelected eight others during its quarterly meeting on Aug. 29. The new trustees and the conferences they represent are Winston J. Martin, Allegheny Conference; Mark Peachey, Conservative Conference; Clayton L. Swartzentruber, Franconia Conference; J. B. Miller, Southeast Convention; and Michael M. Zehr, New York State Fellowship. All five will serve four-year terms.

Producing 15 versions of a filmstrip for fall missions emphasis has been the assignment for Harold Weaver and Joel Kauffmann of Mennonite Board of Mission's audiovisual office. Using the theme, "Extending Christ's Kingdom," the filmstrip incorporates MBM reporting with individualized segments for most districts and conferences of the Mennonite Church. Congregations will receive a copy of the filmstrip by late October. A 16-page every-family missions' report from MBM will be sent to congregations for distribution at the time the filmstrip is used. Speakers may be scheduled with Lola Friesen; tel. (219) 294-7523 (mornings Tues. - Fri.), or write Box 370, Elkhart, IN 46514.

John Hubert has been named Mennonite Central Committee director for programs in Jordan replacing Urbane Peachey who has returned to North America to serve as executive secretary of the MCC Peace Section. Hubert, who has been in Jordan for two years, is continuing programs in agriculture and water resources development, economic assistance, self-help needlework, kindergartens, and women's community centers which Peachey directed for the past five years. Before leaving Jordan, Peachey, who is from Ephrata, Pa., was presented with Jordan's Independence Award, Class Three, issued by His Majesty King Hussein for civilians giving outstanding service to the country.

Mrs. Maude Swartzendruber, a resident of Schowalter Villa, a Mennonite Church retirement center in Hesston, Kan., and Verna Zimmerman, Goshen, Ind., were honored at the annual meeting of the Mennonite Nurses Association at Snow Mountain Ranch near Granby, Colo. Mary Smucker, president of the Mennonite Nurses Association and Ida Gross, secretary, presented Maude and Verna certificates expressing appreciation for outstanding professional Christian service and for their leadership in founding the Mennonite Nurses Association.

Special meetings: Mahlon D. Miller, Morton, Ill., at East Zorra, Tavistock, Ont., Sept. 28 to Oct. 2. **Lewis Coss,** Hagerstown, Md., at Churchtown, Narvon, Pa., Oct. 12-19.

New members by baptism: one by confession of faith at Mountain View, Lyndhurst, Va.; four at Crown Hill, Rittman, Ohio.

Change of address: Donald Sensenig from Ephrata, Pa., to 920 Grandview Rd., Akron, PA 17501. **Harold Grant Stoltzfus** from 1431 Hillcrest Drive, to 1451 N. College Ave., Harrisonburg, VA 22801. **Paul Brunner** from Hubbard, Ore., to 713 Lewis St., Hesston, KS 67062.

readers say

Submissions to Readers Say column should comment on printed articles.

In the editorial "Interpreting the Bible" (May 27, p. 412) appears this statement:

"But we need to remember that the Bible was not written with us in mind at all. The messages were for particular people in specific places. Sometimes it is quite clear who the people were and what some of the specific issues were. At other times we may need to guess. In either case, we add to our understanding by taking seriously what was said to whom rather than taking the Scriptures blindly and attempting to apply them directly to our own situation."

It would appear to me that the first sentence is coming on too strong. For example, see Mt. 4:4; Mt. 5:17-19; John 20:30, 31; 2 Tim. 3:16, 17; 1 Pet. 1:25; 2 Pet. 1:19; Rev. 22:18, 19. If Christians really believe this statement, why get enthused about memorizing the Bible verses, why spend effort and energy in Bible study, why develop convictions on many biblical issues?

Wouldn't a person's feelings concerning "the Bible was not written with us in mind at all" affect a minister's style of preaching or the lifestyle of individual Christians? I am wondering how other Christians feel about this paragraph, particularly the first sentence. — Arthur A. Martin, Goshen, Ind.

* * *

In the July 22 issue of the *Gospel Herald* the following is in the editorial: "One of the reasons Jesus puzzles us is that some of His statements are so radical they completely bypass us. The beatitudes are an example. Who can believe that happiness is found in the way of life described in these simple statements?"

When I was received as a member of the Mennonite Church I was taught by John F. Funk that the teachings of Jesus were to be believed. That was the basis upon which I became a member of the Mennonite Church 79 years ago, believing the WORD whether I understood it all or not. If I cannot believe the beatitudes whether I have experienced them or not, why should I believe any of the sayings of Jesus?

For 68 years I have been preaching and teaching that we accept the WORD as it says. If I am mistaken then I have misled many. I am near 92 years old believing the WORD and want to die believing it.

If I misunderstand the editorial please enlighten me. Yours contending for the faith as delivered in the WORD. — D. A. Yoder, Goshen, Ind.

Lord, I believe. Help my unbelief. — Ed.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beidler, Murray and Joanna (Mast), White River Jct., Vt., fourth child, second daughter, Rebecca Lynn, Aug. 15, 1975.

Byler, Philip R. and Linda A. (Charles), Roanoke, Va., first child, Bonita Joy, July 16, 1975.

Garber, Gary and Sandra (Nunemaker), Goshen, Ind., first child, James Edward, Aug. 18, 1975.

Hartzell, James and Linda (Skiles), Wakarusa, Ind., first child, Jeffrey Lee, Aug. 27, 1975.

Kloeke, Frank, Jr., and Lydia (Breedlove), Leonard, Mo., second child, first daughter, Lynn Marie, July 19, 1975.

Kremer, Timothy A. and Lynn Ann (Zehr), Newfane, N.Y., second child, first son, Jared Carl, Aug. 25, 1975.

Lind, Glenn and Pearl (King), Hinton, Alta., second child, first daughter, Karma Jean, Aug. 18, 1975.

Litwiller, Calvin and Rachel (Hess), Martensdale, Iowa, second child, first son, Anthony Scott, July 4, 1975.

Rohde, Don and Judy, Morton, Ill., second child, first son, Michael Lee, Aug. 19, 1975.

Roth, James and Ann Marie (Oswald), New Holland, Pa., third child, first daughter, Rachel Marie, Aug. 7, 1975.

Shoup, Kenneth and Sara (Bender), Mt. Eaton, Ohio, second child, first son, Kevin Wade, Aug. 28, 1975.

Sizelove, Cary and Lizabeth (Douglas), Eureka, Ill., third child, second son, Douglas Wayne, Aug. 7, 1975.

Snider, Glenn and Carolyn (Driedger), Bonito, Brazil, first child, Matthew Glenison, July 11, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beachy — Mummau. — Landon E. Beachy, Kalona, Iowa, Sunnyside Cons. cong., and Carolyn E. Mummau, Mt. Joy, Pa., Marietta cong., by H. Raymond Charles, Elizabethtown, Pa., Aug. 31, 1975.

Beauchamp — Minnich. — W. James Beauchamp, Jr., Pocomoke City, Md., Presbyterian Church, and Debbie Lynn Minnich, Pocomoke City, Md., Holly Grove cong., by Kenneth G. Good, Aug. 30, 1975.

Creasey — Wenger. — William F. Creasey, Iowa City, Iowa, and Kay Wenger, Goshen, Ind., by John H. Mosemann, Aug. 2, 1975.

Dorsch — Hostetler. — James Dorsch, Harrisonburg, Va., and Dorella Lavonne Hostetler, Hollsopple, Pa., by Victor Dorsch and Winston Martin, Aug. 2, 1975.

Eigsti — Zuck. — Daniel Joe Eigsti, Elkhart, Ind., Sugar Creek cong., and Donna Faye Zuck, Goshen, Ind., Groffdale cong., by Willard Conrad, July 26, 1975.

Freed — Stutzman. — Stephen M. Freed, Hollsopple, Pa., Kaufman cong., and Renate R. Stutzman, Harrisonburg, Va., Gospel Hill cong., by Stanley R. Freed and Isaac Risser, Aug. 16, 1975.

Futty — Landis. — Wayne Futty, Oxford, Pa., Baptist Church, and Sandra Landis, Parkesburg, Pa., Old Road cong., by Richard Buckwalter, Aug. 16, 1975.

Graber — Chupp. — Jim Ray Graber, Whitestone cong., Hesston, Kan., and Ruby Faye Chupp, Zion cong., Pryor, Okla., by William Brisley and Jerry Weaver, Aug. 31, 1975.

Hague — Diller. — Barth A. Hague, Hesston, Kans., and Betty Jo Diller, Hesston, Kans., Hesston cong., by John Lederach, Aug. 23, 1975.

Hershberger — Salsbury. — Leon W. Hershberger, Harrisonburg, Va., Weavers cong., and Marjorie Lynn Salsbury, Philadelphia, Pa., United Methodist Church, by Alvin C. Kanagy, Aug. 23, 1975.

Kropf — Roth. — Lynn E. Kropf, Shedd, Ore., Plainview cong., and Marilyn R. Roth, Lebanon, Ore., Fairview cong., by Louis Landis, Aug. 22, 1975.

Lauer — Birky. — John G. Lauer, Kouts, Ind., and Julie Ann Birky, Kouts, Ind., English Lake cong., by Art Good, Aug. 30, 1975.

McVay — Zehr. — Darrell McVay, St. Clairsville, Ohio, Longenecker cong., and Ruth Ann Zehr, Croghan, N.Y., Croghan Cons. cong., by Richard Zehr and Albert Schlabach, Aug. 23, 1975.

Musselman — Gerrie. — Kenneth Musselman, Bethel cong., Elora, Ont., and Elizabeth Gerrie, Pentecostal Church, Salem, Ont., by Hambleton and Simeon Hurst, Aug. 9, 1975.

Rauhut. — Weaver. — John Frederick Rauhut, Ephrata, Pa., and Anna Mae Weaver, Denver, Pa., both of Bowmansville cong., by Luke L. Horst, Aug. 30, 1975.

Roggie — Lehman. — Kevin Roggie, Castorland, N.Y., Croghan Cons. cong., and Sue Lehman, Lowville, N.Y., Lowville cong., by Richard Zehr and Norman Lyndaker, May 3, 1975.

Stahly — Yoder. — Bruce Neal Stahly, Wakarusa, Ind., Holdeman cong., and Barbara Joanne Yoder, Akron, Pa., Forest Hills cong., by George Bashore, June 14, 1975.

Stoltzfus — Hoover. — Freeman S. Stoltzfus, Morgantown, Pa., Conestoga cong., and Phyllis R. Hoover, Schwenksville, Pa., Upper Skippack cong., by Harvey Z. Stoltzfus, Aug. 23, 1975.

Stoltzfus — Ng. — J. Warren Stoltzfus and Yvonne Ng, both of Goshen, Ind., by Lloyd R. Miller, Aug. 16, 1975.

Swartzentruber — Yoder. — Tim Swartzentruber, Fredericktown, Ohio, Johnsville cong., and Rhoda Yoder, Greenwood, Del., Tressler cong., by Millard A. Benner, June 21, 1975.

Yoder — Kolesar. — Terry Lee Yoder, Hollsopple, Pa., and Robin Gale Kolesar, Jerome, Pa., by Winston Martin, Sept. 6, 1975.

Zoll — Leid. — Glenn L. Zoll, Stevens, Pa., Metzler cong., and Dolores Leid, Denver, Pa., Gehman cong., by Luke L. Horst, Sept. 6, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bachman, Mary E., daughter of Christian and Barbara (Bellar) Eigsti, was born in Morton, Ill., Sept. 12, 1886; died at Maple Lawn Nursing Home, Eureka, Ill., Aug. 20, 1975; aged 88 y. On Dec. 25, 1906, she was married to Alvin Bachman, who preceded her in death on Nov. 26, 1974. Surviving are 5 sons (Leland, Richard, Earl, Harold, and Ivan), 3 daughters (Mrs. Grace Schrock, Mrs. Florence Egli, and Mrs. Miriam Ulrich), 25 grandchildren, and 22 great-grandchildren. She was preceded in death by 3 half brothers, three half sisters, one stepbrother, and one granddaughter. She was a member of the Metamora Mennonite Church, where funeral services were held on Aug. 22, in charge of J. W. Davis and James Detweiler; interment in Hickory Point Cemetery.

Brubaker, Daniel E., son of Jacob and Mary (Erb) Brubaker, was born in East Donegal Twp., Pa., Nov. 17, 1893; died at the Pleasant View Rest Home, Manheim, Pa., Aug. 5, 1975; aged 81 y. He was married to Ruth M. Brubaker, who preceded him in death in 1948. On Apr. 20, 1950, he was married to Ann H. Brubaker, who survives. Also surviving are one son (Clarence), 3 granddaughters, 2 brothers (Henry and Elmer), and 2 sisters (Mary — Mrs. John L. Hess and Anna — Mrs. Elam Musser). He was a member of the Mount Joy Mennonite Church, where funeral services were held on Aug. 8, in charge of H. Raymond Charles and Henry W. Frank; interment in the Kraybill Cemetery.

Fischer, Veronica, daughter of Henry and Mary Ann (Lechleitner) Fischer, was born in Madison Twp., Ind., Oct. 14, 1889; died at Elkhart, Ind., Aug. 22, 1975; aged 85 y. She was a member of the Holdeman Mennonite Church, where funeral services were held on Aug. 24, in charge of Willard Conrad and Simon Gingerich; interment in Olive Cemetery.

Heisey, Annie, daughter of Samuel and Annie (Hernley) Snavely, was born in Lancaster Co., Pa., Oct. 17, 1881; died at the Mennonite Home, Lancaster, Pa., Aug. 26, 1975; aged 93 y. On Sept. 6, 1946, she was married to Harry W. Heisey, who preceded her in death on June 15, 1959. Surviving are the following stepchildren (Darwin, Mildred — Mrs. Snowden, Myrtle — Mrs. Marlin Laudermilch, Ethel — Mrs. Charles Firestone, Vera — Mrs. Kermit Wagner, and Lillie — Mrs. Wilbur Gantz), 25 stepgrandchildren, 47 step great-grandchildren, and 3 step great-great-grandchildren. She was a member of the Stauffer Mennonite Church, where funeral services were held on Aug. 30, in charge of J. Frank Zeager and Russell Baer; interment in Chiques Brethren Cemetery.

Hochstetler, Ora, daughter of Benjamine and Elizabeth (Miller) Hochstetler, was born in Holmes Co., Ohio, Aug. 24, 1893; died at the Joel Pomerene Memorial Hospital, Millersburg, Ohio, Sept. 3, 1975; aged 81 y. On Jan. 27, 1917, she was married to Ben Hochstetler, who preceded her in death on June 1, 1968. Surviving are one brother (Joseph) and 2 sisters (Ada — Mrs. Floyd Bittle and Katie — Mrs. Andy Styer). She was a member of the Millersburg Mennonite Church. Funeral services were held on Sept. 6, in charge of David Groh and Roman Stutzman; interment in Martin's Creek Cemetery.

Johnson, John Robert, son of Robert and Clara (Marker) Johnson, was born at Fort Ashby, W. Va., May 1, 1909; died of a sudden coronary occlusion at his home in Pinto, Md., Aug. 23, 1975; aged 66 y. On Oct. 21, 1931, he was married to Viola M. Yoder, who survives. Also surviving are one son (Robert N.), one daughter (Carol Jean Hindi), and 10 grandchildren. He was a member of the Pinto Mennonite Church, where funeral services were held on Aug. 26, in charge of A. L. Longenecker, Richard E. Martin, and C. M. Heinold; interment in the Pinto Mennonite Church Cemetery.

Schmucker, Ruth M., daughter of Ben and Mary (Conrad) Aeschliman, was born near Wauseon, Ohio, Mar. 28, 1918; died at her home near Albany, Ore., Aug. 11, 1975; aged 57 y. She was married to Amos Schmucker, who survives. Also surviving are her father, 3 brothers (Elton, Ora, and Waldo), and 2 sisters (Martha — Mrs. Ezra Schmucker and Maxine — Mrs. Sanford Thomas). She was a member of the Fairview Mennonite Church, where funeral services were held on Aug. 14, in charge of Verl Nofziger, Clarence Gerig, and E. S. Garber; interment in the Fairview Church Cemetery.

Shetler, Ada Mae, daughter of Levi J. and Martha Miller, was born at Garden City, Mo., Sept. 7, 1892; died of a heart attack at Samaritan Hospital, Moses Lake, Wash., Aug. 23, 1975; aged 82 y. She was married on Oct. 7, 1915. Surviving are 11 children (Leland, LaVernae — Mrs. Frank Horst, Ralph, Helen — Mrs. Charles Reeder, Floyd, Eldon, Walter, Paul, Ruth — Mrs. Carl Stutzman, Harold, and Lois — Mrs. Clarence Decker), 65 grandchildren, 29 great-grandchildren, 5 brothers (John, Ora, Emery, Floyd, and Joe), and 2 sisters (Allie — Mrs. J. J. Kaufman and Edna — Mrs. Allen Wideman). She was a member of the Warden Mennonite Church, where funeral services were held in charge of Frank Horst, Leland Shetler, and Eldon Shetler; interment in Sunset Memorial Gardens.

Wingard, Ammon, son of John and Susan (Weaver) Wingard, was born in Elton, Pa., Apr. 28, 1881; died at the Somerset County Home on Aug. 1, 1975; aged 94 y. He was married to Hettie Kaufman, who preceded him in death. He was later married to Minnie Alwine, who also preceded him in death. Surviving are the following children (Minnie — Mrs. James Miller, Eva — Mrs. Samuel Wagner, Orie, Robert, Paul, Frieda — Mrs. John Mahler, and J. Willard), 23 grandchildren, 48 great-grandchildren, and 7 great-great-grandchildren. He was the oldest member of the Kaufman Mennonite Church, where funeral services were held on Aug. 4, in charge of Harry Y. Shetler and Stanley Freed; interment in Kaufman Cemetery.

Correction: In the obituary notice of **Mrs. Lucinda Ely** in the Sept. 2 issue, it should have said her daughter (Mrs. Evelyn Brunk) is deceased — not a survivor.

Cover by Robin Ertz, 677 by Gerhard Neufeld; p. 678 by Don Lloyd.

calendar

Allegheny Conference Rally, Roaring Spring, Pa., Sept. 27, 28.
Allegheny Conference TIP Seminar, Allensville, Pa., Oct. 18.
MBM Overseas Committee at Rosemont, Ill., Oct. 1, 2.
Conference Ministers' Workshop-MBCM, Elkhart, Ind., Sept. 30 to Oct. 2.
Region V Leadership Retreat-Seminar, Chambersburg, Pa., Oct. 6, 7.

Theological Education Endorsed Funding Voted Down by Disciples

Delegates to the General Assembly of the Christian Church (Disciples of Christ) affirmed that theological education is a major priority of the Church for the next four years, but voted down a proposal to solicit contributions from local churches to help finance ministerial training.

In the approved resolution, the Assembly declared ministerial education to be a "major priority of the Church during the 1975-1979 quadrennium" and urged congregations, regions, general units, and organizations of the denomination to "re-evaluate their interdependence and mutual accountability with institutions of ministerial education for the development of leadership in the Church."

Opponents of the measure contended that it was in violation of the spirit of the Disciples' Church Finance Council, which raises and distributes funds, and that too many other groups within the denomination might decide to adopt their own methods of fund raising independent of the Finance Council.

Japanese Police Crack Down on Hare Krishna Movement

Japanese police are cracking down on foreign "missionaries" from the U.S.-based Hare Krishna movement, a zealous religious group now prevalent in the larger cities of Japan. Wearing yellow robes draped over one shoulder, the pigtailed Hare Krishna missionaries have precipitated a rash of complaints this summer selling pamphlets and asking for donations on the streets.

The movement, which originated in India as a branch of Hinduism, is based in the United States and claims 62 chapters worldwide. The Japan chapter is located in Hachioji City, a Tokyo suburb.

$1-a-Day Wage for Convicts Condemned

A recent agreement of the North Carolina Correction and Transportation Departments to return prisoners to work on the state highways — with each to be paid not more than $1 a day was condemned by a clergyman, who charged the state was using "slave labor."

W. W. Finlator said the state would be paying the prisoners at the prevailing wage scale, give them a small portion of it for pocket money, set aside a larger amount for the upkeep of their families, and deposit the rest in personal bank accounts that would be transferred to them on release from prison.

"Prisoners are people," he said, "and any diminution of their peoplehood while in prison is an invitation to inhumanity on the part of the government."

Stronger Stand Against Alcohol Urged to American Christians

An executive of the National Woman's Christian Temperance Union (WCTU) charged that Christians have failed to take strong stands in opposing alcoholic beverage traffic in the U.S. Mrs. C. Otley Morris of Atlanta, director of the WCTU's Department of Education, told a panel on "New Horizons in Education" that "Christians do not realize they aid and abet the enemy simply by not opposing him."

Mrs. Morris also lamented that "there is little training in the average home concerning the dangers of alcohol. Children are taught to brush their teeth, to be kind to other children, and to behave. But they are not taught anything about the harmful effects of alcohol."

Mrs. Margaret Gee of Evanston, treasurer of the National WCTU, told the organization's Executive Board that the drinking public spent $2,174,000,000 more on alcoholic beverages last year than in 1973.

Illiteracy Among World's Women Rising

A United Nations agency in Persepolis, Iran, reported that the rate of illiteracy among the world's women has increased steadily in recent years. Of the 800 million adults who cannot read or write, 62 percent are women, substantially higher than in 1960, according to a document prepared by UNESCO (United Nations Education, Scientific, and Cultural Organization).

While the percentage of total adult illiteracy was said to be declining, the report showed a numerical increase because of population growth.

Post-American Leaves Chicago for Washington

The *Post-American*, the name of a monthly magazine and a radical evangelical community, is moving from Chicago to Washington, D.C. Originated five years ago among students at Trinity Evangelical Divinity School, north of Chicago, the movement has claimed considerable attention for the stress it places on biblical religion and social initiative.

The community is made up of 12 married adults, five single adults, and four children, plus some persons exploring ties with the group, according to the September issue of the magazine.

The publication and the community are "radical" in terms of commitments to biblical faith, prayer, reliance on the Holy Spirit, and social concerns.

Sunday Schools Reporting 2,000-Plus

The number of U.S. Sunday schools having weekly attendances of 2,000 or more has almost tripled in eight years, according to *Christian Life* magazine which annually publishes tabulations covering the 100 largest Sunday schools.

Thirty-three congregations, all but three of them Baptist, have had average attendances of 2,000 or more in 1975, compared to 12 when the first list was compiled.

The largest single Sunday school is that of First Baptist Church, Hammond, Ind., with an average attendance of 13,561. The Independent Baptist congregation holds the all-time high attendance of 30,527 for a single Sunday.

Says Conditions Required Departure of Missionaries

With war spreading throughout Angola and normal activity grinding to a halt, national church leaders agreed that missionaries should leave for the time being, according to a missionary who has just returned.

"They used the analogy of putting food in a silo to guard it for a future time of need," said Joyce Myers, a native of Philadelphia who has served in Angola since 1963 under the United Church of Christ Board for World Ministries. "It is impossible to do anything creative now," she said, "but maybe afterward we can go back and help."

The church of Christ in Central Angola with which she was working has been autonomous for many years and will be able to continue without the presence of missionaries, she said.

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Is the End Near?

"Do not be alarmed . . . the end is not yet. . . . Take heed, watch" (Mk. 13:7, 33).

It has not been a good week since I wrote the last editorial. A woman in California tried to assassinate the U.S. president. Teachers in my son's school continued on strike for the second week. Others have gone out, turning millions of U.S. students out of school.

An uneasy truce pervades in Boston and Louisville. There is tension in Portugal. Rhodesia may blow at any time. The Middle East peace is no real peace. There has been an earthquake in Turkey and monsoon floods in India. As if national disaster and social violence were not enough, the *New York Times* reports that in the U.S. Scholastic Aptitude Test scores have been declining since 1963 and 1975 was the biggest drop of all.

This is only a beginning list of the sorrows afflicting mankind. There are wars and rumors of them, famines, earthquakes, storms, floods, uneasiness in the money market, inflation and depression at the same time. In our discouragement with such afflictions we sometimes wonder if the end of our age may be near. What about this?

A look at history would doubtless show that this question comes up more often in times of trouble than in good. I understand that the people of Europe became complacent in the late nineteenth and earlier twentieth centuries. There were no major wars and it seemed that the world was getting better. World Wars 1 and 2 changed that mood. The troubles listed above and many more which could be named keep us from falling for that nineteenth century illusion.

Today we are more likely to be taken in by the other dilemma: the feeling that things are so bad, God must surely end it all. Yet there have been many times of desperation before and we should be slow to assume that trouble and confusion are signs of the end.

It may well be that the German people expected the Lord's return during the Thirty Years' War (1618-1648) which devastated their country and killed large numbers of the population. Christians in Paraguay during its 1865-70 war against Argentina, Brazil, and Uruguay might have wondered if the end was near. In that war the population of Paraguay was reduced from 1,337,439 at the beginning of the war to possibly less than 250,000, of whom less than 30,000 were men. Surely the Christians of Hiroshima and Nagasaki at the time of the atom bombs must have thought it was the end — or the beginning of it.

So in looking for clues of God's time clock we should not be overly moved by the troubles of our time or the variations in the stock market. Should we then have no care at all about the future? This much can be noted. According to the New Testament, the last times began at the coming of Jesus.

With Jesus' coming the age to come has been pushed into the present age. Christians live with a different perspective because of the love which has come to them through Christ.

New Testament Christians looked forward to a final windup and no doubt would have been surprised to see that this world has continued as long as it has. But they received fair warning, for Jesus told the disciples it was not for them to know when God will bring all things to a halt.

Thus we should not give undue thought to the possibility of an end to our age. We do well, of course, to follow Jesus' warning against carelessness. Beyond this concern for faithfulness we need not spend time looking for signs of the end, for we probably would not recognize them anyhow.

An overconcern about signs of the end suggests too much concern about security. Like everybody else, we have a need for security. Yet faith as the Bible describes it, generally involves risk. Faith tells us to trust that the future is in God's hand and to give our attention to the more important issue of faithfulness.

Is the end near? It could be, but there are no sure signs of it. Do we then become careless? Not at all, for we are called to be watchful. This watchfulness, we understand, is not an anxious peering into the future, waiting for the end. It is rather a relaxed service to others in the name of our Lord. — Daniel Hertzler

Gospel Herald September 30, 1975

Models for the Next Quarter Century

4. Education

by Daniel R. Chamberlain

Looking to the future is exciting and a little frightening. It may be bright with promise or dark with despair depending upon the prophet. Trying to predict or shape the future in any area of life is very risky and education is no exception.

Just eight years ago Samuel Gould, who was then chancellor of the State University of New York, predicted: "We shall never again see the day when there are enough buildings or other educational facilities and faculties to take care of these awesome (educational) needs. Even the most massive kinds of building or recruiting programs will not bring us to a point of proper balance. The State University of New York, for example, is now engaged in a $3.2 billion building program and it must recruit 15,000 *new* faculty members by 1975."

What a difference a decade makes. Today thousands of classrooms are idle and a single teaching vacancy often attracts hundreds of applicants. But in spite of the risks, we must attempt to look to the future and predict and plan as well as we can. After all, we will spend the rest of our lives in that future and prudence demands planning, preparation, and yes . . . even some dreaming.

Goals for Education. Our look at future education begins most appropriately by determining goals and purposes. Where do we want to go and what do we want to accom-

plish? The following goals seem basic and essential. First, education should engender and develop *respect for others.* While this is an old-fashioned concept, it has recently suffered from serious neglect. A profound respect for others must begin in the home and be nurtured in the schools. Not only should it be taught; it must be exhibited. Mutual respect among and between students, teachers, administrators, and parents will go far toward restoring good-will and rationality to our society which is too often characterized by sarcasm, cynicism, and distrust.

The skill and knowledge of *self discipline* is the second goal that education should seek to achieve. This requires patience and the ability to place long-range good above short-term pleasure. Again, worthy examples and frequent positive reinforcement are essential to achieve this important goal.

Participants in education should also learn to understand and *appreciate the natural world.* This includes the concept of being one with nature instead of apart from or against nature. An educated person should also *understand the nature of society* past and present including the beauty and problems people have created.

Further, learners should *develop a vocation* or salable skill. This maxim is old but the truth remains that "it is hard to know what you are good for unless you know what you are good at." Certainly life is more than doing, but doing adds meaning and reality to being.

But the goals of education dare not continue to omit the crucial spiritual dimension. Respecting others, disciplining oneself, appreciating the natural world, understanding society, and developing a vocation still add up to a flat one-dimensional view of life. Only by accepting the revealed truth that "the fear of the Lord is the beginning of wisdom" can life gain the perspective that adds eternal meaning and value to life. Thus the most important goal of education must be relating to God and growing spiritually by relating to the people of God. Clearly, public education is not well equipped to help students attain such a goal. This simply changes the locus of this goal, not its significance.

Problems to Overcome. Education must face and overcome many problems in the remaining twenty-five years of the twentieth century. Some of these problems are declining enrollments, changing clienteles, diminished financial support, public frustration, and growing student apathy. Each of these problems, and many more, merit serious discussion, but three basic problems pose a special challenge for the Christian who is trying to shape education for the next 2 1/2 decades.

The first problem is *secularism* which assumes that nothing about the origin or continuation of humanity or the universe is sacred. God is reduced to an expletive and every action and relationship becomes common and profane. Humanism vainly attempts to help people lift themselves by their own bootstraps, but the gains are only illusory. Humanity repeats Lucifer's sin of pride and self-sufficiency with equally tragic results. Education, beginning with the infant, must recognize God as Creator and man as creature, and that God's mighty acts will continue to work within history as well as interrupt the life of individuals and nations. In short, to overcome the problem of secularism, education must include the sacred dimension.

Pluralism poses the second problem. Education has become a smorgasbord of ideas in which one philosophy is presented as equal in value and validity to all others. The results are tragically obvious: it does not really matter whether one believes in anything or in nothing. Commitment is lacking and bewildered tentativeness is labeled as sophisticated open-mindedness. Such pluralism denies the uniqueness of Christianity and thus poses a special threat and challenge to Christian education.

Finally, *materialism* continues to plague modern man and presents a problem to all of education and a special temptation to those concerned with Christian education. While God created things for the blessing and benefit of man, things have unfortunately become the measure of man. Individual Christians and Christian institutions often fall prey to this worldly system of values and assign worth on the basis of salaries and possessions or budgets and buildings.

These problems of *secularism, pluralism,* and *materialism* dare not be ignored as we plan and dream of significant Christian education between now and the year 2000.

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Characteristics of Future Education. By the year 2000, education will be different in many ways from the process now familiar to us. While change is inevitable, it will lead to progress only if it is carefully planned and thoughtfully managed and monitored. I believe the following characteristics of future education hold great promise for all learners; properly applied they can be of special benefit to the future of Christian education.

1. *Future education will be more wholistic.* This characteristic has both individual and institutional significance. For the individual it is already clear that cognitive rationality is not enough. As Dr. F. L. Halleck of the University of Wisconsin warns: "I doubt that man can live without compassion, without ideology, without faith, without autonomy, without privacy, and without beauty and still be man." The Christian family, church, and school with their understanding of, and concern for the whole person are in a unique position to give direction and content to education that goes beyond temporal facts, to learning that deals with values, relationships, and eternal truth.

This leads naturally to the institutional implications of wholistic education. More and more we will realize that learning is like a seamless garment. It is unrealistic to expect schools to carry the entire burden; instead the home, the church, the community are all important educational agencies. Further, the schools themselves will increasingly recognize the continuing nature of their task. The hard lines between elementary, secondary, and higher education will soften if not disappear. The result will be education focused upon the individual with increasing concern for individual development and declining emphasis upon institutional convenience.

2. *Future education will be lifelong.* Informal education has always been lifelong, but formal education has been reserved almost exclusively for those between five and twenty-five years of age. This youth ghetto is fast breaking up and the years spent to achieve formal education are expanding rapidly. The concentric ripples produced by this increased emphasis upon lifelong learning are profound indeed. Adults from middle-to-old age are studying an ever greater variety of subjects.

This interest in lifelong learning offers many educational challenges to Christian schools and churches. Mature adults can come to our campuses for formal learning or we can provide such opportunities in churches or other community centers. In the process, the learning they have acquired in less formal ways must be recognized and accepted if they choose to work toward a college degree. With imagination and cooperative planning, domestic or foreign service could be combined with continuing education.

3. *Future education will be marked by institutional cooperation.* This characteristic has several facets. First, society may well accept the concept and term coined a few years ago by Dr. Ernest Boyer: "Educare." Thus, schools will cooperate with other social and industrial agencies to provide a broad spectrum of educational experiences. Further, schools and colleges will cooperate more with each other. Efforts such as Conrad Grebel College at the University of Waterloo, or the Philadelphia Campus of Messiah College in cooperation with Temple University will increase. Because these models provide a community of commitment within a community of convenience, they avoid expensive duplication of facilities or staff, but provide a Christian alternative within a secular institution. Extending such a cooperative model into elementary and secondary education would provide a genuine challenge for churches and Christian schools.

4. *Future education will make increasing use of technology.* The power and pervasiveness of television are well known. However, the educational potential of this media has scarcely been tapped. The same is true for computers and a wide range of other audiovisual equipment. The next few years will mark impressive gains; video cassettes will become common and most homes will acquire the equipment to play back single lessons or whole courses which will be available in this form. The opportunities for Christian colleges to serve churches, schools, and homes will be enormous. High quality curriculum materials for individuals or groups will be easily available.

5. *Future education will stress learning skills.* Information is growing at a phenomenal rate and no wonder: Today more than one thousand times as many people are engaged in research as were involved one hundred years ago. No longer is knowledge a stable body of information to be memorized; even a narrow specialty quickly produces more facts than one person can master. The effect is obvious: people must now learn how to gather, assimilate, and analyze information on their own. Again this presents Christian educators with a special challenge. We must help people acquire learning skills that will lead to spiritual growth and maturity. We dare not allow our generation or the next to assume that the capacity to utilize the scientific method will lead to all truth.

6. *Future education will frequently utilize new approaches to learning.* Teachers and books have been central to formal learning for many generations and they will remain extremely important. However, other activities, most of them already in practice, will become increasingly important. The reaction to ever-narrowing specialties will lead to more interdisciplinary studies. Off-campus internships for one or more terms will become common. Independent study and contract learning will become prevalent at all levels and stages of education. Courses and entire curricula will be problem-oriented and theme centered in contrast to the great emphasis on single discipline courses and majors. In short, time and space requirements for learning will be replaced by emphasis upon competence, however, whenever, or wherever attained.

Conclusion. Education is central to the continuity of society and the mission of the church. By coupling clear vision with faithful effort, the coming quarter century can exhibit a qualitative improvement that will match the quantitative growth of the previous twenty-five years.

The Holy Kiss

by Tom Goodhue

When people met each other during the first century in Palestine, they greeted each other with a kiss. When the early churches of Corinth, Rome, and Thessalonica gathered each week, they shared a "holy kiss" before communion. As martyrs faced death together in the Colosseum, they expressed their love for each other with a kiss. When many Christians around the world worship today, they pass the "kiss of peace."

The kiss and the "passing of the peace" in words are found in all early Christian liturgies as symbols of fellowship and unity in the Christian community. These symbols — or at least vestiges of them — can be found in modern worship in many parts of the church, including such diverse groups as Anabaptist churches in North America, the Coptic church of Ethiopia, and the Church of Saint Thomas in India.

Early Anabaptist leaders such as Menno Simons, Thomas von Imbroich, and Matthew Cervaies held that the kiss and the words of the peace should be used as a greeting. Almost all Anabaptist groups practiced the kiss during their early years in America.

Sadly, though, this practice seems to have grown stale in many Anabaptist congregations in North America. Many Mennonites report that the kiss seems to have become a perfunctory act of religious ceremony, to have lost its original spontaneity and warmth. Outside the Lord's Supper, they report, only ministers greet each other with the kiss, and within the Lord's Supper it is all too often performed in a stiff, affection-less manner.

Ironically, this tradition appears to be languishing among those who preserved it the longest time in America while it is being revived within many congregations of the larger Protestant denominations. Some of these congregations now practice the passing of the peace every week, as was done in the early church.

Tom Goodhue is pastor of the Keolumana United Methodist Church on the Island of Oahu, Hawaii.

Is this ancient tradition worth reviving? What does it mean anyway? What can we learn from the practice of the kiss?

The Roots of the Kiss. A quick look at the roots of the kiss may give us a broader view of its meaning.

The kiss was called "the holy kiss" by Paul, whose letters to Rome, Corinth, and Thessalonica indicate that the kiss was used commonly in the *agape* meal of the early church. The kiss apparently was shared between the reading from the Old Testament (or a letter such as Paul's) and communion. First Peter 5:14 calls the kiss "the kiss of love," a name which was also used by early Anabaptist leaders in Europe.

In the second century and later it was usually called the kiss of peace. Athenagoras, a church leader of the second century, called it the greeting of reverence. The names given to the kiss tell us that the early church used the kiss as an expression of holiness, love, peace, and reverence for each other. The kiss and the words associated with it are rooted in Judaic culture. Among the Jews in the time of Jesus, it was an already ancient sign of respect and friendship.

The first function of the kiss is as a *greeting*. From the early church through the Middle Ages in Europe, newly baptized converts, those being ordained, those being consecrated as bishops, penitents being absolved, brides and grooms, and those receiving communion were all greeted with a kiss. Early Christian martyrs and the martyrs of early Anabaptist history likewise often greeted each other with a kiss before going to death. Tertullian, a leader of the church in Italy during the second century, writes about the martyrdom of Perpetua, a young woman of 22, along with a group of other Christians:

> But first they kissed one another, that they might consummate their martyrdom with the kiss of peace.

In 1562 George Friesen and William von Keep "kissed each other with the holy kiss of love" before being put to death

for their Anabaptist faith. The pages of the *Martyrs Mirror* are filled with similar accounts. Indeed the most fervent use of the kiss seems to come when Christians are a community resisting injustice and corruption on the part of authority and suffering for their faith.

But unlike the kiss today, this form of greeting was not limited among early Anabaptists to times of worship. In Augsburg, Esslingen, Heilbronn, Strasbourg, and Hesse during the sixteenth century, Anabaptists recognized each other in public by exchanging the words of the peace. In Austria, in Strasbourg, in the Hutterite communities, and elsewhere, believers also kissed or embraced when they met.

For us to revive this act today, then, we must practice it as an authentic greeting, not simply a ritual, and greet each other warmly and affectionately outside of worship also.

Unity and Reconciliation. The kiss also symbolizes the *unity* of the church which we must strive for, a unity which crosses social barriers, and the reconciliation of conflicts within the church. Paul's admonition to the church in Rome to greet each other with a holy kiss (Rom. 16:16) comes immediately after he has asked them to accept people they might tend to reject (such as women in leadership roles — Phoebe the deaconess, a single woman named Mary, and a woman named Junias whom Paul calls an apostle) and is immediately before an expression of his concern for the unity of the church.

Paul twice (1 Cor. 16:20; 2 Cor. 13:11, 12) asks the strife-torn church in Corinth to greet each other with a holy kiss, telling them that he hopes they will learn to live together in peace. Gregory Dix has written that when the church faced persecution from outside itself, the kiss of peace "manifested the peace within itself." In 1549 Menno Simons wrote similarly to a strife-torn church in Prussia that, since they had received one another with a kiss of peace, they should seek peace and reconciliation with each other.

It was the belief of the early church that proper worship required the reconciliation of differences between members of the congregation (Mt. 5:23; Didache 14:2). It was the responsibility of church leaders to reconcile disputes between church members and they held frequent meetings to mediate these disputes. In the third century the church in Syria was so concerned that there should be time to reconcile unresolved differences before weekly worship that they decided to hold reconciliation councils on the second day of every week (Didascalia of the Apostles 2:45).

Similarly, in the third century in the Eastern church a deacon cried out during the time for the kiss, "Is there any man that keepeth aught against his fellow?" so that there might be one last chance for reconciliation before communion. If the church could find a way to revive its ministry of reconciliation, the kiss might once again be the seal of our unity.

Breaking Through Barriers. The kiss takes place within the context of the Lord's Supper, and much of its meaning is bound up in the significance of the *agape* meal. One of the most distinctive elements of the ministry of Jesus was that He ate with outcasts. The kiss also takes place at the same time as the foot washing, and, in washing feet, Jesus may have intended to show His followers that they were not only to welcome outcasts into their group, but also to step into the roles of the looked-down-upon. The early church gladly accepted outcasts into their midst — the sick, the tax-collectors, the prostitutes, slaves, and other outcasts — and the kiss was a sign of the fellowship in which "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female" (Gal. 3:28). The kiss symbolized the way in which the new community of faith crossed the barriers of sex, race, and religion.

When congregations fear to cross social barriers they have moved away from their Founder. If we do not let differences in dress, age, race, and such stand in the way of fellowship, the kiss can help us establish the fellowship which crosses social divisions and extends a hand to the outcasts and the oppressed groups even outside our worship services.

We claim to be the fellowship of the Lord's table. In a time when most of us are well off while others around the world are hungry, the sharing of food and the means of producing food with those far away could be the highest expression of the fellowship of the table, the finest way for us to participate in the passing of the peace.

Like the washing of feet which occurs when Anabaptists pass the holy kiss today, the kiss should be an occasion of joy, not a dour, somber act. John 13:17 records that after washing feet, Jesus told the Twelve that they would be happy if they followed His example. (The German translation captures the sense of this quite well with the word *selig*.) Simeon Martin of St. Jacobs, Ontario, wrote to me that "this is, I fear, where even the Mennonite Christians have lost the real happiness that Jesus spoke of." Foot washing and the kiss *can* be an experience of real joy if we do not insist on keeping the act perfunctory and somber.

I have found in leading worship that if I want this time of greeting to be alive and genuine, it is important to give the congregation plenty of time to greet each other, mill about, and converse. Rather than being a distraction, such movement and conversation can be a celebration of fellowship. It is also important that the minister be willing to mill about and give greetings joyously. The minister might also tell the congregation that many forms of greeting are rooted in our tradition — handshakes, embraces, kissing, conversing, remaining silent — so we should feel free to greet in various ways, as we are moved. Such varied

greetings are becoming increasingly common and are helping many congregations to know a taste of warmth and joy in worship.

Loving Touch. There is another way in which it is fitting that the kiss follows foot washing: both are acts of loving touch. John 13:1 tells us that the act of foot washing emerged out of the fact that Jesus loved His disciples *to the end*, or, *to the uttermost*. Jesus washes the *feet* of His disciples, the dirtiest, most looked-down-upon, most untouchable part of their bodies, washing even the feet of Judas. One of the most persistent heresies in the church's history has been the belief that flesh is intrinsically evil, that our spiritual lives have nothing to do with our physical bodies. In washing feet, Jesus both cares for their flesh and instructs them.

The kiss, like foot washing, is a physical act. It can be a time for the genuine, heartfelt sharing of love and affection for one another. In our time there is a tremendous need for the sharing of this loving touch. Especially in a society which makes us suspicious of our bodies on the one hand and on the other hand tries to exploit our bodies for sexual conquest and monetary profit, we need a healthy view of affection and sexuality. The kiss affirms that loving touch can be holy, rather than something to be exploited either to prove verility or make a profit.

In our society, males have a special need to experience loving touch in the kiss. Rather than ecouraging the sharing of affection, our society conditions men to fear touching each other. Often I am unwilling to express physically the affection I feel for other men. I end up distant from them, insufficiently touched and not sufficiently loved. While the writing of Clement of Alexandria (*Paidagagos* Book 3, chapter 2) and Athenagoras (*Legatio* 32:5) indicates that the exchange of the kiss was not restricted in the early church to people of the same sex, but was passed also between men and women, in our time we may have a particular need to learn to express affection for those of our own gender. The passing of the peace with real feeling can be a first step toward overcoming the fear which keeps us from sharing affection with each other.

I think that one reason so many people are now rediscovering the kiss in many different denominations is that this act, like the ancient Hebrew greeting, embodies — that is, puts into flesh — our deep-felt longing for fulfillment and peace. Nowhere has this been more clear to me than in a worship service last spring at Union Theological Seminary in New York which was focused on the end of the war in Vietnam. Many of us had participated in one fashion or another in working for peace in Vietnam and resisting war. The support which I received from others in the form of the kiss allowed me to release the anguish I had held inside during years of resisting the war.

The kiss was both a gesture of loving touch with great meaning and an expression of our common commitment to work for peace. With joy, with love, longing for peace and fulfillment, breaking through social barriers, and reaching for reconciliation, let us greet each other with the kiss.

In the Name of Christ

by Larry Augsburger

"In the name of Christ." That's how MCC designates everything it sends out — food, materials, people — and me. So here I am, confronting the Appalachia I've heard so much about. In just a few days I've become familiar with the look of depression in the faces of many I meet. Already my eyes are growing sore at the sight of strip-mining's highwalls, spoil banks, and coal trucks.

I wonder why I came here. What can I possibly accomplish? And what does it mean to have come in the name of Christ? In fact, what if instead of sending poor me, MCC had sent Christ Himself?

Would He have accepted the position awaiting me at Family Services? Or would He have attended and helped with the revival I saw advertised on a storefront? Perhaps He would have done both; perhaps neither. I remember how He brought physical, emotional, and spiritual healing to the crowds of Galilee and wonder how He would have done that for Whitesburg, Kentucky.

Here it's not only people who are sick, but the whole society. Many people find sickness their only adjustment to life. To a middle-aged man smothering from accumulated coal dust in his lungs, his illness is his lifeline. At least it keeps a black lung assistance check coming each month, whereas a whole body would leave him ineligible for benefits, but too old to compete in the labor market. Caught in the tangled web of unemployment, political corruption, inadequate education, outside exploitation, and senseless destruction, the people adjust as best they can.

So what would Jesus do here? Would He be content to work with individual persons — healing them, but leaving them in the society that made them sick? Would He help them to adjust to the sick society? Or would He make the effort to heal the society even if it meant confrontation? There are probably more choices and perhaps He would have one beyond all my earthly ability to comprehend. But unfortunately MCC sent me — yes, in the name of Christ — but still weak and struggling and wondering.

That wondering leads me to the Bible, to search out His methods in Galilee. He spent most of His time healing individuals but He also confronted the power structure.

I'm still not sure what Jesus would have done for Appalachia, but I do know that He would have come, He would have cared, and people would have known they were being loved. Unfortunately, I'm the one who has been sent. I'm not sure of anything except that whatever I do must be done in the name of Christ.

EXTENDING CHRIST'S KINGDOM

RELIEF AND SERVICE

PHOENIX, ARIZONA

Mike Johnson, program director at MBM's central Phoenix Voluntary Service unit, picks up the day's mail. With five unit members, the mailman can be sure that there'll be some precious message to deliver today.

In their community, VSers also become messengers. They share their message in clubs for different ages three afternoons a week, in being gophers (go fors) at Good Samaritan Hospital, in cleaning and cooking for the unit, in secretarial work at Lighthouse Rescue Mission. Sharon Miller spends a lot of time on the phone as an insurance verifier at St. Luke's Hospital.

Their message is shared in helping area elderly with transportation and shopping, in screening girls at the Job Corps Center, in Tuesday evening Bible study and singing—about 10-15 persons weekly.

"VSers come from Indiana, Pennsylvania, Ohio, Kansas and Canada—places like that—and it's good to be together in a setting 24 hours a day," Mike says.

Extending the kingdom happens by sowing and reaping, Mike comments. One person he knows accepted Christ as the result of a contact with a VSer. Some results we may only get to see in eternity, he agrees.

With 245 VSers, congregational giving and $672,552 in earnings from units such as Pheonix, MBM Relief and Service had available $924,256 last year—extending Christ's kingdom.

MENNONITE BOARD OF MISSIONS
BOX 370 ELKHART, IN 46514

Watch for your congregational showing of the filmstrip worship service, **Extending Christ's Kingdom.**

This photo and three following from *What Do You Say to a Hungry World?* by W. Stanley Mooneyham. See review, p. 695.

The Farmer and Our Mennonite Heritage

by Orland Gingerich

To say that Mennonites have a unique relation to farming is almost trite. That they have played a special role in many rural areas of North America can easily be documented. Not only have they helped to develop many rural communities, they have also tended to stay on the farm longer than most other groups of immigrants. This is of course particularly true of the more conservative groups, both Dutch and Swiss.

Typical of praise heaped on Mennonite farmers and communities is the following taken from an article in the January 1947 issue of *The Mennonite Community*, and made by Walter Kollmorgen, then in the Pennsylvania State Department of Agriculture: "In communities of Mennonite and Amish farmers, farm improvements are generally superior, the land is in a high state of utilization and production, farm ownership is relatively high, the population is stable, and social life is wholesome and generally satisfying."

Kollmorgen goes on to point out how natural abilities were no doubt sharpened due to persecution and Mennonites being shunted to less desirable lands such as the mountains and hill country of central Europe, swamp lands in the Netherlands and Prussia, or the steppes of Russia.

The foregoing quotation is not an isolated example. Almost everywhere Mennonites have gone they have distniguished themselves as farmers second to none.

Orland Gingerich is pastor of the Bloomingdale (Ont.) Mennonite Church. This article is adapted from a paper read to a consultation on farm issues.

Secrets of Success. What are the secrets of our success in farming? Kollmorgen no doubt has a point in referring to the Mennonite experience in Europe and affirming that "Mennonite farming traits are not learned by short educational programs . . ." and, he might have added, without the deep religious and biblical faith which they also possessed. To be honest one must acknowledge that part of the secret to our success in farming probably also stems from our common Germanic racial background. However, I think it can also be said that one of the factors which has made Mennonites what they are is their very practical emphasis on what it means to be a Christian.

We have no doubt sometimes tended to identify Christianity too closely with certain cultural expressions. The early Anabaptists were not farmers. Early literature of the movement gives no evidence to a biblically-based preference for rural as compared to urban life. However, through circumstances our forefathers experienced after the Reformation, farming became more than an attempt to escape persecution or the only vocation open to them. For many of them it became a "way of life" to a large extent based on their faith.

The Anabaptist/Mennonite doctrine of separation from the world has also been a major factor in keeping Mennonites on the farm. Our Old Order brethren continue to exemplify this fact. While there has been a revolution in our society as it relates to urban-rural status, more individualistic farm operations, urban mass media availability in rural areas, farming still provides the most independent business operation and existence. Our own history illustrates very well that urban life, its entanglements and temptations, tends to erase Mennonite uniqueness.

Influenced by Our Culture. As indicated earlier, Mennonites, like all other people, are influenced by the culture in which they live. The rural to urban mobility in our North American society is no doubt responsible for Mennonites leaving the farm, even though a little more be-

latedly than others. The trend has been going on for a long time, although it has increased substantially since the Second World War. In a paper delivered at the 1974 Annual Meeting of the Institute of Mennonite Studies in Winnipeg, Leo Driedger announced that "nineteen seventy-four is also the year when for the first time in North America Canadian Mennonites have become more urban than rural." Unfortunately the statistics on the scene in the United States were not available to me but I would assume a similar increase in the urban percentage.

In information gleaned from articles in the *Mennonite Community* magazine of the forties and fifties, some of the reasons given for the general move from the farm to the city were the following: (1) financial uncertainties of the farm enterprise, (2) long hours of work, (3) increase in the price of land, and (4) heavy investment in equipment needed.

Perhaps also a more significant factor was that we have been educating our young people away from the farm. Is it not ironic that in this area of Mennonite expertise we have done the least in formal education?

Without having done enough research to warrant any conclusions, I am prepared to suggest that our theological borrowings from others have at least in part been responsible for an accelerated move away from the farm. Our high schools and colleges have given only token recognition to agriculture; they have emphasized other vocations. Since most of our schools, especially colleges, came into existence with, and through, the revival movement, our farm heritage has, I fear, too often been associated with a rather conservative, traditional, and spiritually dead status quo-ism, something to be left behind with other cultural baggage.

Lest I paint the picture too lopsided it must also be said that in the last thirty years there have been attempts to rectify the situation. The establishment of magazines such as *Mennonite Community* and *Mennonite Life* were a brave attempt to reaffirm the good in our rural and cultural background. However, what is the significance of the fact that *Mennonite Community* lasted only seven years and *Mennonite Life* has a current, rather precarious existence? Is it only the current economics of the magazine business in general or is it symptomatic of what I suggest in the previous paragraph?

The gist for some of the ideas here expressed come from an article in the July 1942 issue of *Mennonite Quarterly Review* in which Melvin Gingerich, among other things, suggests actions to preserve our Mennonite rural communities. He suggests making our people conscious of our rich farm heritage and communities, educating our people through a farmers' magazine, and other ways, of sociological concepts related to the importance of preserving community life. Emphasize that it is no sin to be different, that we ought to preserve our local, cultural folkways. Give financial assistance to young people who want to farm.

Gingerich further suggests the need to make new explorations in the possibilities of the simple life and concludes by saying that perhaps before these objectives can be reached, "an attempt should be made to bring this mission to all the members of our college faculties. . . ." We must have faculties who have caught the vision of the new frontiers in cooperative community living and who will not educate our young people away from a type of life for which they are fitted and which needs to be encouraged if a desirable form of society is to continue.

These comments and quotations are not meant to put the whole blame or responsibility for the trend away from the farm on either our schools or our theology. Our colleges have done an excellent job in bridging the gap from the old to the new. If they have not done more for agriculture and our farm heritage it may be because the time was not ripe.

Coming to Grips with a New Situation. But the time has no doubt come when we need to take a new look at our priorities. In the words of the letter sent to pastors and congregations about this conference, "It has been a long time since the church has given much attention to the farmer. From an earlier focus on rural life, concern has shifted more to the urban setting."

In Ontario there has been some agitation for Mennonite Central Committee to grapple with farm issues but there has been considerable hesitation, primarily, I think, because of the complicated issues at stake which the letter mentioned above goes on to enumerate. It may be hoped that this conference is only the beginning of coming to grips with the new situation before us. The "newness" of our situation today is many-faceted. I simply pick out three which have implications for our Mennonite/Christian heritage.

First of all there is the new concern over community. There is a new awareness that the whole world has become a global village. Among the young particularly, but also among many middle-aged people, there is a yearning for more genuine community. The small-group movement, the

rash of communes of the recent past, and the mushrooming interest in our Old Order Mennonite groups and the secret of their cohesiveness all witness to this modern concern.

Many of our past very practical ways of making community concrete are in many cases no longer practiced. Today each farmer is pretty much on his own, being almost completely self-sufficient in his day-to-day operations. Possibly the high cost of equipment and related factors may force us to consider ways of sharing once again. Undoubtedly we cannot turn the clock back, but obviously we will have to find new ways of applying our traditional brotherhood concept.

Kollmorgen, in the article referred to above saw the possibility of the huge urban financial empires buying up our farmland and our country being reduced to a new kind of feudalism where the farmer is only a tenant with consequent dire results, not only in quality of production but in the care of the soil. Probably we need to call on the men in our brotherhood with financial expertise to help us put our money to work through our Mennonite foundations, not only to aid our "church" institutions and mission program, but also our farm communities.

A second major "new" situation to which our heritage has a contribution to make is the ecological crisis. Our traditional emphasis on a simple life if practiced more consistently would help our pollution problem. Moreover, as Melvin Gingerich suggests, "As we receive increasing satisfaction from our devotion to the ideals of a new, better, and more cooperative community life, we will learn to depend less upon things for our pleasures . . . as we buy fewer things, our economic life will become more secure than it has been. . . ." My guess is that Brother Gingerich was a bit too optimistic about our learning ability. However, the energy crisis may force us into doing what he hoped we might do voluntarily.

Perhaps the principle of simplicity needs application not only to consumption but also to production. Our Old Order brethren probably give the lie to the assertion that the small family farm operation is no longer economically feasible. Here again we may need to think in terms of new arrangements for the family farm. In some cases as the trend to larger farms continues, fathers have formed corporations including the entire family in the single large operation. This means a need for more cooperation, less individualism, and real effort in maintaining harmonious relationships.

Another aspect of the ecological crisis has to do with the conservation of our natural resources. Probably our Mennonite practice and concept of stewardship needs some upgrading. New aspects of this problem may demand a new look at the current heavy dependence on commercial fertilizer and the use of chemicals in the control of weeds. Perhaps there is no conflict between maximum production and care of the soil. We will probably have to leave that for the experts to decide, but it is a question we must ask and find an answer to.

Perhaps what has been most neglected is a firm biblical

foundation which would provide some "spiritual" motivation for farming. In the last seventy-five years we have worked hard to provide such a base for Christian education, missions, and stewardship of money, but, as I indicated earlier, only bits and pieces of Scripture for farming. We have probably been more influenced than we are willing to admit by modern evangelical Christianity's emphasis on saving souls and the so-called "spiritual" aspect of the gospel that we have neglected the scriptural emphasis on God's concern for the whole earth.

In a treatise on *The Church and the Ecological Crisis* (Eerdmans), Henlee Barnette suggests that "theology must be redefined to include a sacramental view of nature that recognizes its intrinsic worth as an object of God's redemptive purposes." Too long, continues Barnette in another place, has the charge been true, "Nature, the world, has no value, no interest for Christians. The Christian thinks only of himself and the salvation of his soul."

It is not altogether without foundation that some modern ecologists have been blaming Christianity for the exploitation of the earth's resources by interpreting the Genesis account of God giving man dominion over the earth. We believe of course that this is a sad misinterpretation of this biblical injunction. The more correct interpretation is that "dominion" infers man's responsibility for the care of the earth and not its exploitation.

The Old Testament prophets condemned the exploitation of the earth, the neighbor, and especially of the poor. The hymn writers of Israel were loud in their praise of nature, often describing it as revealing the greatness, goodness, and wisdom of God. Israel's faithfulness was closely tied to the productivity of the soil.

In the New Testament there is even a more explicit relationship propounded between God's redemptive work of men and nature. Our Lord is seen not only as one who saves His people from their sins, but as the very one who created and sustains the universe as noted in Colossians 1:15-17 and Hebrews 1:2-4. The earth is as much an object

of God's redemptive action as man, as described in Romans 8:18-22, and closely allied with man's final redemption.

If this is indeed the case, then perhaps it is time for the church to become more concerned about ecology and farm issues. Then the farmer becomes as important as the pastor, the ecologist as the evangelist, all occupied in God's redeeming work. The final redemptive work is in God's hands, of the earth as well as our bodies, they being tied inextricably together according to Paul in Romans chapter eight. Caring for the physical creation was man's original vocation, just possibly it could still be considered one of man's most important assignments.

The third new situation to which our heritage with its farm background can make a unique contribution is the food needs of our world. Not only are we in a unique position to help in this area because of the ability of our farmers to produce but also because of our traditional Christian response to those in need. Mennonite Central Committee is experiencing unprecedented financial support in its attempt to help alleviate starvation and hunger. The greatest need at this point is trained agriculturists to assist developing countries in their efforts to produce more food for the needs of their own people.

Our North American farmers could step up their food production readily enough, but until our governments can come to some agreement or plan for adequate food distribution there is no incentive for farmers to increase their production, or, for that matter, our young people to become farmers. I am confident that both our present farmers and our young people of today would be prepared to accept the challenge and risk that farming entails if they could be given some assurance that their efforts would indeed contribute to world food needs.

Perhaps Mennonites need also to work on a theology of church-state relations. It is obvious that the farm-food issues have tremendous national and international political implications. We are ill prepared as Mennonites to deal in this aspect of the problem. I am not suggesting we "get into politics," but there are things we could do. Our Mennonite emphasis on the preservation of goods as opposed to the destruction of warfare gives us a platform from which to witness to our governments. Furthermore we might present carefully prepared briefs to the proper authorities, not so much decrying practices as presenting possible plans for food distribution and cost-price setting. Hints of possibilities in this area, such as the funds the Canadian government is making available to Mennonite Central Committee Canada for its development projects in other countries, might be cited as one example.

Hope for the Future. I am not a prophet or a prophet's son, in the words of Israel's prophet Amos, but I think there is hope for the future despite all the difficulties and pessimistic reports. However things will not change unless we change. We must assume our responsibility. Part of this responsibility includes a continuing study of the Scriptures, a bold application of its teaching, and dialogue with fellow Christians. We have a goodly heritage which will stand us in good stead today. But we no longer live in the sixteenth century, nor in the first part of the twentieth.

The circumstances of our day call for as serious a study of the Scriptures as did the Middle Ages and probably as bold an application of its truth as well. I am aware that there is a danger of allowing our times, culture, and circumstances to change our theology in the wrong direction, but that danger is no greater than that of not bringing our theology up to date or failing to apply it to the current situation. In the words of Paul, 1 Corinthians 16:13, 14, "Be watchful, stand firm in your faith, be courageous, be strong. Let all that you do be done in love."

The Answer Is Obvious

by Edgar Stoesz

What Do You Say to a Hungry World? by W. Stanley Mooneyham, Word, 1975. 272 pp. $6.95. The biggest contribution of Mooneyham's book in comparison with the many which have been written on the subject is its Christian orientation. It is also well written and documented. It touches on most of the major facets of world hunger and deals with them in some depth but not at excessive length. It is interspersed with field experiences and well-chosen quotations, reflecting that the author is well read and widely traveled. The questions are asked and discussed out of a background of someone seeking to be a responsible Christian in a needy world.

Mooneyham balances realism and idealism with a tilt toward optimism and faith in God. Throughout he insists that Christian faith must be made visible in action. He is impatient, even critical of the aid and trade policies of the United States government. He rejects the trickle down theory and recognizes the need for systemic change. North American poverty is included within his scope.

The question, "What do you say to a hungry world?" is rhetorical. The author does not expect the reply to be in words, and by his own admission, he does not have the answer. The book is more informative and thought provoking than it is problem solving.

I have two observations to add to Mooneyham's discussion. Those of us who see increased demand for food beside increased food production capability and who want to avoid being alarmists stand in danger of underestimating the problem. The book **Food for the World** by Theodore W. Schultz of the University of Chicago following a major food conference in 1944 forcefully impresses the reader with the fact that already thirty years ago experts could

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foresee the problem of world hunger. Their discussion of it and approach to it was similar to what is heard now. They saw the need for nations to give a higher priority to food production, and the United Nations Food and Agriculture Organization (FAO) was brought into being to do so. The only place experts of the 1940s really missed it was in grossly underestimating global population growth. They recognized urgency in the situation but in actuality the urgency was greater than they thought.

Could the same be true now? During the intervening thirty years world population has doubled. Food reserves are small and decreasing. Worldwide weather patterns are erratic. Up to 40 percent of the population of the neediest nations is under age fifteen, suggesting that the current population explosion can be expected to continue minimally for the remainder of this century. Food and population are on everyone's agendas but neither private lifestyles nor national policy have changed significantly. The 1975 global food crop is better and already we relax and allow distraction by other issues.

My second observation concerns itself with the commonly asked question, What can we do? The question is appropriate but the background out of which it is asked is not always. Is the answer not more obvious than the question would imply? Should we be asking what we can do or do we more appropriately ask for courage to do what is called for? If we understand the problem, than we know that North American consumption must be reduced and worldwide food production maximized. The underlying question is at what level we want to work on the problem. We can ignore it or we can make modifications in our lifestyle which range from tokenism to more radical measures.

An additional problem with the question is the inference that the answers come from the outside. The answers cannot come from Washington, New York, Rome, Monrovia, or Akron — and people wouldn't accept them if they did. The answers come from the conscience which is within each of us. They come as we struggle with them within the context of the Holy Spirit and the congregation or smaller groupings; in settings where we affirm and support each other in doing what God is asking us to do. Some outside stimulation can serve a good purpose, and Mooneyham and others are making some helpful suggestions, but the need is not so much more information as it is obedience.

Many stand against this gigantic problem of world hunger with a feeling of helplessness and even futility. How will the hamburger I deny myself end up in the hand of a hungry Indian? they ask. The illustration Frederick Buecher uses in *The Hungry One* is helpful: "Life is like a huge spider web so that if you touch it anywhere you set the whole thing trembling. As we move around in this world and act with kindness, perhaps, or indifference, or with hostility toward people we meet; we too are setting the great web atrembling. The life that I touch for good or ill will touch another life and that in turn another until who knows where the trembling stops or in what far place and time my touch will be felt."

If you have not read a book on hunger, I'd recommend this one. If you have, it might still be worth your while because it deals with it from a Christian perspective. But don't expect this book, or any other book, to answer the question for you. Mooneyham is in the struggle with us and his insights help, but each of us must decide what we will say to and do for a needy world.

Wit and Wisdom

When a senator or somebody invites us to his house, we talk about that for days — "The preacher was invited to the senator's house." You stand in such awe of the senator it never occurs to you that he is supposed to stand in awe of you as a minister of the gospel! We're such niggers, so happy to be accepted by these folk, so awed that they've given us an opportunity to get next to them, that we have no prophetic word for them. I am a minister of the gospel of Jesus Christ — the highest calling in all the world — and a senator of the United States has to stand in awe of my calling. My calling supersedes his. — Tom Skinner in *Evangelism: Mandates for Action*, p. 111.

Two Tributes to S. C. Yoder

S. C. Yoder (1879-1975) was president of Goshen College from 1923 to 1940 and continued as Bible teacher until 1951. Here are tributes from two of his students.

To President Yoder

Thank You, God, for sending him
From the plains of his Western homeland
To the little college
In this Indiana town.

It was an awesome twofold task,
Healing a people bruised by dissension,
Guiding hundreds of hopeful young students
Toward academic achievement
And the true meaning of church.

His life is a richly brocaded tapestry
Woven with somber tones of impossible problems,
Yet dominated by the glistening strands
Of his vision for a better tomorrow.

We remember
His Assembly Hall sermons
Praising the Firmament-Creator.
Gazing beyond the congregation,
He sees desert flowers in Sagebrush Land,
The solitude of Columbia Flat,
Or, perhaps, Knights of the Saddle
Riding into the sunset.

We remember
The warm firm grasp of his handclasp,
Symbol of a Christ-compassion
As deep as the greatness of his stature.

We remember
His words about rightness,
Unsearchable riches, and his certainty
Concerning the "things that remain."

Thank You, God, for leading him,
This man for the times,
To the culture-for-service college
In this Indiana town. — Dorothy Shank

Modern Patriarch

Abraham, Menno, Sanford,
Patriarchs, past and present,
Spiritual fathers,
Makers of history,
They stood and walked together, friends of God.

Modern patriarch, Prof. S. C. Yoder
Walked with students, too,
As friend and teacher.
Beloved *Guru*, Prof. Yoder made Goshen College
A pilgrimage place to thousands.

He loved God's Word.
Like a major prophet,
His kinsman and progenitor,
Prof. Yoder sat before our class.
Head bent.
Eyes reflecting dramas of history,
Voice reverently soft,
Face somber,
He pictured the pathos and portents of the prophets.
Our classroom became a sanctuary.

Then, throwing off his prophet's mantle,
He would rise,
"Tall as a cedar of Lebanon,"
Smile mischievously, and
Jump on his favorite horse.
Then, gallop away on a Western trail,
Taking us with him to a painted desert,
Lush with sage brush.
Cowboy Sanford,
"Vigorous in old age
Like a tree full of sap."

Prof. Yoder and Psalmist David
Spoke the same language,
Loved the same God.
"O Lord, it is good to give thee thanks,
to sing psalms to thy name, O most High."
His voice caressed those words,
His face alight with the glory of God.
We love that face — kind, loving, gracious —
Like our Master could have looked
At sixty, or seventy, or ninety-five.
But our Lord Jesus, God-Man, could not stay.
So He sent His Spirit
To men like Prof. Yoder, our Brother Yoder,
Man of God, to lead us in His Way.
Thank You, God.
Thank You. — Marie M. Moyer

Kraybill Submits Resignation

Paul N. Kraybill, general secretary of the General Board of the Mennonite Church, submitted his resignation to the General Board effective in Aug. 31, 1977, at the close of his second term of service.

Kraybill became general secretary of the General Board Nov. 15, 1971, following the Mennonite Church reorganization. He had served as executive secretary of the Study Commission on Church Organization from Jan. 1, 1970. At the first meeting of the General Board Sept. 8, 9, 1971, Kraybill was appointed for a four-year term and in December 1974 was reappointed for a second term of two years.

In submitting his resignation, Kraybill reviewed with the General Board that he has been giving one-fourth time to Mennonite World Conference as its executive secretary. The Mennonite World Conference assignment closely paralleled his previous experience and employment as overseas secretary of the Eastern Mennonite Board of Missions, Salunga, Pa., where he had served from 1953 to 1970.

At the meeting of the Mennonite World Conference Presidium held in July in Puerto Rico, the presidium invited Kraybill to become full-time executive secretary for Mennonite World Conference for a 16-month period beginning a year prior (Sept. 1, 1977) to the Tenth Assembly of the Mennonite World Conference to be held in Wichita, Kan., July 1978, and continue after the Assembly until the end of 1978.

Kraybill responded to this invitation by stating, "Much of my life has been involved in the international dimensions of the Mennonite fellowship. I agreed to leave the Overseas Mission administration to be helpful to the Mennonite Church at a point of organizational development. However, our deep convictions now lead my wife and me to respond positively to this opportunity for returning to an assignment that will involve full-time commitment to the larger Mennonite and Brethren in Christ worldwide fellowship. Even though the commitment is for a limited time, we see the Mennonite World Conference at a critical and most significant stage in its history and this constitutes a kind of call and challenge to which we wish to respond."

Kraybill told the General Board, "I feel I will have achieved by 1977 the implementation of the new organization as outlined in Kitchener 71 as far as I will be able to effectively carry it forward. I feel that the time is right for change and that the Board should study again the style of leadership needed in the General Board for the next period and find a person to fill that place."

In responding to the resignation, the Board stated: We accept Paul Kraybill's resignation with regret and with deep appreciation for his vigorous and effective work in our brotherhood as our Board's general secretary. We look forward to his continuing leadership for the remainder of his term.

With this acceptance, the Board set in motion procedures for defining the work of the general secretary and for counseling the church regarding nominees for consideration as Kraybill's successor. The Board welcomes counsel from all interested persons as it works with this task. — Edward Stoltzfus, chairman, Mennonite Church General Board

Speakers Selected for War Tax Conference

Speakers for an inter-Mennonite and Brethren in Christ conference on war taxes have been named.

The conference, sponsored by the General Conference Mennonite Church, Mennonite Church, Brethren in Christ Church, and Mennonite Central Committee Peace Section, is scheduled for Oct. 30 to Nov. 1 at First Mennonite Church, Kitchener, Ont.

Included among the speakers are:

— Colonel Edward King (ret.), director of the Coalition on National Priorities and Military Policy (U.S.), and Major General Fred Carpenter, Canadian armed forces, on "Militarism in Today's Society."

— Marlin Miller, president of Goshen Biblical Seminary, Elkhart, Ind., on "The Christian's Relationship to the State and Civil Authority."

— Walter Klaassen, associate professor of religious studies at Conrad Grebel College, Waterloo, Ont., and Donald Kaufman of Newton, Kan., author of *What Belongs to Caesar?* on "Anabaptism and Church-State Tax Issues."

— Willard Swartley, chairman of the Bible and Philosophy Department, Eastern Mennonite College, Harrisonburg, Va., on "The Christian and Payment of War Taxes."

Workshops are planned on such topics as "War Taxes and the Bible," "The Christian and Civil Disobedience," "World Peace Tax Fund Act," "Forms of Resistance and Legal Consequences," "Mennonite Institutions and the Withholding Dilemma," and "Voluntary Service and War Tax Options."

The conference, intended for "theological and practical discernment on war tax issues," is open to all who wish to attend.

Initiative for the conference came from a resolution passed by the triennial convention of the General Conference Mennonite Church in August 1974 in St. Catherines, Ont.

Those planning to attend the conference should register by Oct. 15 with First Mennonite Church, 800 King St., Kitchener, ON N2H 3G4, requesting lodging in a private home, motel, or hotel. A registration fee of $5.00 per person may be paid at the time of the conference.

Co-moderators of the conference are Peter Ediger of Arvada, Colo., and Vernon Leis of Elmira, Ont.,

New Leadership in Asia, Africa Programs

Vern Preheim

Ray Brubacher

Vern Preheim, recent MCC Africa director, has assumed administrative responsibilities of Mennonite Central Committee programs in Asia, replacing Robert W. Miller, who has requested a leave of absence from his responsibilities as MCC director for Asia and the Middle East.

Ray Brubacher, former Mennonite Central Committee interim Africa administrator and Zaire country director, has returned to the MCC staff as Africa administrator, replacing Preheim for an initial two-year period.

The Miller family will become intentional neighbors of Reba Place Fellowship, a Christian community in Evanston, Ill. Two of the Miller children have already moved to Evanston to begin the school

year there, and Miller and his wife, Jean, who has been the MCC librarian, plan to join them in October.

Pastoral Couples Explore Hurts, Joys

Fourteen pastoral couples participated in the Seminar for Pastoral Couples held Aug. 17-22 on the campus of Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Ind.

Sponsored by the Mennonite Board of Congregational Ministries, now of Elkhart, the seminar focused on the hurts, joys, and ambiguities connected with the pastoral ministry. The group spent considerable time at the outset building trust relationships through an agreed-upon covenant which contributed to cohesiveness during the week.

Resource persons for the week were David and Nancy Augsburger, of Lombard, Ill., and Howard and Edna Zehr, of Elkhart. Augsburger is professor of pastoral counseling at Northern Baptist Seminary, Oakbrook, Ill. Howard Zehr serves as associate secretary with the Mennonite Board of Congregational Ministries, including special responsibility in resourcing congregational leadership.

Though in previous years the pastoral couples' seminar usually has been an annual occurrence, the growing enthusiasm for this resource has opened the possibility that another could be held as soon as next spring — if sufficient interest is expressed.

Pastoral couples wishing to explore future seminar possibilities should contact Howard Zehr, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46514.

Bloomington, Normal Congregations Plan Cooperation

Serious cooperation for the Bloomington (Ill.) Mennonite Church and the First Mennonite Church of Normal, (General Conference), began with the worship experience on Sunday, Sept. 7. The pastors and chairmen of both congregations led the fellowships in a celebrative experience on the theme, "Jubilee: A New Community." Musical numbers by the congregation and a joint choir were highlights of the celebration.

The event was preceded by a year of intensive study and planning. During this time, a task force appointed by the individual church boards gave direction in developing tentative blueprints for cooperation. This effort resulted in a plan approved by both groups in July, whereby the congregations would meet together and integrate their worship experiences, Christian education, youth ministries, and other experiences where possible.

The pastoral leadership is shared by James Waltner and Carl Newswanger.

Numerous jointly sponsored cooperative projects, over a period of years, preceded this event. Daily Vacation Bible school, Mennonite student fellowship, Mennonite Heritage Fellowship, joint services, and choir cantatas were among these. In addition, both groups have actively supported service ministries through Mennonite Central Committee and Mennonite Disaster Service.

During the coming year each congregation will function with its own church boards, constitution, and affiliation. These Boards and special committees will work to shape a longer-term relationship. — Thomas Yoder

"Mision Menonita" in Washington, D.C.

What happens when a Christian family feels led to initiate missionary work in the middle of the Mission Board's fiscal year, when budgets are already committed?

The Caonabo Reyes family did this by quitting their jobs, selling their house, and going to Washington, D.C., where they felt the need of a Spanish Mennonite witness. Two months later they were established, conducting Bible studies in their home, as well as in neighbors' homes.

The capital city was not foreign to them. Caonabo worked there for the Organization of American States when he came from Santo Domingo via Puerto Rico. There is a heavy concentration of Latins, many of them serving in the diplomatic corps.

While in Lancaster, Pa., they attended the Spanish Church there, where they are members. The Spanish Concilio is working along with them in the development of the church.

This family represents also an additional seven couples who would like to enter full-time church service, but plans and programs have not been finalized. The pastors' retreat at Camp Hebron pondered the issue and the implications in the evangelisitc plans since an additional nine *Latinos* will enter Bible school training this fall.

Evangelistic goals established at the retreat call for fifty pastors, fifty churches, and a membership of 2,000 by 1980. The expanding Spanish population in the metropolitan areas demands a commitment from our congregations. — Jose Ortiz

More Sponsors Needed for Vietnamese Refugees

Sponsorship offers for Vietnamese refugees are declining, according to Gerald Keener, VS program director at Camp Pendleton, San Clemente, Calif. Working with American Red Cross in Family Reunification, Gerry has contact with Church World Service (CWS), a voluntary agency working in refugee sponsorship and resettlement.

CWS points out that difficulties in the sponsorship program have developed with three categories: Chinese families, many of them farm-related; large families of eight to twelve persons; and single men ranging from 20 to 30 years of age.

Gerry considers congregational sponsorship an ideal way for people to share emotional, financial, and spiritual responsibilities that would be very heavy for individual sponsors alone. He points out the need for sponsors of people whose religion is something other than Christian. At Camp Pendleton, Christian and Missionary Alliance churches have sponsored all Christian refugees.

Congregations interested in sponsoring Vietnamese refugees may contact Church World Service, Camp Pendleton, CA 92055, tel. (714) 492-3421; or Don Sensenig, Mennonite Central Committee, 21 S. 12th St., Akron, PA 17501, tel. (717) 859-1151.

Correia Tells of Bermuda Ministry

Arthur Decosta Correia of Bermuda, despite his dwarfed, arthritic body, exudes enthusiasm, vision, commitment.

Speaking to the staff of Mennonite Broadcasts, Harrisonburg, Va., Aug. 15, Arthur told how he became ill at 17 months with a disease the doctors were unable to diagnose. Despite the crippling illness, he finally learned to walk with the help of a cane at 13. When he was 17 the doctors identified his illness as chronic arthritis.

He now takes medicine daily and moves about only with difficulty. Yet he praises God for opening up channels of Christian service.

Although never much interested in books, he said, "The Lord gave me a book ministry." He operates the Bible Book Room in Hamilton and has 13 bookracks in restaurants, supermarkets, and other retail stores in Bermuda.

"The bookracks," he said, "do not hinder or help the sales of my own store. They do catch people who don't enter the Bible Book Room."

Arthur also coordinates a broadcast ministry that places 48 gospel broadcasts

(25 different programs) on five commercial stations.

He produces four live programs each week with a guest using an interview format. Ella May Miller, speaker on *Heart to Heart*, which is heard on two Bermuda stations, visited Bermuda with her husband in February. They appeared on one of Arthur's programs.

Arthur raises about $25,000 each year for radio time, mostly through sponsors, monthly supporters, or occasional givers.

Facilities Occupied While Fund-Raising Continues

Persons from the Martinsburg (Pa.) Mennonite congregation were the first group to make and surpass the two-year goal suggested in the Missions/Ministries Facilities Fund drive, Elkhart, Ind., reported A. J. Metzler, chairman.

Metzler, who grew up in the 85-member Martinsburg congregation, in a letter to the present pastor, Nelson R. Roth, said, "I have what is, I hope, a permissible pride to know that my old congregation was the first to win this distinction."

Commenting on the Mission Board's move (which took place the end of August along with the Board of Education and the Board of Congregational Ministries), Metzler stated, "If you can imagine what it was like for 60 people to be crowded into all kinds of rooms from basements to attics in offices operated for more than 60 years, you get some idea of what these improved surroundings should mean."

Initial donations to mid-September of almost $55,000 were received in contributions or pledges from the Board staffs, Associates for Investment in Missions (AIM), other individuals, a few congregations, and local businesses. The fund-raising thrust is just now getting under way in congregations, Metzler noted. The fund-raising goal of $390,000 includes $51,000 to pay off the remaining remodeling and acquisition costs of a building for the Mission Board's public media division, Mennonite Broadcasts, Harrisonburg, Va. Broadcasts purchased and remodeled an industrial building for offices in 1972.

Forum **Editor Resigns, Publication Suspended**

George Lehman has resigned as editor of *forum*, an inter-Mennonite magazine for university students and young adults, and publication has been suspended until after a review of *forum*'s function has been completed.

Lehman's resignation was offered at the August meeting of the Mennonite Church's student services committee, at which several representatives of the General Conference Mennonite Church were present. The two sponsors of *forum* decided to suspend publication of the magazine for an indefinite period of time — at least six months and perhaps as long as eighteen months — until goals of the magazine are clarified.

Lehman, incooperation with others, has been asked to publish an informal newsletter sometime in October, giving news of interest to students and explaining why *forum* is not being published. The newsletter will not use the *forum* format.

In the meantime, the two sponsoring Boards are appointing a task force to review *forum's* editorial policies, draw up a basic concept for the paper, and look for a new editor, according to Hubert Brown, Mennonite Board of Missions student services secretary.

Roth Finds Church-Building Potential in Trinidad

With many religious voices competing for attention in Trinidad, the Mennonite Church can find a meaningful place in the lives of the people, according to Paul Roth, Home Bible Studies director for Mennonite Broadcasts, Harrisonburg, Va., who along with his wife, Beatrice, recently returned from a four-month volunteer assignment there.

Hindus, Muslims, Catholics, Church of God, Anglicans, Presbyterians, Baptists, Methodists, and Pentecostals are among the religious groups Paul said are active there.

He credited the *Way to Life* broadcast and follow-up staff in Trinidad for an excellent job in putting Christianity into warmly winning ways. Now new opportunities are opening up for church building.

Many of these opportunities are among youth. Of the 1,700 *Way to Life* Home Bible Study students in Trinidad, more than 800 are youth. This ratio is higher than in the States, he noted.

Many of these youth, as well as older folks, are searching for help to cope with pressures, such as growing up, facing rigid high school entrance exams, and choosing a religion that has meaning for life.

"They are looking for someone to relate to who has time to sit and listen, to understand, and feel what they feel, to hurt where they hurt," Roth said.

More than 20 commitments to Christ were made each of the four months the Roths were in Trinidad. These persons, along with the many Home Bible Study students, have created a tremendous opportunity "to gather a nucleus of believers for house fellowships, Bible study, and a church where discipleship is taken seriously."

As an example of these new opportunities, Paul told of a Riley family they got to know. Riley is Catholic, Mrs. Riley is Muslim, and her mother is Anglican.

Mrs. Riley invited Beatrice for a visit, and later both Paul and Beatrice had supper with their extended family group. During the meal, the Roths invited the Rileys to their home for a meal. Ten persons came.

Toward the end of the evening, they discussed when they could get together again. The family also asked about the Roths' faith and expressed interest in a Bible study.

The last two Sundays before the Roths returned to the States (Aug. 17 and 24), they held a Sunday school program at the Riley home after dinner, with about two dozen persons attending.

Through relationships of this nature and contacts with listeners and Bible correspondence students, Paul believes a number of house fellowships, and even churches, could spring up. He envisions Voluntary Service workers becoming part of such a program in Trinidad.

Miller, Metzlers, Resource Persons for Lifestyle Conference

Twenty-first Century Lifestyles Conference was more than a few days of good food and fellowship at Laurelville Mennonite Church Center, Aug. 24-29. It was talking seriously about lifestyles in view of world conditions, the teachings of Jesus, and the dimensions of our lives that are more important than possessions.

In daily Bible studies, Marlin Miller discussed the meaning of jubilee in the Old Testament and the way the concept continues in the New Testament. "Ownership," he said, "is not the right of possession but the right of use and distribution. . . . Jesus taught that economic renewal is part of spiritual renewal and deals with the root problems of self."

Other resource persons were Edgar and Ethel Metzler, of Goshen, Ind., and Arnold Cressman, overall facilitator. Persons attending from Indiana, Ohio, Pennsylvania, and Virginia were told they were resource persons also. Those involved in planned communities told how they are working out individual and corporate money management, cooperative use of equipment, and the like.

Are we near the end of the growth economy? "Christian" individualism? What is the meaning of personal discipleship

Orientation at Salunga

Eighteen young people from Ohio, Indiana, New York, and various parts of Pennsylvania spent the week of Sept. 8-12 in Voluntary Service orientation at Eastern Mennonite Board of Missions and Charities headquarters, Salunga, Pa.

The Eastern Board volunteers and their assignments are as follows:

First row (from left to right): Thelma Lantz, Morgantown, Pa., information and referral assistant in Corning, N.Y.; Barbara J. Kauffman, Mifflintown, Pa., secretary in Bronx, N.Y.; Rosa Esbenshade, Lancaster, Pa., comunity worker in Elmira, N.Y.; Ruth Groff, Lancaster, Pa., teacher's aide in Philadelphia, Pa.

Second row (from left to right): Grace G. Mininger, Susquehanna, Pa., nurse in Elmira, N.Y.; Jay Burkholder, Leola, Pa., carpenter in Philadelphia, Pa.; Patsy Good, East Earl, Pa., secretary in Corning, N.Y.; Ruth H. Musser, Leola, Pa., community worker in Syracuse, N.Y.

Third row (from left to right): Emily Mast, Coatesville, Pa., to Corning, N.Y.; Mark Wenger, Lancaster, Pa., youth worker in N.Y.C.; Noel Miller, Goshen, Ind., to Philadelphia, Pa.; Mildred and John Bucher, Dover, Pa., unit leaders in Philadelphia, Pa.

Fourth row (from left to right): Esther Karppala, Horseheads, N.Y., day care aide in Bronx, N.Y.; Ruth Yoder, Hartville, Ohio, teacher aide in Philadelphia.

Back row (left to right): Larry R. Hills, Croghan, N.Y., hospital worker in Philadelphia, Pa.; Nelson Livengood, Lancaster, Pa., carpenter in Elmira, N.Y.; Carla and Dale Mast, Harrisonburg, Va., VS unit leaders in Corning, N.Y.

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in the context of community? What lifestyle in a hungry world? These were some of the questions we grappled with throughout the sessions.

We discussed simple living, simple dying, and inexpensive burial arrangements. The group entered into the pains of the young parents whose four-year-old daughter had been killed by a motorcycle 10 days earlier, and the widow, of one year, who told of her family's experiences in taking care of the burial of their own departed loved one.

In the closing session we were each asked to share with the group some insight we had gotten and some problem we would continue to work on. So we have some homework.

Twenty-first Century Lifestyles. It was studying, laughing, crying, caring, consulting. It was exploring the possibilities of increased spiritual resources for individuals and groups in spite of, or perhaps because of, decreasing material resources. Saying it postcard style, "Had a good time. Wish you had been there." — Ruth Brunk Stoltzfus

Seeds Approved for Angola

As Angola teeters on the edge of disintegration, volunteers are busy finding ways to transport relief supplies to the northern part of the country. Mennonite Central Committee has allocated $10,000 for peanuts, vegetable seeds, and shipping costs to aid refugees returning from Zaire to the San Salvador area.

An earlier grant of $7,000 has already been spent for hoes, seeds, medicines, and transportation.

The Angolan government, occupied with violent infighting that has reportedly killed 12,000 in the past three months, has no time or resources to assist the returning refugees.

"Right now people near San Salvador are running out of supplies they brought from Zaire," explained Philip Rich, MCC country director for Zaire. "Malnutrition will become critical soon."

Since no Mennonite personnel are located in Angola, Zaire volunteers are taking leadership in this emergency. Ken Langeman drove a truckload of clothing, blankets, and beef to San Salvador on Sept. 10. Later this month he will investigate the possibility of buying rice, corn, and manioc, a local root crop staple in central Angola.

Most of the need is south of San Salvador, Rich said. With the influx of returning refugees, population in the area ballooned from 2,000 to 65,000 people. As far as Rich knows, the recent violence has not resulted in refugees backtracking to Zaire. Angolans continue to leave Zaire for Angola.

Much of the present violence is centered in Luanda, the capital of Angola, located far enough from the San Salvador area for it to be relatively stable.

Present plans for use of the emergency MCC funds call for peanut seeds and a limited amount of cabbage, leek, tomato, onion, and sweet corn seeds to be distributed by responsible pastors in the San Salvador area. Families who receive seeds will be asked to return the same amount of seeds to MCC after they have harvested their first crop.

One complicating factor in the distribution work is the lack of fuel in northern Angola. Arrangements must be made to truck fuel, as well as other supplies, into the area.

An encouraging step is the cooperation of local authorities on both sides of the border to permit transport of supplies to needy areas. Ordinarily such shipment requires considerable red tape.

San Salvador is in an area presently claimed by the National Front for the Liberation of Angola (FNLA). Mennonite Central Committee is attempting to remain as independent from politics as possible, though any involvement in such situations means risking possible misinterpretation. No funds have been channeled through liberation group representatives, though requests from them have been made. Distribution is being carried out with the counsel of the local church and through its leaders.

Mennonite Church participants in the Aug. 19-29 orientation at Mennonite Central Committee headquarters, Akron, Pa. Left to right: Gordon and Ruth Johnston holding Mona, Ian and Mark, Donald Bacher with Kevin, Judith Bacher with Lisa. Both couples and their families will be serving in Jamaica.

Miller Shares Thoughts on Seminary Role

"Historically, Mennonite churches have been congregationally oriented and renewal has been congregationally based," said Marlin Miller, recently installed president of Goshen Biblical Seminary, Elkhart, Ind., in an interview with *Gospel Herald*.

Since at least the beginning of the century, "we have taken an institutional way," he continued. "Once again, however, the movement is back toward the congregation. In the meantime, however, the shape of the congregations has also changed in a variety of ways.

"The seminary supports the congregational base and focus of church life. We want to do this in a way which will be both helpful and discriminating," said Miller. "This includes both encouraging the congregational focus and a sense of broader identity and relations which are guided by fraternal procedures."

Another concern expressed by the new president was the need for sorting out what we mean by the term Anabaptist and how it is used. To use it in sharpening identity is helpful. "But it often gets used as a rationalization for anything considered good, which then gets an Anabaptist tag."

On the other hand, to think we are automatically 20th century Anabaptists is misleading. For example, according to the Kauffman-Harder study, *Anabaptists Four Centuries Later*, the Anabaptist (and New Testament) idea of every member being a minister is only 50 percent acceptable to Mennonites today. "In using Anabaptist terminology, we have to be careful not to apply words which then meant one thing and now cover another situation," warned Miller.

In answer to the criticism that Goshen Biblical does not turn out enough "pastors," Miller first asked what is meant by the word "pastors," and then suggested that statistics may not verify the criticism. In the past three years, approximately 80 percent of the graduates have gone into pastoral and related ministries.

"And yet, the criticism that we are not 'producing enough pastors' may have some validity. Perhaps not as many graduates are moving into the one-person 'pastorate' as some people would like. Some graduates are attracted to team ministries. Others may not have had a good first experience in the congregation. Attempts are being made to work at these issues," he said. "We continue to work at better ways of helping persons be good preachers, strong teachers, and effective pastors in the congregation."

Finally, with relation to Eastern Mennonite Seminary, Miller thought that "they should complement rather than compete with each other." This also means that each needs to be open to be challenged by the other to greater Christian faithfulness in thought and practice.

New Bill Tackles Food Aid Problem

What happens to the wheat sold by the Mennonite farmer in Kansas or soybeans grown in Ohio? What proportion of this country's food resources shall be sold for profit and how much will be made available in humanitarian aid to alleviate world hunger? What priority has long-term agricultural development assistance to food-deficient countries had in our overall federal budget?

These are some of the critical questions just now coming into focus in Washington related to the growing crisis of world hunger. During the nine months since the World Food Conference convened in Rome last November, some concerned members of Congress have worked hard to come up with a food and development assistance program that would be responsive to the moral issues laid before the rich nations last fall in Rome.

For the first time since American foreign aid programs began in the post-World War II period, Congress is proceeding with a legislative measure that would provide a new form for alleviating hunger in lesser developed nations.

Shipping food commodities such as wheat and soybeans to the food-starved countries is part of the answer to immediate needs of starving people. Yet few people realize that deciding how much or how little of the farmer's harvest will be made available to the world's hungry has been done by a limited number of powerful people — the heads of six giant U.S. grain companies and several top officials at the U.S. Department of Agriculture (USDA).

The U.S. government — unlike other countries — does not have the legal authority to export commodities. That can be done only by private companies. America's grain trade is dominated by six multinational corporations with monopolistic power similar to the Canadian wheat board and the Soviet Union's ministry of agriculture. The "big six" grain companies operate for private rather than the public interest.

Operating on tips provided by former employees who have become Agriculture Department officials (the grain companies and the USDA work like a revolving door), some corporations are making fortunes on the virtually unregulated sale of the precious food grains.

The legislative measure now before Congress is a significant attempt to change that. The bill to a large degree reflects the humanitarian concerns for the hungry which large numbers of church people have communicated to Congress.

Even though our agricultural output has climbed steadily, food assistance to the world's hungry has fallen from an annual 18-million ton average in the mid-60s to only 3.3 million tons in 1974. The proposed amount of 1976 is still a modest six million tons.

Beyond the conflict in interests posed by the food brokers and the churches ministering to the hungry, Washington decision-makers are very much aware of the conflicts over the use of food that divide people within the church itself.

How shall Congressmen decide between the competing desires of the American farmer, the American consumer, and the hungry people of Bangladesh and the African Sahel? All sectors of our society will need to show willingness to sacrifice at basic points of self-interest if food producers and consumers at home as well as the hungry abroad are to benefit.

But shipping food aid alone is not enough. The bill before Congress wisely ties food deliveries to a new system of incentives to the recipient countries to develop their own food production. When the United States sends food to another country, it is sold on local markets for local currency. A great deal depends upon the way in which those local funds are spent. The bill would create substantial pressure on recipient governments to use them "for activities which directly improve the lives of the

poorest of their people." Foreign governments which agree to use funds generated from the sale of American food aid commodities for fertilizer plants, irrigation systems, and other improvements in the agricultural production of the small farmer would not be required to repay the United States for food aid received.

Seventy-two percent of the funds in the proposal before Congress are designated for countries with annual per capita incomes below $275.

For the first time in many years, Congress will vote on the economic aid separately from the military aid bill. This clear line of distinction in the foreign assistance programs will permit legislators to clarify in their own minds where international priorities should lie — whether in assisting other countries to develop their agriculture so as to nourish their hungry people or to ship arms to these countries that will eventually destroy their people.

At this point U.S. military aid far surpasses the food and development aid provided to other countries. Last year over $8 billion in weapons were sold to nations abroad, including some very poor ones, while only $2.5 billion is proposed for food and development programs in 1976. Economic assistance to less developed countries constitutes .6 percent (six tenths of one percent) or our projected 1976 federal budget while the military's share for costs of past wars and current expenditures will total 54 percent. — Delton Franz, director of the MCC Peace Section (U.S.), Washington Office

GC Enrollment High

Tentative enrollment figures released today from Goshen College are the highest in five years, announced J. Lawrence Burkholder, president of Goshen College.

Full-time enrollment for 1975-76 is 1,110, an increase of 23 students over last fall when opening day figures were reported at 1,087 students. Full and part-time totals this fall are 1,258 students, an increase of three above last year.

"For two successive years Goshen's enrollment has increased significantly," said Burkholder. "This is a clear indication that many young people recognize the values of a small church-related college with high academic standards, an emphasis upon international experience, and a Christian interpretation of reality."

The fall trimester began at Goshen, Thursday, Sept. 11, and will be completed on Dec. 18. This fall, 59 students are participating in the Study-Service Trimester in the Central American nations of Belize, Costa Rica, and Haiti.

Volunteers Aid in Brazil Flood Relief

"Since the flood is over people are facing the reality of starting over. Mud must be scraped away, furniture must be cleaned or junked — if they (the flood victims) have any furniture," said Gordon and Pat Short, Mennonite Central Committee volunteers in the area around Recife, Brazil, which was struck by the worst flood of the century on July 18.

As a result of heavy rains, the two rivers which flow through northeastern Brazil to the seacoast city of Recife, where they empty into the ocean, overflowed flooding 75 percent of Recife with three to 13 feet of water.

The floods killed over 100 people and left 60,000 homeless in that city. In adjacent rural areas houses, agricultural tools, animals, and subsistence crops of beans, corn, and manioc were lost as the topsoil was washed out of some fields and mud buried others.

In Recife, flood victims, housed in 140 shelters improvised in churches, schools, social centers, seminaries, and abandoned buildings, lacked sufficient water, mattresses, blankets, medicines, medical attention, and food.

Flood damage to markets, butcher shops, bakeries, and other food suppliers made obtaining food supplies difficult. Contaminated drinking water, lack of sanitation facilities, and mud covering everything increased the danger of epidemics of diseases such as typhoid or hepatitis, a threat further emphasized by the fact that 23 of Recife's 24 hospitals suffered varying degrees of flood damage.

At the Pernambuco Civil Defense Commission's call for volunteers, MCC responded with personnel and vehicles, carrying coordinators and materials to key centers where aid was desperately needed, reported Brazil country director Don Ranck.

"At one center where initially 2,000 homeless were sheltered, it was necessary to drive at night through water that occasionally covered the VW microbus headlights, carrying the first group of coordinators who arrived on the scene," Ranck remembered.

"The vehicle drove and sounded like a motorboat as it created a large wake and the water covered the tail pipe for a distance of nearly one mile. The eight people in the vehicle sat quietly in suspense, hoping that the occasional cross-currents had not washed away the roadbed and that the water would not enter the engine compartment."

Arriving at the Center, Tom Capuano, an MCC volunteer, took charge of food distribution for four days and nights until a more organized emergency operation could be structured.

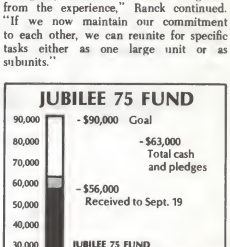
MCC representatives met with personnel from nine other voluntary agencies about a week after the flood to coordinate their efforts to complement the work of the Civil Defense Commission. Materials were requested, funds solicited, and distribution organized mostly through existing structures in local churches. Later three more agencies joined their efforts.

During the following three weeks in which these agencies abandoned their regular programs to concentrate on emergency relief, MCC volunteers coordinated transportation and voluntary labor and, along with other agencies, helped to survey the situation in the emergency shelters. "During this time the agencies maintained a truly ecumenical and interagency effort," Ranck reported.

Other agencies worked at obtaining and distributing food, procuring basic medical equipment for hospitals and surveying repair and reconstruction needs. The agencies noted in a report of their first meeting the importance of their responsibility "to defend the interests of and to communicate the problems and needs of the poorest families affected by the disaster to the authorities."

"Now the emergency food and clothing distribution is nearly ended and those agencies willing and capable of collaborating in house construction through those who have had previous experience are organizing to do so," Ranck reported on Aug. 20.

"Since the agencies are responsible to different headquarters it is not possible to continue working as one unit, but everyone has seen what can be done in an emergency situation and we have grown from the experience," Ranck continued. "If we now maintain our commitment to each other, we can reunite for specific tasks either as one large unit or as subunits."



Bethany Begins School Year with Good Enrollment

Bethany Christian High School, Goshen, Ind., opened its twenty-second year with seven new staff members and a student enrollment of 215.

Three of the new teachers are sharing responsibilities in the Bible Department this year. Cliff Miller, pastor at East Goshen Mennonite, Harvey Chupp, pastor at Shore Mennonite, and Sue Briener, a student at the Associated Mennonite Biblical Seminary, each teach two or more classes of Bible for one nine-week period. Marvin Yoder joined the staff second semester as a full-time Bible teacher.

Marilyn Hostetler Stephens, a 1956 BCHS graduate, replaced home economics teacher Elaine Clymer during her year's leave of absence. Diane Schrock and Betty Norman joined the music department teaching choir and orchestra, and Terry Martin, a 1968 BCHS graduate, assumed the industrial arts responsibilities.

Bethany Christian finished the last fiscal year with a $19,693.13 operating gain which was used in the debt-liquidation program. The gain is attributed to $20,-413.91 raised by a student drive.

mennoscope

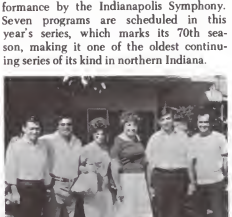
The Mennonite experience in the American Revolution will be the focus for a session of the Conference on Faith and History annual meeting at Gordon College, Wenham, Mass. Richard K. MacMaster will present a paper entitled "Neither Whig Nor Tory: The Peace Churches in the American Revolution," Oct. 10, and John A. Lapp will be commentator and discussion leader. MacMaster is coeditor of the *Colonial Mennonite Sourcebook* with Samuel L. Horst and Robert Ulle.

Keith Allen is the new *Way to Life* office manager in Kingston, Jamaica, replacing Richard Tyson, who is now pastoring the Bethel congregation at Mandeville. Keith also pastors the Temple Hall congregation in Kingston and owns and operates an employment agency. He attended Jamaica Bible College and for a number of years served as director of the youth at Good Tidings Mennonite Church in Kingston. He will spend four days a week in the *Way to Life* office.

Reporting to Mennonite Board of Missions from the Boise, Idaho, Voluntary Service unit, Barbara Clymer of Leola, Pa., described much give and take between the unit and the Mennonite congregation in Nampa. Despite the half hour's driving distance between Nampa and Boise, the unit and congregation came together during August for an MYF party, *Heart to Heart* retreat, a weekend church camp, and a Sunday meeting of the Boise Fellowship led by Robert Garber, a Nampa Church member. The Boise Fellowship, with support from Nampa, meets every other Sunday, hoping to draw greater involvement from the community around the Friendship House VSers operate on weekday evenings. When the fellowship does not meet, Boise VSers go to Nampa. "We always enjoy giving a program there and this month we had opportunity to do that," said Barbara. "We felt warmly welcomed and we know that the people there support us with prayers and thoughts. We really appreciate their concern for what happens here in Boise."

New Orleans-based Heritage Hall Jazz Band will perform on the annual lecture-music series at Goshen College, Goshen, Ind., Oct. 25, with Dixieland music. The band plays it like it was at the turn of the century.

A wide spectrum from Shakespeare's "Much Ado About Nothing" to Heritage Hall Jazz Band are included in the 1975-76 Goshen College Lecture-Music Series, which opened on Sept. 28, with a performance by the Indianapolis Symphony. Seven programs are scheduled in this year's series, which marks its 70th season, making it one of the oldest continuing series of its kind in northern Indiana.



Representatives of the Latino Mennonite Churches in the U.S. to the third Latin-American Conference, held in Costa Rica this summer, were: Jose Santiago, Alfonso Valtierra, Ivoone Valtierra, Luisa Tijerina, Guillermo Tijerina, and Jose Ortiz.

A nursing workshop on hospital patients in traction will be held for interested licensed practical nurses and registered nurses on Oct. 3, from 8:15 a.m. to 4:45 p.m. at Memorial Hospital Auditorium, South Bend, Ind. The one-day session is sponsored by Region II Continuing Education in Nursing at Goshen College. Mrs. Jane Farrell, RN, author of orthopedic articles, and instructor at Bellin Memorial Hospital School of Nursing, Green Bay, Wis., will be the resource person at the workshop.

David Groh was installed as pastor of Millersburg (Ohio) Mennonite Church on Sept. 14, during the morning service. Wilmer Hartman, conference minister, and Roman Stutzman, congregational overseer, took part in the installation.

The Pacific Coast Mission Board is looking for a teacher to serve in Mexico. Major responsibility includes teaching missionary children. Contact Mr. and Mrs. Louis Landis, 750 W. Sherman, Lebanon, OR 97355.

Masonville Mennonite Church is having a homecoming and historical weekend Nov. 1 and 2. The historical part includes a tour of the area, to begin at 1:30 p.m., Saturday. A Sunday noon meal will be provided for the guests. Also, a book, *Gleanings of Our Past*, edited by Mahlon Hess, will be available. Write Mrs. Isaac Hunt, R. 1, Millersville, PA 17551.

Daryl E. Witmer, Smoketown, Pa., assumed the pastorate of the Sangerville, Abbott Village, and Monson churches, in Maine, on Sept. 14. Daryl, and his wife, Mary, reside in the parsonage adjoining the Monson meetinghouse.

Mennonite Central Committee (Canada) has sold its shares in Menno Travel Service (Canada), Ltd., for $9,600. This is $1,000 more than the service organization's total investment. Some of the shares have been purchased by the two branch managers in Winnipeg, Man., and Clearbrook, B.C. The sale is another step toward the travel service being run as a private concern entirely.

A specialist in developmental disabilities (mental retardation) is needed as a consultant and resource person to work with churches, conferences, existing D.D. programs, and individuals. Considerable travel required in U.S. and Canada. Contact: Director, Mennonite Mental Health Services, 4905 North West, Suite 118, Fresno, CA, 93705. Phone: (209) 229-1757.

Dwight Heatwole, Linville, Va., has been licensed for ministerial services in the Northern District of Virginia Conference. On Oct. 5, he will be installed as pastor of the Morning View congregation, Singers Glen, for the coming year.

Ten different art exhibitions, now

through June 1976, are part of the 1975-76 season at Goshen College Art Gallery, announced Abner Hershberger, gallery director, this week. October's show is an innovative look at educational and architectural revitalization of an old school building. It is loaned by the College of Architecture of Ball State University and is called "Let's Have Inside-Out Schools." The exhibit will run Oct. 5-26. Rudy Pozzatti Prints, an exhibition of recent intaglio prints, will make up a show from Nov. 2-23 in the gallery. Pozzatti is an internationally known printmaker and chairman of the printmaking department at Indiana University.

High school seniors from across Eastern United States and Canada will visit Eastern Mennonite College Oct. 17-19 for a firsthand look at campus life. J. David Yoder, admissions director, said the college will cover meals, lodging, and other expenses for all high school seniors registered for the entire weekend. Registration will begin 1:00 p.m., Oct. 17, in EMC's administration building. Persons who wish to participate should call the admissions office at (703) 433-2771, ext. 333.

Negash Kebede, chairman of the Meserete Kristos Church in Ethiopia, joined the overseas office of Eastern Mennonite Board of Missions and Charities on Sept. 1 for a period of one year. Among other duties Negash is responsible for the administration of the Ethiopia mission program. He has a two-year leave from his church to work at Eastern Board headquarters and to take advanced training in the States. Negash served as director of the Bible Academy, the church's secondary school at Nazareth from 1971-75. During the past year he also served as chairman of MKC. Negash's wife, the former Janet Shertzer, has served in Ethiopia as secretary and commercial teacher since 1960.

Negash Kebede

A revision of the late Rodolphe Petter's translation of the New Testament into Cheyenne is being considered by Wycliffe Bible Translators and the Mennonite (General Conference) Indian Leaders Council. The Mennonite Indian Leaders Council (MILC) will hear a report from Wycliffe's evaluation of the need for a revision Oct. 2-5 in Oraibi, Arizona. The present translation of the New Testament was made by Petter, a General Conference missionary in Oklahoma and Montana from 1891 to 1935. Should the Cheyennes decide they want a revision, Wycliffe is ready to assist, said Malcolm Wenger, secretary for Indian ministries for the Commission on Home Ministries.

Eastern Mennonite College's 1975-76 Lecture-Music Series will open next month with an address by Washington political analyst Elizabeth Drew. An award-winning journalist and interviewer on the public television series, "Thirty Minutes With. . . ," Drew will speak 8:00 p.m. Oct. 10, in EMC's chapel-auditorium.

The Manitoba Mennonite Centennial Committee is sponsoring its second "Sängerfest" on Oct. 27 at Manitoba Centennial Concert Hall in Winnipeg. This song festival will feature premiere performances of three new works by Winnipeg composers. The longest work is a piano concerto, by Victor Davies, based on a selection of hymns from the Mennonite tradition. It will be performed with Irmgard Braun Baerg at the piano and her husband, William Baerg, as conductor of the orchestra. Both are members of Mennonite Brethren Bible College faculty. Esther Wiebe, Canadian Mennonite Bible College faculty member, has composed a special piece entitled "Maranatha," for orchestra, soloists, and choir. It is her comment on 450 years of Anabaptist history. The third new composition is by Peter Klassen, Mennonite Brethren Bible College faculty member. He has composed a series of three anthems for choir. These choral numbers will be conducted by George Wiebe of the Canadian Mennonite Bible College faculty.

First figures from the registrar's office at Hesston College, Hesston, Kan., show an increase in fall term enrollment of more than 100 students. To date, 337 freshmen, 258 sophomores, and 29 unclassified students are on the roll for a total of 624. Last September 283 freshmen, 193 sophomores, and 28 unclassified students were enrolled for a total of 504.

The first baptismal service in the new Vincent Mennonite Church, Spring City, Pa., was held on Sept. 14. Seventeen young people were baptized at the close of the morning worship service. Pastor Matthew Kolb, deacon, officiated. The Vincent congregation has been worshiping in the new church since April 1974.

Anna Margaret Groff of the Strasburg, Pa., Mennonite Church left the States on Sept. 15 for her third three-year term of missionary service in Ethiopia. She will serve in the maternal and child health clinic of the Haile Mariam Mammo Memorial Hospital in Nazareth.

Lloyd and Tina Yoder from Midland, Mich., left on Sept. 2 for a three-year term of missionary service in community development work in Tocoa, Honduras. The Yoders had served in Honduras earlier this year on a short-term relief assignment.

Dale Wentorf, of Fort Dodge, Iowa, has joined the staff at Mennonite Board of Missions, Elkhart, Ind., where he will serve as Midwestern regional director of Voluntary Service. A graduate of Goshen College, Dale spent the past eight years in Canton, Ohio, where he was an assistant director of the Canton YMCA. As regional director, Dale will administer fourteen VS units, helping local communities to define the role of VS in their specific locations, providing guidance and support to volunteers, and exploring ways to strengthen the effectiveness of the church's outreach through the volunteer program.

Donald R. Jacobs, who has been serving as consultant to EMBMC, was named secretary of overseas ministries effective Jan. 1, 1976. Jacobs replaces Harold S. Stauffer, who has served as overseas secretary for the past six years. The appointment was announced at Eastern Board's bimonthly meeting Sept 18 by Board president Raymond Charles. Jacobs continues part time as director of Mennonite Christian Leadership Foundation.

Harold and Christine Wenger of Chesapeake, Va., arrived with their family in Swaziland on Sept. 1. The Wengers have been appointed to a three-year term in a Bible-teaching ministry among independent churches. They have begun their study of the Swazi language.

Norman Shenk, treasurer of Eastern Board of Missions, and his wife, Jean, left Sept. 12 for a six-week trip to churches in eastern and southern Africa. This is the Shenks' first trip to Africa. They will spend three weeks in Ethiopia, where Norman will help revise the accounting system for the Menno Bookstore in Addis Ababa.

Special meetings: Hubert Schwartzentruber, Elkhart, Ind., at Bethel, Elora, Ont., Oct. 5-8. **J. C. Wenger,** Goshen, Ind., at East Union, Kalona, Iowa, Sept. 25-28. **William R. Miller,** North Liberty, Ind., at Zion, Pryor, Okla., Oct. 2-9.

New members by baptism: ten at Bethel, Wadsworth, Ohio.

Change of Address: Melvin Nussbaum from Grantsville, Md., to 1218 Mt. Holly Road, El Dorado, AR 71730. Tel. (501) 863-7358.

readers say

Submissions to Readers Say column should comment on printed articles.

The strong stand against abortion ("In Favor of Life," *Gospel Herald*, Sept. 2) was long overdue in a Mennonite publication. This is one of several battles the church is losing for lack of a clear prophetic voice.

It seems the church will increasingly have to

take positions which put us in conflict with so-called "enlightened" public opinion. Keep on printing articles which encourage high moral standards. If the church doesn't, who will? — Abraham K. Gehman, Bally, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bowman, Donald and Judy Lee (Taylor), Waterloo, Ont., second child, first son, Kevin Taylor, Sept. 3, 1975.

Gingerich, Gary and Susan (Humphreys), Zurich, Ont., second child, first son, Jonathan Scott, Aug. 20, 1975.

Goshow, John and Janet (Swartley), Wooster, Ohio, second child, first daughter, Jennifer Lynn, born May 11, 1975; received for adoption Sept. 11, 1975.

Herold, Charles and Kathryn (Gingerich), Shakespeare, Ont., second child, first daughter, Marni Ann, July 18, 1975.

Herr, Edwin and Judith (Cochnauer), Gorin, Mo., second son, David Edwin, Aug. 10, 1975.

Kremer, Timothy and Lynn (Zehr), Newfane, N.Y., second child, Jared Carol, Aug. 25, 1975.

Martin, Mahlon and Pearl Ann (Erb), Zurich, Ont., third child, second daughter, Heidi Lynn, Sept. 7, 1975.

McCracken, Mark and Debbie (Fahndrick), Upland, Calif., first child, Deborah Michelle, Apr. 6, 1975.

Miller, Keith and Ruth Ann (Bontrager), Hydro, Okla., second child, first son, Gavin Keith, Sept. 1, 1975.

Roberts, Monroe and Miriam (Nolt), New Holland, Pa., second son, Eric Nathan, Aug. 17, 1975.

Showalter, Richard and Jewel (Wenger), Downey, Calif., third child, second son, Matthew Daniel, Sept. 10, 1975.

Smith, Ken and Brenda (Miller), Colorado Springs, Colo., third child, first daughter, Joy Lynne, Aug. 15, 1975.

Troyer, Melvin and Dorothy (Stalter), Colorado Springs, Colo., second son, Timothy Wade, Aug. 17, 1975.

Weicker, James and Elaine (Leis), Tavistock, Ont., first child, Jeffrey James, July 28, 1975.

Wettlaufer, William and Gloria (Leis), Tavistock, Ont., second child, first daughter, Angela Marie, May 28, 1975.

Witmer, Scott and Freda, Allentown, Pa., second child, Brenton Scott, Aug. 19, 1975.

Zook, Raymond and Joann (Zook), Belleville, Pa., first child, Marci Diane, Sept. 6, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Augsburger — Wiebe. — Michael David Augsburger, Harrisonburg, Va., Park View, cong., and Dawn Juliet Wiebe, Hillsboro, Kan., Mennonite Brethren Church, by Myron S. Augsburger and Marvin Hein, Aug. 30, 1975.

Bender — Schaefer. — Terrance Bender, Woodstock, Ont., Tavistock cong., and Velma Schaefer, Tavistock, Ont., Lutheran Church, by Wilmer Martin, June 27, 1975.

Bergey — Brubaker. — Roy Bergey, Chesapeake, Va., Mount Pleasant cong., and Linda Brubaker, Sturgis, Mich., Locust Grove cong., by Dean Brubaker and Phil Miller, Sept. 6, 1975.

Bishop — Schrock. — Tom A. Bishop, Wooster, Ohio, Nazarene Church, and Leah L. Schrock, Sterling, Ohio, Smithville cong., by Herman F. Myers, Aug. 23, 1975.

Burkholder — Good. — Rodney Jay Burkholder, Singers Glen, Va., Trissels cong., and Joyce Dawn Good, Harrisonburg, Va., Weavers cong., by Alvin C. Kanagy, Sept. 6, 1975.

Diener — Bontrager. — Terry Lee Diener, Goshen, Ind., Yoder cong. (Yoder, Kan.), and Julie Faye Bontrager, Goshen, Ind., East Goshen cong., by Cliff Miller, Aug. 30, 1975.

Gill — Clement. — Glen Gill, Embro, Ont., United Church of Canada, and Debra Clement, Shakespeare, Ont., Tavistock cong., by Wilmer Martin, July 25, 1975.

Gingerich — Freeman. — Charles Wesley Gingerich, Hubbard, Ore., Zion cong., and Sheryl Irene Freeman, La Junta, Colo., First Mennon. cong., by H. James Martin, Aug. 10, 1975.

Hamsher — Hochstetler. — Don Hamsher, Sugarcreek, Ohio, and Brenda Hochstetler, Walnut Creek, Ohio, both of Walnut Creek cong., by Erv Schlabach, Aug. 22, 1975.

Hartman — Benner. — William J. Hartman, Elida Ohio, and S. LaVonne Benner, Elida, Ohio, both of Pike cong., by Edwin Hartman, uncle of the groom, and Kenneth Benner, father of the bride, Aug. 30, 1975.

Horan — Zehr. — Larry Horan, Sebringville, Ont., United Church of Canada, and Betty Zehr, Tavistock, Ont., Tavistock cong., by Wilmer Martin, May 24, 1975.

Kropf — Roth. — Lynn Kropf, Shedd, Ore., and Marilyn Roth, Lebanon, Ore., by Louis Landis, Aug. 22, 1975.

Martinez — Diller. — Jim Martinez, Rocky Ford, Colo., and Vicky Diller, La Junta, Colo., First Mennonite cong., by H. James Martin, Aug. 27, 1975.

McTavish — Miller. — Robert John McTavish, Royersford, Pa., Methodist Church, and Gretchen Renita Miller, Spring City., Pa., Vincent cong., by Matthew Kolb, July 5, 1975.

Meyer — Clemens. — Ronald B. Meyer, Lee Heights cong., Cleveland, Ohio, and Mary Elizabeth Clemens, Methacton cong., Lansdale, Pa., by Warren B. Metzler, Aug. 16, 1975.

Myers — Holland. — Ray Myers, Doylestown, Pa., Doylestown cong., and Terri Holland, Manitoba, Canada, Church of Canada, by Roy Bucher, May 24, 1975.

Nafziger — Leis. — Gerald Lee Nafziger, Brunner, Ont., Crosshill cong., and Sheila Fern Leis, Tavistock, Ont., East Zorra cong., by Newton L. Gingrich, Sept. 5, 1975.

Nightingale — Hershberger. — Darrel E. Nightingale, Wichita, Kan., Calvary Bible Church, and Kathleen Ann Hershberger, Wichita, Kan., Hesston cong., by Kenneth Peterson, Charles Nichols, and Samuel Janzen, uncle of the bride, Aug. 16, 1975.

Nussbaum — Gerber. — Arden Nussbaum, Dalton, Ohio, Sonnenberg cong., and Marilyn Gerber, Sugarcreek, Ohio, Walnut Creek cong., by Erv Schlabach, Sept. 6, 1975.

Nussbaum — Kreider. — Dean Nussbaum, Fisher, Ill., East Bend cong., and Bonita Kreider, Osceola, Ind., Osceola cong., by Harold Kreider and Irvin Nussbaum, fathers of the bride and groom, Sept. 6, 1975.

Riegsecker — Gerber. — Larry Eugene Riegsecker, Zion Chapel, Goshen, Ind., and Carolyn Grace Geiser, Family Church, Lake Worth, Fla., by Wesley E. Smith, Aug. 2, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bachman, Lydia C., daughter of Anton and Fanny (Ringenberger) Smith, was born near Buda, Ill., Aug. 27, 1886; died at her home near Eureka, Ill., Aug. 27, 1975; aged 89 y. On Sept. 24, 1907, she was married to Andrew S. Bachman, who preceded her in death on Feb. 6, 1952. Surviving are one daughter (Mildred — Mrs. Claude D. Mishler), two foster children (Clara and Frank Ropp), and 3 grandchildren. One daughter (Ina — Mrs. Lloyd I. Vercler) preceded her in death on Feb. 25, 1970, and one foster daughter (Oleta Ropp) died in 1924. She was a member of Roanoke Mennonite Church, where funeral services were held on Aug. 29, in charge of Ward Shelly; interment in church cemetery.

Garber, Paul R., Jr., son of Paul and Donna (Phillips) Garber, was born in Salem, Ohio, Feb. 21, 1949; died of cancer at Gallipolis State Institution on Aug. 5, 1975; aged 26 y. Surviving are his parents, 3 sisters (Nancy, Barbara, and Shirley), his paternal grandmother (Mrs. Lila Garber), and his maternal grandparents (Mr. and Mrs. Paul Phillips). He was a member of North Lima Mennonite Church. Funeral services were held at Seederly-Mong Funeral Home on Aug. 7, in charge of Richard Bartholomew; interment at Alliance, Ohio.

Hershberger, Tonya Kay, daughter of Herbert and Gladene (Hartzler) Hershberger, was born at Akron, Ohio, Apr. 19, 1971; died as a result of a motorcycle accident, Aug. 14, 1975; aged 4 y. Surviving are her parents, one sister (Carmen), and grandparents (Clyde and Ollie Hershberger and Glade and Lavina Hartzler). Funeral services were held at Summit Christian Fellowship, Barberton, Ohio, Aug. 17, in charge of Don Nofziger; interment at Berlin, Ohio.

Weaver, Clarence C., was born in Indiana, Sept. 11, 1888; died of a heart attack at Sarasota, Fla., Aug. 18, 1975; aged 86 y. He was married to Lizzie Blosser, who preceded him in death. Surviving are 2 sons (Arthur and Paul), one daughter (Helen — Mrs. Carl Lehman), 6 grandchildren, 6 great-grandchildren, 2 brothers (Melvin C. and Amos C.), and 3 sisters (Mrs. Eldon Scheufler, Lena and Lizzie Weaver). He was a member of Bay Shore Mennonite Church. Funeral services were held at Sarasota, Fla., Aug. 19, in charge of Paul R. Yoder, Sr., and at Midway Mennonite Church, Columbiana, Ohio, Aug. 22, in charge of Ernest Martin; interment in Midway Mennonite Cemetery.

Cover by David Hiebert; p. 698 by Ron Sawatsky; p. 701 by David Fretz; p. 702 by Ernie Klassen.

calendar

MBM Overseas Committee at Rosemont, Ill., Oct. 1, 2.
Conference Ministers' Workshop-MBCM, Elkhart, Ind., Sept. 30 to Oct. 2.
Region V Leadership Retreat-Seminar, Chambersburg, Pa., Oct. 6, 7.
MBM Board of Directors, Elkhart, Ind., Oct. 9, 10.
Rocky Mountain Conference Fall Sessions, Glenwood Springs, Colo., Oct. 10-12.
Assoc. Mennonite Biblical Seminaries Joint Board, Elkhart, Ind., Oct. 17, 18.
Allegheny Conference TIP Seminar, Allensville, Pa., Oct. 18.
MBCM Board of Directors, Elkhart, Ind., Oct. 20, 21.
MBM Home Missions Committee, Elkhart, Ind., Oct. 23, 24.
Virginia Conference Fall Missions Conference, Hickory, N.C., Oct. 31 to Nov. 2.
Male-Female Relationships Seminar, Eastern Mennonite College, Oct. 31 to Nov. 2.

Alcoholism in Sixth-Graders

Society is ignoring many "lions outside the door," a schoolteacher and coordinator of family living and drug education warned in Denver, Colo., and one of them is alcoholism among elementary students. Donald E. Shaw addressed a three-hour workshop on youthful alcoholism for school counselors. The Jefferson County teacher and counselor told his listeners that in each case of juvenile alcoholism the pattern was the same. Both parents worked and left for work before the child left for school. In each case, the child decided to drink his breakfast.

Two years ago, he noted, a fifth-grader came to school drunk. That was the first such case, but it set off a pattern involving other fifth-graders, followed by an investigation of the problem. Mr. Shaw asked for groups of 100 as a basis for his surveys. Some results: Never did fewer than 84 say that they hadn't tried alcohol at least once. Never did fewer than 50 say they hadn't tried it 10 times.

In a survey of sixth-graders, 6 to 9 percent had experienced sex, and almost all of these had been allowed unsupervised dating by the time they were eleven years old. The sex scene, the drug scene, and the family scene are related, Mr. Shaw said.

Says Research Convinces of Life After Death

Dr. Elizabeth Kubler-Ross, a psychiatrist and authority in the field of death and dying, said in Richmond, Ind., that her research has convinced her that life continues after death. Only the physical body dies, she told a conference on Interdisciplinary Ministry on Death, Dying, and Living at the Quaker Yokefellow Institute, located at Earlham College.

Dr. Kubler-Ross is well-known for her work with dying patients. Her research has led her into the study of out-of-body phenomena. She recently told an interviewer for *Family Circle* magazine that she no longer believes, as she once did, that death is the end of everything. "Now I'm certain it is not," she stated.

The psychiatrist bases her conclusions about life-after-death in large part on her experiences with dying persons. Some of her findings she bases on talks with people who were clinically dead but were revived by medical means.

"None of the patients who have had a death experience — and returned — are ever again afraid to die," Dr. Kuber-Ross told the conference.

11,281 Abortions in Two Years

A private, nonprofit abortion clinic in St. Louis, which in two years of operation has performed 11,281 abortions, has listed the religious affiliations of its patients, according to the St. Louis City Health Department.

Of the total abortions, 57 percent were performed on women who said they were Protestant; 22 percent on Roman Catholics; one percent on Jewish women; 7 percent on women of "other" religions; and 13 percent on women with no religion.

Reproductive Health said of the 11,281 abortions performed since May 1973, medical complications occurred in 127 cases, a complication rate of 1.1 percent. This has been the only major abortion clinic in the metropolitan St. Louis area accepting referrals from a wide area in Missouri and Illinois.

U.S. Postal Panel Gives Periodicals Less Increase Than Judge Proposed

The latest report of the U.S. Postal Rate Commission means that religious periodicals will not be hit as hard on their second-class postage rates as the Commission's trial judge had earlier recommended. While approving some increases for periodicals, the Commission has rejected a contention of the now-retired judge, Seymour Wenner, that a substantial shift of postal service costs from first- to second-class was in order.

The decision of the U.S. Postal Rate Commission to reject Mr. Wenner's approach was applauded in an editorial by the *New York Times*. "Any further rise in second-class mail rates would threaten the existence of small-circulation magazines of opinion — political, religious, and literary," it said. "Most of these are commercially marginal, but few are culturally expendable in a pluralistic society in which all voices should be heard."

To Monitor Prime-Time TV

A monitoring project to determine how prime-time television affects the "socialization of women" was announced by the Women's Division of the United Methodist Board of Global Ministries. The project will put particular emphasis on the so-called "family viewing time" in the fall and winter TV season.

Some 230 United Methodist women across the country will conduct the monitoring. Each will view three programs from three series, a total of nine shows. The effort will attempt to determine what impact television has on women's self-conception and on their decision making as consumers.

Union Member Exempted from Dues

G. R. Anderson, a member of the United Church of Canada, no longer has to pay union dues to the Civil Service Association of Ontario (CSAO). Ontario's division court upheld a labor tribunal's decision exempting Mr. Anderson from paying dues because he believes strikes are morally wrong. The CSAO had appealed the ruling.

A member of the United Church since its founding in 1925 of a merger of Methodists, Congregationalists, and some Presbyterians, Mr. Anderson told the tribunal his faith is an inseparable part of his day-to-day living and that he tries to find many answers to life in his conscience.

He said he cannot, in conscience, support the CSAO demand for the right to strike. His $2-a-week dues will go to charity.

Consumption of Alcohol Called Serious Imbalance in Economy

Mrs. Herman Stanley, president of the National Woman's Christian Temperance Union, has cited the rising consumption of alcoholic beverages as evidence of a "serious imbalance within the economy."

She declared that "something is definitely wrong when the unemployment and welfare roles have reached new highs, when the economy is an unstable and inflationary one, that Americans have sufficient funds to purchase 327 million more gallons of liquor, wine, and beer than in 1973."

According to the Treasury Department figures, the American public absorbed 483 million gallons of liquor in 1974 — an increase of 81 million gallons in one year. Although the consumption of wine dropped by 2 million gallons, beer consumption rose by 248 million gallons.

NEWSPAPER

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LEONARD GROSS
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Its Own Reward

The rain, 'tis said, it falleth down
Upon the just and unjust fella;
But mostly on the just
Because the unjust has the just's umbrella!

How does God reward the faithful? This is a mystery which occasionally troubled the people of the Bible and is not always clear today.

Psalm 91 is perhaps the highest expression of confidence in the special protection of God. The righteous of Psalm 91 rides through the battle unharmed while the ungodly fall on every side. The faithful one, says the psalmist, will receive personal protection, answers to his prayers, and a satisfying long life.

It is an inspiring thought and has been an encouragement to Jews and Christians for generations. But we remember also that a sentence from Psalm 91 became for Jesus a temptation of the devil. And the writer of Job shows that the issue is not clear cut: happy days need not always be expected to follow good living.

But would we not expect that those who serve God faithfully would receive *some* special consideration for their efforts? The examples and teaching of Jesus and the apostles suggest that this is not so. Jesus held that in this life God does not pick out the wicked for especially bad or the righteous for especially good treatment. Both receive their good and bad together, for God loves them both.

If there is a difference it is no doubt in their view of what is happening to them. The faithful receive the good with thanksgiving and the bad with patience. The faithless takes the good for granted and the bad perhaps with bad humor.

While we are properly thankful for good experiences, Jesus' words warn us not to see them as a reward for faith. On the other hand, though many will testify that tragedies have led them to consider repentance, we should hesitate to interpret another's trouble as punishment.

If anything, the experiences of Christ and the apostles suggest that the faithful are more likely to have trouble than others, for they are not satisfied with the world as they find it. As they press forward toward their high calling, they tend to annoy others and the result is persecution. Jesus is the best example who "himself bore our sins in his body on the tree," and we are expected to "follow in his steps" (1 Pet. 2:24, 21).

The blessing of God, then, is not necessarily to be shown by pleasant opportunities or an easy life. As "election" is too easily turned into privilege instead of responsibility, so gratitude for success or prosperity may degenerate into complacency about one's own faith and blindness to the needs of others. As one of the less pious popes of the Middle Ages is reported to have said, "God has given us the papacy. Now let us enjoy it."

In contrast, the saints of all ages have seen that faithfulness is its own reward. To be privileged to love and serve God is enough. It is not necessary that the righteous should be delivered from all tragedy or spared the temptations of their fellows.

Is this a hard doctrine? If so, perhaps this helps to explain why the easygoing gospel is abroad in the land. It proclaims salvation through the unpraised hand and a few minutes with a counselor. Guilt for this gospel is more a feeling than a state. Repentance likewise. God, it is held, by this gospel, gives His people special breaks. "It's amazing," says one evangelist, "how much longer your car will run, how much longer your tires will last when you are a Christian" (*The Christian Century*, Sept. 17, p. 800).

This, like the legalism denounced by Paul in Galatians, is a distortion of the grace of God which appeared in Jesus. It sounds good to some, for it demands no basic change and denies the mystery of God's ways with mankind. It accepts the rain as a sign of personal righteousness rather than a gift of God's love. — Daniel Hertzler

Gospel Herald

October 7, 1975

Apprehension of Andries Langedul, 1559. An Anabaptist meeting had been held in his house in Antwerp. After the meeting he was arrested while reading the Bible. The illustration appears on page 634 of *Martyrs Mirror*.

The Mennonite Credibility Gap

by Levi Keidel

While it is fitting at this point in history to define aspects of our faith which closely parallel those of the first-century church or of our 16th-century forebears, it is also fitting to take note of those aspects where we are very much unlike them. Take, for example, the matter of numerical growth. Early Anabaptists were the most aggressive and successful evangelists of their time. Today we invest countless hours of time, vast amounts of energy, and scores of thousands of dollars in local church programs and home ministries year after year, and find no appreciable increase in numbers of people being added to the church. Why?

A unique combination of sociological factors contributed greatly to the phenomenal growth of 16-century Anabaptism, which does not find its counterpart today. But growth is the most vital element of any body which expects to perpetuate its life — and growth must be part of a true New Testament Church. I submit that a primary

part of our problem is not inadequate time, energy, or finances; it is something which was not a handicap to early Anabaptists, but which is a handicap to us today. It is a credibility gap.

Sixteenth-century Anabaptists were absolutists. To them the kingdom of the world was the kingdom of darkness, dominated by the flesh, ordered by the sword, ruled by the devil, and under the judgment of God. The kingdom of heaven (or of God) was the kingdom of light, dominated by the Spirit, ordered by caring love, ruled by Jesus Christ, already in its nascent form present in the world, and uniquely fulfilling the purpose of God in human history. The only bridge by which a person could pass out of the former and into the latter was the experience of conversion.

This is illustrated in a 1527 document of transcendent importance known as the Schleitheim Confession. Article four states: "All creatures are in but one of two classes: good and bad; believer and unbeliever; darkness and light; the world and those who have come out of the world; God's temple and idols; Christ and Belial; and none can have part with the other." Among the diverse and widespread doctrines which were a part of the counter-reformation, none was more fundamental to the theology of Anabaptists of practically all shades than that of the "Two worlds" or "dual kingdom." (Robert Friedmann, *Theology of Anabaptism*, Herald Press, p. 40.)

Inherent in this concept were seeds of perpetual tension between the kingdom of God and the kingdom of the world. This concept spawned the ugliest forms of persecution and death. It was the shot which reopened war with the kingdom of darkness.

One Course: Obedience. Anabaptists found the spiritual dynamic to fight this war in the experience of the new birth; they believed it opened the eyes of a person's spiritual understanding and lifted his mind to a higher level of loyalty so that the allurements of the world no longer held their power. When God's will was clear, there was but one course: obedience. They drew the support and strength needed to adhere to that obedience through any circumstances from that tiny island of the kingdom of God among them, the covenant brotherhood, or the church.

What they believed about two conflicting kingdoms coexisting in their world was not textbook theory. It was their common base from which they could plan strategy for coping with their world. I recognize at least four ways in which they translated this concept into ethical conduct, and by which they won credibility for their movement before the world.

First is holy living. Harold S. Bender in his "Anabaptist Vision" said that "their strength lay in the earnestness of their striving for holy living." Their worst enemies agreed on the innocence, piety, consecration, and holiness of their lives. Their holiness made them so distinctive that a person in the main line of the Reformation was safer to be a little sinful to escape being condemned as an Anabaptist. To be as pure and irreproachable as Jesus was their goal, and they claimed the power of the resurrection to achieve it.

Second is evangelism. Anabaptists believed that all outside of the kingdom of God were spiritually lost, and as was the world, under the condemnation of God. Therefore love for their neighbors compelled them to try to win them out of the world. F. H. Littell in **The Anabaptist View of the Church** said that the Anabaptists were the first post-medieval group which made the Great Commission the responsibility of every believer. Donald Durnbaugh said in **The Believers' Church** that when Anabaptist men were imprisoned or exiled, their women were chained at home to keep them from witnessing to their neighbors. Sebastian Franck wrote in 1531, "The Anabaptists spread so rapidly their teaching soon covered the land as it were." Bullinger, Zwingli's successor said, "People are running after them as if they were living saints."

Third is their view toward material wealth. It was inconsistent for him who is seeking first the kingdom of God and who is living under the lordship of Jesus Christ to covet temporal wealth. In the literal first-century sense, none considered property his own. After one met his own most basic needs, the only legitimate use of mammon was to relieve suffering, to enrich humanity, and to build the spiritual kingdom. With it he proved that he loved his covenant-brother, his neighbor, and his enemy.

Fourth and last is their nonviolence. They affirmed that all civil government is of God, and is necessary to curb evil in the temporal kingdom; but they as believers stood apart

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as citizens of a spiritual kingdom. They insisted that the sword had no part to play in it. Their attitude was not a national pacifism, but rather an individual defenselessness, a nonresistance, to affirm the separation of the church from political power and to thereby purify their evangelistic witness.

I see these four emphases — holy living, evangelistic witness, attitude toward material wealth, and nonresistance — as interrelated parts which constituted the package recognized as the Anabaptist lifestyle. I read of their concern that they not be an unnecessary offense to the state, but that their personal conduct be above reproach lest their integrity be questioned and their cause be brought into disrepute with the masses being drawn to them. I recognize it all as a highly disciplined commendable effort to follow Him who left an example that we should walk in His steps.

Selected Parts of the Package. Now to the problem. It is my conviction that we as Mennonites today build our lifestyles around selected parts of that 16th-century package, and thereby seriously erode the credibility of our witness to the world.

To illustrate. In 1940 I was a non-Mennonite teenager growing up in a moderately Mennonite community. Practically all Mennonite young people I knew were living worldly lives, wild to varying degrees, like all other young people. I saw little sign that either they or their parents had goals distinguishably different from anybody else. Then came World War II and the draft. All other eligible young men went to the beaches of Saipan, Okinawa, Sicily, and Normandy. But these Mennonite boys refused; they said they didn't believe in war; they went to work on dairy farms and in forest preserves, and all came home again.

They had selected to apply the principle of nonresistance, but not of holy living. Great opprobrium was heaped upon the Mennonite brand of Christianity at that point; and I who was desperately searching for an answer to my own sin problem, saw no appeal in the evangelistic outreach of the Mennonite Church. The evangelistic witness which did finally reach me was that of a buddy in the U.S. Navy. God graciously met me where I was.

Since World II American Mennonites have been caught up in the clamor for cash like everybody else. They have come to covet and enjoy the symbols of affluence like the world. Rarely do you find a Mennonite whose application of Jesus' teaching concerning material wealth gives him a simple lifestyle which sets him apart from the rank and file.

Now with the proliferation of technological weaponry, the annual U.S. budget is dominated by a hydra-headed military appropriation. We Mennonites who have set our affection upon things of earth, relished the pleasures and conveniences of affluence, amassed material wealth like everyone else, now say that we will refuse to pay income tax as our peace witness to government. We are selecting to apply the principle of nonparticipation in violence, but not of self-imposed poverty for the kingdom of heaven's sake.

Is a government official wrong in accusing Mennonites of accepting their historic principles which concern the state, but rejecting their historic principles which touch themselves? Is it proper for us to make a corporate witness to government against payment of income tax when there is little else which distinguishes us as citizens of another kingdom who give primary allegiance to the Lord Jesus Christ? How can we justify the selective application of Anabaptist beliefs to our contemporary lives?

How is such a stance affecting our evangelistic witness to those who, like I was 30 years ago, are lost and outside of Christ, but searching for the truth? What part of the opprobrium we bear for our faith is the inevitable stumbling block of the cross, and what part is the inevitable result of split-level ethics we have chosen to follow? Do we not have an important responsibility to impose upon our own ranks the full package of spiritual disciplines of the forebears we profess?

How We Could Recover. In my opinion, as one who remembers living in the "other world," our failure to apply kingdom of God ethics to all levels of our conduct is undermining the credibility of our evangelistic witness. If we could again insist that ideas which spring from the two kingdom concept cut right across the full range of human ethics and are to be explicitly obeyed, we could recover something of the spiritual dynamic of the original movement and of the first-century church. Those outside would cease labeling us as simply another social protest movement; they would begin to see us as the way to Christ. And I believe we would begin setting a trend of numerical growth.

New Road to Joy

by Emily Sargent Councilman

I was so sure, that time ago,
That joy could only come
Through altar-worshiping my God
And honoring His name.

I did not choose this stone-spiked path,
This traveled suffering,
Nor dream that halted steps of pain
Could wed an offering

Of helplessness to ecstasy. . .
Courage-strength, love-born,
Can make, past fetters, singing free.
The inward mount of man.

— *The Christian*, copyright 1961.
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Mediators in Paris

by John Bender

Pigeons and Larry Miller welcomed us to Paris. Larry's smile was a welcome sight amidst the early morning crowd in La Gare Est. The pigeons addled about in search of their perpetual breakfast. Larry met us with a warm handshake and a push-your-own cart to carry our luggage. However, my suitcase was not to show up till the next day.

My wife, Marty, and I had just completed two tourist weeks in Europe. This was stop one for the work part of gathering information on Mennonite-related student ministry in Paris, Brussels, and London.

With everything except the missing suitcase accounted for, we piled into the Millers' Renault station wagon and headed for their apartment in Chatenay-Malabry, one of the cities circling Paris. If we weren't yet quite awake, Paris traffic cleared up any uncertainty. It's what one might imagine as getting mixed up in a herd of galloping bison. Larry seemed at ease in the herd, so I relaxed. The pedestrian story flashed to mind; in such cities they're counted either among the quick or the dead. For first impression the peculiarities of Paris drivers were hard to beat.

As we drove the 45 minutes to Chatenay-Malabry, Larry talked about his and his wife Eleanor's assignment with Mennonite Board of Missions and Mennonite Central Committee. In August they would be joined by Janie and Neal Blough. They hoped to find a duplex or apartment closer downtown in the student area.

Presence Among International Students. Briefly outlined, their assignment includes carrying the Mennonite presence in the international student world in Paris beyond an experimental stage, developing contact with base communities (house fellowships), familiarizing themselves with Christian-Marxist dialogue, carrying MCC Peace Section assignment, relating to missionaries Lois and Robert Witmer and others in the congregation and in the French Mennonite Church, developing a fellowship group, doing graduate study half time.

At the bakery close to the Millers' apartment we stopped to pick up bread for breakfast and lunch and for every other meal Eleanor cared to serve it as far as we were concerned.

"There are obvious needs to which one can say something about Jesus," Larry said of the reasons for being interested in an international student ministry in the city. Students need help in finding a place to live, sometimes money, and understanding to bridge cultures, and in the case of Christians, church life.

Even if it were possible to crank up a big program in housing and aid, the materialism and dependence on Western aid so fostered would not help African students. The Millers and Bloughs are exploring the possibility small scale, one-to-one assistance by opening a temporary housing center and giving help in house-hunting. They would work with landlords and students to explain the transitions in living patterns.

Establishing a house fellowship would facilitate efforts of mediating the confrontation between African and Western culture. To have a base community with African, French, and North American membership would embody the reality that in the cross Jew and Greek come together and move beyond a Jew-Greek dichotomy. In the flux of this city away from home, contact is more easily made with a variety of students who in their home areas could not as easily work across national and tribal identities.

To make decisions in a cooperative way as the expression of believers' church ethics would again demonstrate that our concern is not for power, Larry said. "You've disestablished. It's not you who has the power."

The needs of international students exist as much in Paris as, perhaps, anywhere in Europe. Marlin Miller, Larry's brother and the then European Mennonite Central Committee Peace Section representative, discovered in a study that more provisions for housing, financial aid, and other services for students were available elsewhere on the continent than in Paris.

John Bender is Director of Editorial Services, Information Services, Mennonite Board of Missions.

After correspondence and consultation with the Robert Witmers, Ruthann and Marlin Miller were appointed to serve in Paris to set up a student ministry-peace witness. David Swartz joined the team in 1971, more recently running a student center with a base community, working with persons one-to-one, and acting as convener for joint meetings of base communities. The Marlin Millers now live in Goshen, Indiana, since Marlin was called as president of Goshen Biblical Seminary in Elkhart, Indiana.

Early Plans Reconsidered. Early plans called for a student home and peace center to be located at Chatenay, site of the congregation's church house and sheltered workshop for 48 mentally handicapped young men and women. While center plans were in the making, a residence program for 60 handicapped men came into focus with the availability of a chateau at Hautefeuille, an hour from Paris. Robert Witmer, as the permanent agent of the French Mennonite Mission, turned his energies to the momentous task of writing program proposals, seeking funds, and readying the complex for operation. Student center planning was interrupted.

Plans for the student center at Chatenay were reconsidered. Should a peace center be added to the existing sheltered workshop and congregational activities at the Chatenay location? What about transportation and lack of other study opportunities close by? Also, the student turmoil, crystallized in the May Day 1968 riots, gave pause to the Center idea.

After administrative consultation in Brussels in January 1969, it was decided that Marlin and Ruthann Miller would explore the possibilities of working with international students without a Center.

In the course of seeing what could be done sans a residence, Marlin learned about the Association Chretienne des Etudiants Africains Protestant (ACEAP), an all-African student organization begun in 1959. The group accepted an offer of help and Marlin provided counsel, and limited house-hunting assistance, material aid, and arranged for biblical studies on peace.

Marlin participated on the team ministry at Chatenay, as well as being the liaison for peace concerns between European and North American Mennonite communities. Larry and Neal carry on this assignment one-fourth time.

The African student association has had its ups and downs over the years with the continual change in membership, limited time students have available, and mismanagement of an earlier leader who took the organization for a ride.

The current president of ACEAP, Gregoire said that the primary reason for the association's existence is to help maintain the faith of African Christians. Its avenues of ministry include spiritual, cultural, and social activities. Although the association has an office, lack of telephone, and a designated meeting room make regular meetings difficult. Larry functions as an administrative assistant to the association.

From Village to City. Gregoire profiled the experience of a student coming to France from his village in Africa. The student would encounter a landlord, the rare one willing to rent to him, who would demand two months' rent and a deposit in advance, perhaps more than enough to deplete his living allowance for the year. On Sunday, the student might be the one who sees persons get up and move to the other side of the church, away from him. After an hourlong service, worship for the day would be concluded. Is this the same church, the same God? the student might begin to ask.

At home, church would involve the village, 3,000 persons together for a day of praising the Lord. At home the student would reflect before speaking, deferring to older persons. Political discussions probably would be avoided because of the danger posed for anyone speaking against, and sometimes for, the government.

"The African student always lives in the context of his tradition, whether he thinks so or not," Gregoire said, "even if he marries French."

Christians can fit back into their home settings because they don't come to get another culture, but another Christian experience, he explained. Others do pick up European habits which cause difficulty in reentering African society.

Maintaining Christian faith of students remains the Protestant Student Association's objective, although non-Christians who have participated have become Christians, and some have gone on to do theological studies. Ultimately Gregoire wants to serve as pastor of a church in his country of Cameroon.

While some African students adopt an out-and-out Marxist ideology, the African segment is least influenced by Marxism, reflected Marlin Miller. Some stand in opposition movements to their own governments, but the general outlook of African students concerns itself not with political ideology, but with how to run the country right and belonging to the right tribe.

Little place exists for dialogue with out-and-out Marxists; however, such dialogue is taking place between Christians and French, Asian and South American Marxists. Catholic groups have been most involved in the dialogue, one segment of which calls itself Christians for Socialism. This group is involved more on the parish level, commented Dave Swartz. "For them the gospel is a prophetic statement. God is on the side of the poor," he said. Dave's contacts have been one-to-one or in one instance, a small study group which considered "The Third World and Religion." Dave credits the manageability and satisfaction of this student witness to its being low-key, integrally involved with persons.

Christian mediators in Paris find students and non-students who are authentic Christians, others who come soured on Christianity, and some who espouse something else. To Larry's statement, "There are obvious needs to which one can say something about Jesus," one can add, "through Christian mediators Jesus is obvious."

Feeling Guilty

by Katie Funk Wiebe

A lot of guilt is being pushed onto and pounded into women today. An article in *McCalls Magazine* (June 1975) discussing two best sellers, *The Total Woman* and *Fascinating Womanhood*, referred to women as guilt junkies. When marriage fails, when the children are disruptive, even when it rains at a picnic, women are conditioned to take the blame, said the writer.

A psychiatrist, speaking on the subject of "Guilt" on an educational television program recently, supported this stand. She stated that more women than men are seeing psychiatrists these days, partly because of their changing role in society. Women don't know where they belong. They feel guilty because they can't meet all the expectations of society.

We know Grandma was expected to marry, raise a family, and keep house. The rest of the world belonged to Grandpa.

Check out the expectations placed on modern women:

One woman felt guilty because her husband was giving all his time to youth work in the church — which left her nothing. He kept reminding her he was doing it for God. She felt guilty competing with God for her husband's love. So she left him.

Working women are frequently chastised in religious periodicals. Helen Andelin, author of *Fascinating Womanhood*, holds working women responsible for "violence in the streets and on the campus, drug abuse, and rebellion against social customs."

Even mothers who have to work to help support their families can't unload that much guilt into the kitchen sink with the breakfast dishes each morning before they leave for work. Some mothers even feel guilty if they miss being home once to welcome the children with milk and cookies when they arrive home from school.

Many women reading Marabel Morgan's *The Total Woman* will grab for what seems her surefire formula for making a sick marriage work — total submission on the wife's part. They may miss her simplistic doctrine masked in religious terms which places all blame for sick marriages on the wife — never on the husband. Mrs. Morgan does not suggest confrontation with love or that the husband should make efforts to help the relationship grow. Success in marriage depends on acting submissive, sexy, coy, while manipulating the husband into feeling big, manly, and in charge.

With the backlash against women's liberation hitting hard in many areas, attempting to prove with chapter and verse that a woman's role in life is to marry and have children, I can see why some single persons feel guilty about being single. AND they can do nothing about such guilt!

Then, if this isn't enough to make women feel insecure and uneasy about their contribution to life, along come the spokesmen for self-fulfillment with their demands that women meet their own needs first. This usually includes abortion on demand, the right to have a career, to have no children, or if a woman does have a family, to place her needs before those of husband and/or children.

In the church the pressure to find self-fulfillment is usually more subdued and comes mixed with the teachings on the gifts of the believer. And even here any women who takes literally the teachings of Scripture on this subject has to do a lot of sorting to learn which gifts the modern church will accommodate.

Some church members would like to push women back into the church kitchens. Others urge them to move ahead in the development of all gifts, even to preaching and pastoral work.

Some women feel guilty if they aren't involved in some kind of "church service." Others feel guilty if they are, for it robs them of time they could spend with their families, or they fear they may be becoming too aggressive.

And while all of these pressures are pushing guilt on women, we have the perennial hard sell from advertising, conditioning women to feel guilty if they look in the mirror and see a gray hair, three extra pounds, teeth that don't gleam, and hair that doesn't bounce.

We have women who feel guilty about being "just a housewife," women who feel guilty about having creative urges to paint, draw, write, or compose music. We have women who feel guilty about having retained their virginity past voting age, and those who feel guilty about having had too many children.

It may take a long time for the dust to settle in the matter of the changing role of women. And when it has settled, men as well as women may have to dust the furniture to find the shine again.

In the meantime, we may have to become more aware that answers to difficult problems do not come through easy formulas. When Mary exchanged her role in the kitchen for sitting at the feet of Jesus, Martha tried to make her feel guilty for neglecting her womanly duties. Yet Jesus commended her.

Which of the many guilts people place on women would Jesus commend today?

EXTENDING CHRIST'S KINGDOM

MENNONITE BROADCASTS

1976-77 "Invitation to Live" Campaign

Theme: *"Living in loving relationships with God and others frees us to care, share, belong, and become."*

Audience:
- *—persons who experience fear, hopelessness, helplessness, with special attention to youth and the aging.*
- *—persons who contribute to those feelings.*
- *—persons able to share trust, hope, community.*

If I were writing this message, I would say:

☐ *Please send me a free 1976 Family Life calendar.*

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HARRISONBURG, VIRGINIA

Bus riders in Lancaster, Denver, Cleveland, Seattle and four other U.S. cities got a nudge for lasting love and marriage last winter.

Television viewers, book readers, radio listeners, calendar scanners, and people with eyes sharp enough to decipher lapel buttons, were exposed to the same message: Forgiving love can last a lifetime. That message roots in Christ's forgiveness.

An inter-Mennonite group, including Mennonite Broadcasts, wanted people who have doubts or problems about lasting love and marriage to be nudged to forgiveness in Christ.

Reaching people with a gentle push from the church says a lot about Mennonite Broadcasts' purpose. It's one part of extending Christ's kingdom to people outside the church.

Another need in our society is fear, hopelessness and helplessness. You can help us shape a message to meet this need through an "Invitation To Live" campaign scheduled for 1976-77. May we hear your suggestions for this message? Use the reply coupon above.

Congregations and individuals gave $613,639 for Mennonite Broadcasts last year, with literature sales and contributed time making possible gross operations of $1,484,561 —extending Christ's kingdom.

MENNONITE BOARD OF MISSIONS
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Watch for your congregational showing of the filmstrip worship service, **Extending Christ's Kingdom.**

Bicentennial and Evangelism Focused at Lancaster Conference

The annual fall meeting of the Lancaster Mennonite Conference was in session on Sept. 18 at Mellinger Mennonite Church, Lancaster, Pa. More than 300 ordained men — bishops, ministers, deacons — with their wives met in a daylong session to review reports and act on recommendations proposed by the bishop board of the conference. The ordained men represent 16,000 church members in 200 congregations, mainly in Lancaster, Lebanon, and York counties.

Ten new persons ordained since the spring meeting of the conference last March were introduced.

Guest speaker for the occasion was Willard Mayer, academic dean of Rosedale Bible Institute at Irwin, Ohio, and a bishop in the Conservative Mennonite Conference. Speaking on the subject "The Bible for Today," Mayer said God has protected the message of the Bible so that it is not mixed with error. "The Bible fits all peoples and all cultures like no other book ever can," he said.

Two statements were passed by the conference — one on evangelism and one on Bicentennial celebrations.

The statement on evangelism pointed out two errors Christian groups often fall into: the teaching that man's needs are only physical and social, and the teaching that man needs only salvation and assurance of an afterlife in heaven.

The statement pointed out that the full gospel meets both the physical and spiritual needs of man. "Not by bread alone, but by every word of God," the statement reads.

The statement on the Bicentennial celebrations expressed appreciation for freedoms granted by the U.S. government but warned against an uncritical loyalty to the state. (See box.)

The 500 persons gathered for the occasion sang hymns composed in the 16th century by early Anabaptist leaders in Switzerland. This was in commemoration of the 450th anniversary of the Mennonite Church being celebrated this year. The group was only moderately familiar with the early hymns. And when song leader Martin E. Ressler, Quarryville, Pa., announced a hymn to be sung in German, the response showed that the German language for this group is almost a thing of the past.

Reports. David L. Sauder, principal of Ephrata Mennonite School, reported on 18 elementary schools located in Lancaster and nearby counties. Sauder is secretary of the Elementary School Committee for the Lancaster Mennonite Conference and coordinates the work of the schools, which have a total enrollment of 1,500 students in grades K to 9.

Harold Reed, secretary of personnel at Eastern Board of Missions, Salunga, reported the annual growth rate of the conference to be 2 percent for the older churches, 6 percent for the younger mission churches, and 12 percent for the overseas churches.

Mennonites and Bicentennial Celebrations

We believe and proclaim Jesus Christ to be the Lord of all nations.

We are thankful that our experience of living within the United States has been an experience of blessings from God our Father. Let us continue to thank Him for the freedoms granted to us by the government of the United States. However, let us be reminded that in the enjoyment of these freedoms we often drift into an uncritical loyalty to the state. This has many times clouded our Christian witness to the world.

During this year of national celebrations, commemorating the birth of the United States, many of us are being invited to join in community Bicentennial programs.

These programs will promote a strong spirit of nationalism by honoring the "heroic" deeds of those who planned and fought a war of rebellion. The program speakers and activities will glorify violence by using the language and symbols of Christianity to convey the idea that the Revolution was God's holy war against evil tyranny.

Therefore, we who acknowledge the lordship of Jesus Christ need to reexamine our faithfulness and together search how to be obedient to His lordship during the 1975-76 Bicentennial celebrations.

We confess that too often we have confused our loyalties to God and country and that at times by word and deed we have supported the way of violence.

We desire to repent and reaffirm our allegiance to the lordship of Jesus Christ and to His church, which is a universal and supranational community of kingdom citizens.

Therefore, since the nationalistic celebrations of the Bicentennial are not consistent with our spiritual heritage, and since the self-righteous identification of the American way as God's way distorts our witness to the kingdom of God in today's world, we encourage our members, as kingdom citizens, not to support or participate in Bicentennial celebrations. Rather, we call upon all believers in Jesus Christ to render unto Caesar: honor and respect, but not reverence; gratitude and loyalty, but not worship.

Eastern Area Youth Seek Renewal

A Cross-Cultural Fiesta attracted over 200 people to Our Barn, New Danville, Pa., on Saturday, Sept. 13. Representing intercultural Mennonite churches in New York City, Reading, Philadelphia, Harrisburg, York, Lancaster, and Penns Grove, the participants spent the day in recreation, singing, and spiritual renewal. The annual event is planned by Eastern Board's Home Ministries Department.

In the morning youth from Diamond Street Mennonite Church, Philadelphia, Pa., presented a skit based on the parable of the ten virgins in Matthew 25. Freeman Miller, pastor of the church, summarized, "We must do God's work now. If we put it off until we are ready, we may find that it's too late."

Youth from Good Shepherd Mennonite Church, New York, N.Y., gave a choric reading of the parable of the talents from Matthew 25. Pastor Harold Davenport commented on the parable, "We've got to get it together to experience Christ. There's no easy way out. This parable says that today we are without excuse for not getting it together."

The afternoon's central feature was a dialogue led by Jesus Cruz, New York; Harold Davenport, New York; Freeman Miller, Philadelphia; and William Jack-

Left to right: Freeman Miller, Harold Davenport, William Jackson, Jesus Cruz

son, Philadelphia. The dialogue focused on the nature of the church and issues facing contemporary Christians.

Let's Learn from Each Other

"In the whole area of justice awareness, the minority Mennonite churches are ahead of the rest of the church."

Hubert Schwartzentruber made this observation after participating in a congregational peace education workshop in Chicago, Ill., Sept. 5. Associate secretary for peace and social concerns with the Mennonite Board of Congregational Ministries, Elkhart, Ind., Schwartzentruber led a group of 16 persons from five Chicago congregations in the four-hour meeting which was held at Lawndale Mennonite Church.

For most of the session, persons shared concerns, several of which received particular attention. One man described the subtle forms of racism deeply ingrained in his neighborhood, another declared that the Mennonite Church has been on the wrong side of the fence concerning the dilemmas of farm workers, while others described feelings of aloneness and isolation — from each other and from the larger church — in the urban setting.

A proposal receiving good support at the workshop was for the Mennonite colleges to take a more active role in encouraging student involvement in the inner city — in order to facilitate mutual learning, release of gifts needed in the city, and to strengthen urban Mennonite congregations.

According to Schwartzentruber, a concern that repeatedly surfaced at the Sept. 5 meeting was the need for two-way communication between city and non-city churches. "Throughout the session," said Schwartzentruber, "I kept hearing 'Let's learn from each other; you need us as much as we need you.' "

During the last half hour the participants listed 15 resources they see as important for their ministry — some of which are currently being worked at, most of which are not.

Noted Schwartzentruber: "The minority Mennonite churches often seem to make a greater effort to show love and relate to majority churches than vice versa. Many complex dynamics are at work in Chicago, and other cities. The challenge of meeting needs in the urban setting is clearly laid before us."

The Salt Effect, EMC

"The Role of the Church in Humanizing Society" will be the theme of the 1975-76 Community Educational Forum Series sponsored by Eastern Mennonite College.

The series, now in its fourth year, will "give opportunity for area persons to dialogue with guest resource persons on relevant issues and to emphasize the role of the church in meeting human needs," according to A. Don Augsburger, forum coordinator.

All sessions will begin at 12:00 noon in the Sheraton Inn banquet room.

On Nov. 6, Jim Wallace, editor of *Post-American* magazine, will speak on "The Church and Deepening Commitment."

"Ministering to People in Crises" will be discussed on Jan. 8, 1976, by Clark Aist, director of nonmedical training programs at St. Elizabeth's Hospital, Washington, D.C.

Robert Raines, pastor and author from Bangor, Pa., will speak on "The Church and the Middle-Life Crisis" on Feb. 5.

The series will conclude on Mar. 4 with an address, "The Church and New Life," by Keith Miller, writer and speaker on church renewal, from Port Aransas, Tex.

Goods Announce Discontinuation of Theater

Merle and Phyllis Good of Lancaster, Pa., have announced they plan to "discontinue writing and directing dramas about Mennonite faith and life on a regular basis."

The Goods have produced the Dutch Family Festival east of Lancaster since 1968 when they presented *Strangers at the Mill*, Good's first musical. It was followed over the years by three additional musicals and five full-length dramas by Good, in addition to a play by Ken Reed and a collection of dramatic pieces by Good, Reed, and Mrs. Good. In recent years, the Goods have shared directorial responsibilities.

"Attendance has been better than ever," Mrs. Good stated, "and we're grateful to the thousands who attended regularly. But there's a shortage of scripts dealing with 'Mennonite' themes which can sustain a 22-night run. Which means we've needed to write and direct two new shows each year ourselves. I guess we're weary."

Attendance has grown steadily over the years so that many performances in recent years have been sold out. *Isaac Gets a Wife* in 1974 and *Today Pop Goes Home* this past summer set new records and needed extra late shows to handle the crowds. "Many people have wanted us to build a larger new facility," Good added. "But we chose not to. There are a lot of other projects in the arts we'd like to pursue."

Does this mean an end to the daytime Festival events which have been open to the public every summer? "Positively not. It's only the evening plays which are being terminated in their present format."

No final decision has been reached concerning the future of the theater. In over 300 full-length evening performances during their eight-year history, the Festival Players performed for more than 80,000 persons.

Community Discussed at Bienenberg

An untraditional view of love, conflict, forgiveness, and justice in the Christian community presented by Goshen College professor C. Norman Kraus raised discussion and some inhibitions in the group of Mennonite missionaries and Mennonite Central Committee volunteers who gathered at the Bienenberg Bible School in Switzerland for a week in August.

"He even talked about the constructive use of conflict and asked, 'Might love initiate conflict in certain situations?' " said Harold Nigh, volunteer from Crete. "We were horrified, for we don't march, we don't strike, but we were reminded that Jesus ostentatiously started conflict with the power people of His time.

"We came to the end of that session feeling that the following is perhaps a reasonable statement: We don't act in love toward an unjust man if we don't confront him. Agape (love) will initiate nonviolent pressures, restraints, sanctions, in order to correct him. If in the ensuing conflict, actual violence happens, agape calls for suffering violence and not perpetrating it."

Nigh reported that many participants discovered how pragmatic they really were in the discussion groups which followed Kraus' input sessions. "Raise a storm over injustice and get kicked out of the country we're working in? Uh-uh, and it wasn't the older people who were saying that," Nigh observed.

"This dicusssion was carried from the political to the theological field. Such a radical idea implies that we challenge the theology of churches we work with," Nigh continued. "That's a bit dangerous. We agreed in principle with Kraus, but practically, we do not."

Developing the theme, "Toward the New Community," Kraus also explained that anger is normal, forgiveness isn't forgiveness unless it is sought; the opposite of love is selfishness rather than hate, and Christians should shun self-interest but seek self-identity which is found only in community.

"It wasn't exactly evangelical or quiet-in-the-land tradition, but it was clear that these ideas pointed to a community of genuine forgiveness, thoroughgoing love, and through all there was a ring of justice. There is agapeic justice, there is a politics of agape," Nigh said.

The group, visiting historic Anabaptist sites in the Zurich area, found the path to the Anabaptist cave narrow and wet. "We had some sense of a community that extended 4 1/2 centuries in time, indeed two millennia, but our care on the slippery path, our careful reception of new ideas, showed that we are more cautious, much safer than Manz, Blaurock, and Grebel. We want to be free to perpetrate their ideas," Nigh commented.

The weeklong retreat is an annual event for MCC volunteers and Mennonite missionaries serving in Europe and North Africa.

VS Orientation, Salunga

Twelve Voluntary Service workers serving with the Eastern Mennonite Board of Missions, Salunga, Pa., spent the week of Sept. 14-19 in orientation at Central Manor Camp Ground near Lancaster, Pa.

The volunteers and their assignments are as follows:

First row (from left to right): Donna Souder, Telford, Pa., day care worker in Homestead, Fla.; Marilyn Rouse, Corning, N.Y., nurse aide in Birmingham, Ala.; Aldine Weaver, Halifax, Pa., day care assistant teacher in Homestead, Fla.; Robert King, Colorado Springs, nurse aide, Birmingham, Ala.

Second row (from left to right): Karen Hess, Lancaster, Pa., club worker and housing rehabilitator in Washington, D.C.; Keith Zimmerman, Mechanicsburg, Pa., pharmacy technician in Birmingham, Ala.; Cheryl and John Hostetler, Plain City, Ohio, youth workers and unit leaders in Mobile, Ala.

Third row (from left to right): Naomi Leer, Aspers, Pa., LPN in Anderson, S.C.; Connie Kreider, Lancaster, Pa., child care worker and hostess in Homestead, Fla.; Ann Detweiler, Newville, Pa., RN in Mobile, Ala.; Dale Buckwalter, New Holland, Pa., workshop teacher in Anderson, S.C.

Hesston Boards Meet

Both the Hesston College Board of Overseers and the Hesston College Alumni Association met Sept. 19 and 20 on the college campus. This was the annual meeting for the Alumni Board; the Board of Overseers meets three times throughout the year.

The ten-member Board of Overseers met with the college's Administrative Cabinet, two faculty representatives, and two student representatives. Enrollment, faculty qualifications, and budget were discussed at the meeting. The Board also drafted a final copy of "Hesston College: 1980" for presentation to the Mennonite Board of Education. The paper projects policy guidelines for the next five years.

Fifteen members of the Alumni Association met with John Koppenhaver, director of Alumni Services at the college, to discuss the relationship of the Alumni Board to the college. Agenda focused on the question of how the Board could more effectively serve the interests of the college, and conversely, how the college could best serve the alumni.

mennoscope

Citizens of Christ's Kingdom, a 16-page Peace Education Resource Guide for Congregational Leaders, was released Sept. 25 and distributed to pastors and Sunday school superintendents. This Peace Education Resource brings together a variety of study materials, books, and audiovisual suggestions for adults, youth, and children. The materials are grouped under three themes: Biblical Foundations for Peacemaking, Peacemaking in the Family and the Congregation, and Peacemaking in the Social Order. Most of the resources recommended were published by the cooperating groups: Brethren in Christ, General Conference Mennonite Church, Church of the Brethren, and Mennonite Church. If your congregation would like more copies of this resource guide, they are available from Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683.

Married couple needed to assist in maintenance work at Black Rock Retreat. Reply to Mahlon S. Stauffer, president, 344 Cardinal Lane, Leola, PA 17540. Tel.: (717) 656-6842.

Although the end of 20 years of war in Laos with the movement of the Laotian Patriotic Front to power in August was quick and quiet, the real revolution — rebuilding an agriculturally self-sufficient economy — will take years, said Murray and Linda Hiebert, Mennonite Central Committee volunteers living in Vientiane. As a small step toward war reconstruction, MCC plans to donate $30,000 worth of medical, agricultural, and rebuilding supplies. Ten thousand dollars' worth of vegetable seeds have already been purchased in Bangkok, Thailand. The seeds will be made available to refugees returning to the Plain of Jars to help them raise their own food again.

Diane Zimmerman Umble of Hesston, Kan., has begun work as communications coordinator for the General Conference Mennonite Church. In her new position, she will work with all Commissions of the General Conference in coordination of communications, publicity, audiovisuals, and feedback from congregations. She is employed three-fifths time for one year. Until recently she worked for Mennonite Broadcasts, Inc., Harrisonburg, Va.

Four scholarships for college juniors, seniors, or graduate students in the field of mental health will again be made available for the next academic year by Mennonite Mental Health Services and Mennonite Central Committee's Department of U.S. Ministries. The scholarships, which total $500 each, are awarded in equal parts on Sept. 1 and Feb. 1 of the academic year and can be renewed for one or more years. To receive an application, write to: Director, Mennonite Mental Health Services, 4905 N. West Avenue, Suite 118, Fresno, CA 93705.

Dan Shenk, Goshen, Ind., has been appointed director of communications for the Mennonite Board of Congregational Ministries, Elkhart, Ind., beginning on Sept. 2. A 1975 graduate of Goshen College, Dan worked last year with the Mennonite Board of Education in a communications assignment connected with the Churchwide Thrust on Education. Employed on a half-time basis with MBCM, Dan is responsible for coordinating news writing, editing, photography, and graphic design. He replaces Carol Brunk Harnish who is a self-employed artist.

Dan Shenk

University of Waterloo, Ontario, will host the "Festival of Joy," Oct. 10-13, sponsored by the various Mennonite Conferences of the province. Heritage art, with emphasis on free church history, will be the focus of the Festival. There will be workshops on "Anabaptism and Contemporary Issues in the Church," films, plays, and the like. Held during the Oktoberfest, it is hoped the activities will provide a Christian alternative.

A commissioning service was held on Sept. 21 for Jane Myers at the Risser Mennonite Church near Elizabethtown, Pa. Jane was scheduled to arrive in Somalia Sept. 30 to serve a three-year term as a secondary teacher.

David and Lorraine Dutcher and family of the Bellevue Park Brethren in Christ congregation, Harrisburg, Pa., have been appointed by Eastern Mennonite Board of Missions and Charities to serve a three-year term as youth workers in Belize City, Belize. They left the States on Sept. 21.

Paul H. Yoder, Grantsville, Md., was ordained to the ministry to serve the Oak Dale congregation in the Conservative Mennonite Conference on Sept. 21. Officiating at the ordination was Ivan J. Miller, assisted by Elmer H. Maust. His address is R. 1, Grantsville, MD 21536. Tel.: (301) 895-5411.

Airlines Clergy Bureau is a service organization cooperating with 15 international, six domestic, and 12 U.S. commuter airlines offering the "clergymen's half-fare" program. Ministers and missionaries are eligible to receive a 50 percent discount on a standby basis. For more information, write: Airlines Clergy Bureau, P.O. Box 7375, Sacramento, CA 95826.

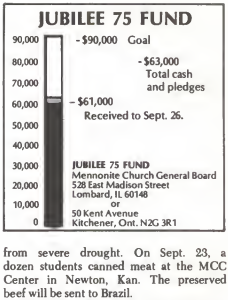
Leonard Garber, of Elkhart, Ind., will assume the pastorate of the Stoner Heights, (Ohio) Mennonite Church as of Nov. 1. Harold Zehr, who has been serving as interim pastor, will be returning to his home at 417 Warren Avenue, Normal, IL 61761. Tel.: (309) 452-7070.

John R. Smucker was installed as pastor of Spring Mount (Pa.) Mennonite Church on Sept. 21. Recognition of faithful service for Paul Ruth, the first and only pastor of the congregation, who served for 32 years, was also included in the program. The Smuckers' new address is: 1189 Old Sumneytown Pike: Harleysville, PA 19438. Tel.: (215) 287-8434.

First Mennonite Church of Canton, Ohio, will celebrate its 150th anniversary on Oct. 19. Begun by Maryland Mennonites in the 1820s, the congregation has waxed and waned in response to its changing urban environment. Former pastors, members, friends, and neighbors are invited to participate in the celebrations. Those coming from out of town who would like accommodations in church members' homes should call (219) 453-1044.

Churches interested in a special kind of Christmas music might want to try *His Name Is Wonderful*, published by Michael Friedmann of Fellowship of Hope in Elkhart, Ind., edited from the hitherto unpublished oratorio, *The Life of Christ in Song*, with music composed by J. D. Brunk, a Mennonite musician of the early decades of this century. The music includes four-part choral, three-part ladies, a chant, and baritone solos. Write to Park View Press, 1066 Mt. Clinton Pike, Harrisonburg VA 22801.

On Sept. 15-17, forty Hesston College students volunteered their energies to the Mennonite Central Committee and helped bag Kansas wheat intended for overseas distribution. Most of the wheat will be shipped to African countries suffering from severe drought. On Sept. 23, a dozen students canned meat at the MCC Center in Newton, Kan. The preserved beef will be sent to Brazil.



Children's caring project money is making new records at Mennonite Board of Missions. As of Sept. 22 the business office reported a total of $4,168.88 for Dhamtari, India, and $4,499.17 for Bolivia. Ernest Sam, the Caring Box puppet, continues meeting with children in Sunday schools and encouraging them to share if they care.

Three campus preview dates have been set for this fall at Hesston College. The first two will run Oct. 3-5, and Oct. 31 through Nov. 2. Special programming will be limited so visitors can view the campus in more or less normal circumstances. The third special weekend will be the annual Hesston College Thanksgiving Celebration. This begins on Nov. 27 and ends on Nov. 30. There will be many extra activities programmed, including music, dramatic, and athletic events. There will also be major spiritual emphasis in keeping with the Thanksgiving holiday. High school juniors and seniors and other persons who are considering Hesston as a potential college experience are invited to attend the weekends as guests of the college.

Lupe De Leon, Jr., associate secretary for home missions for Mennonite Board of Missions, Elkhart, has been accepted into a six-week Economic Development Internship Program (EDIP) sponsored by the National Council for Equal Business Opportunity, Inc., in Washington, D.C. The training program, Sept. 22 to Nov. 3, is aimed at minority business developers and is designed to provide a mastery of general techniques in several areas of business development. The Mission Board's Home Missions Division in 1974 assumed responsibility for minority economic development from the former Minority Ministries Council. De Leon termed the internship a chance to become better equipped to give

higher priority "to helping members of our Mennonite minority constituency become more independent (economically) of the denomination and conference."

Karen and Steve Shenk, overseas associates with Mennonite Board of Missions, began a six-month term of intensive language study on Sept. 22 in Sapporo, Japan. "I'm having fun trying to recover some of my lost Japanese," wrote Steve. (He grew up in Japan as the son of missionaries Ruth and Charles Shenk.) "Karen — with hardly any language of course — is communicating through music. Japanese young people love to sing and are enthusiastic about learning American folk and popular songs."

Special meetings: J. C. Wenger, Goshen, Ind., at First Mennonite, Canton, Ohio, Oct. 11, 12. Harold Grant Stoltzfus, Harrisonburg, Va., at Allentown, Pa., Oct. 17-19. Roy Koch, Goshen, Ind., at Clarence Center, Akron, N.Y., Oct. 16-19. George R. Brunk, Harrisonburg, Va., at Bay Shore, Sarasota, Fla., Oct. 9-12. William Miller, Elkhart, Ind., at Otelia, Mt. Union, Pa., Oct. 29 to Nov. 6. Milo Kauffman, Hesston, Kan., at Versailles, Mo., Oct. 10-12.

New members by **baptism:** three at Clarence Center, Akron, N.Y.; seven at Midway, Columbiana, Ohio; six by baptism and two by confession of faith at Bible Fellowship Church, New Haven, Conn.

Change of address: Paul M. Zehr from 1075 Gypsy Hill Rd., to 209 Henrietta Ave., Lancaster, PA 17602. Harold A. Zehr, Louisville, Ohio, to 417 Warren Avenue, Normal, IL 61761. George Varghese, from Edmonton, Alta., to P.O. Box 1712, Wainwright, Alberta, Canada. Phone: (403) 842-3581.

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HERALD PRESS

readers say

Submissions to Readers Say column should comment on printed articles.

The article by Paul M. Zehr, "The Anabaptist Approach to the Epistles" focuses on a real problem and I congratulate his efforts. Scripture must be interpreted Christologically, but there are certain factors he has failed to recognize.

The implication that interpreting "Paul by way of the Gospels" is interpreting Christologically is to confuse the issue. It fails to recognize the literary character of the Gospels.

The Gospels are theological interpretations of Christ. The Gospel writer wrote his Gospel for a specific purpose — he has a unifying theme much as any good literature has. He is, with the aid of the Holy Spirit, trying to communicate that theme in words. This purpose gives each Gospel a different character from the others. If this were not true, each Gospel would be essentially the same. Each then is an interpretation of the Christ event, just as are the letters of Paul. Thus the sayings found within the Gospels serve that unifying purpose in the same manner as the Old Testament quotes do in the writings of Paul. No one would think of interpreting Paul strictly from the perspective of the quotes. No! We expect the quotes to work together within the structure of the letter. In the same way the sayings and teaching of Christ serve the purpose of the Gospel writer. Is then Christology found primarily in the Gospels?

Christology is the product of the whole of special revelation and is not found *primarily* in the Gospels. Going from the Gospels to Paul is just as dangerous as going from Paul to the Gospels. Does Paul interpret Christ or does Matthew? Both go on equal footing. This does not detract in any way from the inspiration of any book, for Paul is as inspired in Matthew or anything written within Matthew and vice versa. "All scripture . . . is profitable. . . ." A valid hermeneutic, then cannot use the Gospels as a "key."

In conclusion, let me add that studying our heritage is excellent and has done much good, but to return to sixteenth-century perspectives is to lose the essence of Anabaptism. The Anabaptist ideal was to reestablish the New Testament Church, not to create vision for their descendants to follow. Our ancestors were noble men, very much in tune to God. We must return to the New Testament norm of the church, not a sixteenth-century model. Only the Scriptures can give us a picture of that goal. — Ernie Hershberger, Dallas, Texas.

* * *

The article, "In Favor of Life," from page 612-613 (Sept. 2, 1975) has caused me great

concern. A church paper such as the *Gospel Herald* should be one in which Christians look for some answers to their problems. I believe people also assume when a writer with a MD degree writes an article on a medically related issue such as abortion, they will look on that article as accurate, logical and factual information. To me, Dr. Keeler's article is presented as such an article, however, it contains several errors and misrepresentations.

I am a sophomore medical student at the University of Colorado and have extensively researched the issue of abortion on theological, philosophical, and scientific levels. Through this study I still don't know if abortion is right or wrong in the eyes of our Lord. The object of this letter is not to refute Dr. Keeler's opinion of abortion, but only to point out the errors and misrepresentations in the article.

The following are the errors and misrepresentations that I noticed:

1. Paragraph 5. "Abortions occasionally occur naturally." According to several prominent embryologists, one being Robert T. Francoeur, up to 50 percent of all conceptions abort. Women wearing the intrauterine contraceptive devices abort, without even knowing it, once every month.

2. Paragraph 10. " . . . the unborn baby is an individual being within two weeks after conception. . . ." This is a nonsubstantiated opinion presented as fact. This opinion then becomes the basis upon which further argument is pursued. There are at least three or four other times in development in which there is as good or better evidence where God may infuse the soul and thus create a new being. These with their documentation will not be listed here for the sake of brevity, but I would be happy to provide them to anyone who has the interest.

3. Paragraph 11. Opinion is used from paragraph 10 as fact. Human being is not really defined because all the things listed there are also true of a corpse which is not a human being any longer. Argument is similar to saying "I have the blueprints for my new home, so I already have my house."

4. Paragraph 13. Description of Psalm 139: 13-16. God created as intricately and marvelously the physical operations of a cow, but yet she isn't human. God guides and directs even the sparrows (Mt. 10:29).

5. Paragraph 17. These four "factors" are brushed off with numerical considerations and no consideration for individual human beings.

Factor 1: It doesn't matter if a deformed child born to me is only one in a million children born; it is a real and serious problem that I would like to address and not just brush off.

Factor 2: Detecting deformities before birth is becoming more frequent, but even if rare, if my wife is carrying a four-month mongoloid fetus I don't want to be brushed off by someone telling me it is a rare case. This is a seriously documented problem.

Factor 3: Nothing is said about the thousands in state institutions who are a real burden on families and societies.

Factor 4: This statement is true, however, it doesn't acknowledge the many, many more families where the deformed child caused tremendous pain and heartache.

6. Paragraph 22. The description of Exodus 21:22-25 is in error. Exodus 21:22-25: "And if men struggle with each other and strike a woman with child so that she has a miscarriage, yet there is no further injury, he shall surely be fined as the woman's husband may demand of him; and he shall pay as the judges decide. But if there is any further injury, then you shall appoint as a penalty life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise" (*New American Standard Bible*). (Miscarriage always means delivering a nonliving fetus.) Jewish Hebrew scholars agree according to D. M. Feldman, in *Marital Relations, Birth Control and Abortion in Jewish Law*, that the above translation is accurate and they agree and interpret this to mean that a man is not liable to the death penalty if he causes a woman to abort.

7. Paragraph 25. There is no mention of the fact that there are women saved from serious mental disruptions by having an abortion. There are such documented cases. (See L. G. Augenstein, *Come, Let Us Play God*, pp. 108-112.)

Of the above problems, I am most concerned that the error in the description of Exodus 21:22 be corrected. Paul tells us in 2 Corinthians 4: 1, 2 that in doing God's "wonderful work . . . we do not try to trick people into believing — we are not interested in fooling anyone. We never try to get anyone to believe that the Bible teaches what it doesn't. All such shameful methods we forego" (*The Living Bible*). I urge you to correct this even if only to advise people to read the passage themselves. If Dr. Keeler would have included the Exodus passage from *The Living Bible* the way he did Psalm 139:13-16 no explanation would have been needed.

Our Christian efforts should be to honestly look at the serious and complex issue of abortion in a way that the Holy Spirit can lead us. There is a place for personal opinion, but let us separate it from God-given fact.

Mr. Hertzler, my prayers are with you as you lead the brotherhood into thought and discussion in difficult areas. — Freeman Miller, Wheatridge, Colo.

• • •

Let me begin by saying what a blessing *Gospel Herald* has been in our home with its many fine articles of inspiration and challenge. *Gospel Herald* has also been our main source of information regarding activities of our beloved Mennonite Church.

In recent years there have been times of disappointment when articles treating certain doctrines, subjects, or issues have reflected the current thought patterns of modern theologians or humanists of our day.

I felt the writer of "2. The Family" (Sept. 16 issue) has been influenced by today's secular movement and thinking regarding sex roles. The Scriptures used brought questions to my mind and it seemed more was read into some than perhaps was intended, especially the Gal. 3:28 verse. Does this mean our coming to Christ abolishes His divine order. That son or daughter can assume position of a parent, that bars no longer hold the prisoner, that the identity of the Jew or Greek is suddenly lost? As a woman, the biblical pattern of love and submission in no way produces a "chain of command" feeling that was spoken of and it was sad to read this type description in reference to the biblical position of such men as Larry Christenson and Bill Gothard.

At a time when society is disintegrating at its deepest level — the home — is it true that "patterns for the future will have to spell out different roles for men and women" and will "the place the nuclear family offers for the wife and mother, and for women generally . . . need to be altered"?

Perhaps instead we need to observe whether present trends in thinking and practice have produced stronger, happier families than those of yesteryear when roles *were* clearly defined and each found that place one of joy and fulfillment.

And we constantly read in our quest for new levels of Christian growth, I pray God will give each of us discernment to see plainly anything not in harmony with God's divine and eternal Word. God bless! — Edith Himes, Apple Creek, Ohio.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Allshouse, John and Barbara (Imhoff), Washington, Ill., second son, Darrin Ray, July 25, 1975.

Andrews, James Carl and Janice A. (Kauffman), South Bend, Ind., first child, Jonathan Carl, July 22, 1975.

Detweiler, Laverne and Betty (Halteman), Harleysville, Pa., first child, Sept. 3, 1975.

King, Vernon and Shirley (Sprunger), Grand Riviera du Nord, Haiti, second son, Ethan Sprunger, Sept. 1, 1975.

Moyer, David and Myrna (Swartzendruber), Telford, Pa., second daughter, Krista Beth, Sept. 13, 1975.

Patton, Charles A. and Janet (Runion), Clifton Forge, Va., second son, Melvin James, Sept. 14, 1975.

Roth, Ronald and Bonnie, Kitchener, Ont., a son, Nathan Bruce, Aug. 29, 1975.

Slabach, Robert and Lee Ellen (Northerner), Bongor, Republic of Chad, first child, Sarah, Aug. 28, 1975.

Sterling, Doug and Dawn (Benner), Culpepper, Va., first child, Chad Douglas, July 16, 1975.

Tennefoss, James Edward and Laura (Geiser), Greenwood, Del., first child, James Edward, Jr., born on Aug. 31, 1975; received and adopted on Sept. 4, 1975.

Willems, Verlin and Cheryl (Wiens), Protection, Kan., first child, Sascha Daelyn, Sept. 7, 1975.

Yoder, Carroll and Nancy (Myers), Harrisonburg, Va., second son, Joel Wayne, Aug. 20, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Aeschliman — Riegsecker. — Terry Aeschliman, Archbold, Ohio, Zion cong., and Sandra Riegsecker, Archbold, Ohio, Central cong., by Charles H. Gautsche, Sept. 14, 1975.

Bloss — Beiler. — Richard Bloss, Jackson, Ohio, Presbyterian Church, and Alma Beiler, Jackson, Ohio, Hillside Chapel cong., by Chester Kurtz and Jim Mullet, Aug. 30, 1975.

Boshart — Schwartzentruber. — Gary Boshart, Millbank, Ont., and Gloria Schwartzentruber, Milverton, Ont., both from Crosshill cong., by Steve Gerber and Alvin Leis, July 28, 1975.

Fotheringham — Gascho. Everett Fotheringham, Kitchener, Ont., Lutheran Church, and Rosemary Gascho, Waterloo, Ont., Steinmann cong., by Vernon B. Zehr, Sept. 13, 1975.

Gingrich — Weaver. — Elias Gingrich, Myerstown, Pa., Myerstown cong., and Beth Anne Weaver, Jonestown, Pa., Meckville cong., by James R. Hess, Sept. 13, 1975.

Henderson — Benber. — Norman Henderson, Kitchener, Ont., Baptist Church, and Audrey Benber, Millbank, Ont., Crosshill cong., by David Russel and Steve Gerber, Aug. 16, 1975.

Lambert — Landes. — John Lambert and Cindy Landes, both of Ridgeway cong., Harrisonburg, Va., by Dwight L. Roth, Aug. 15, 1975.

Lengacher — Gingerich. — Benjamin Lengacher, Loogootee, Ind., and Rita Fay Gingerich, Odon, Ind., both of Bethel cong., by Tobias Slaubaugh, Sept. 13, 1975.

Otto — Rutter. — Roger Otto and Beverly Rutter, both of Leonard, Mo., Mt. Pisgah cong., by Daniel Kauffman and John Otto, Sept. 6, 1975.

Roth — Olsen. — Richard D. Roth, Tofield, Alta., Salem cong., and Joyce Olsen, Provost, Alta.,Lutheran Church, by P. Bortnem, Aug. 9, 1975.

Schrock — Robbins. — Tim Schrock, Goshen, Ind., Belmont cong., and Doretta Robbins, Albany, Ore., Albany cong., by James M. Lapp, Aug. 3, 1975.

Yoder — Stauffer. — Paul L. Yoder, Tofield, Alta., and Sherry Stauffer, Ryley, Alta., both from the Salem cong., by Harold R. Boettger, July 19, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bauman, Emanuel M., son of Menno and Susannah (Martin) Bauman, was born in Floradale on Sept. 26, 1889; died at Elmira Nursing Home on Sept. 14, 1975; aged 85 y. He was married to Mary Ann Frey, who preceded him in death in 1921; to Adeline Weber, who died in 1928; to Ida Martin, who died in 1952; and to Violet Metzger, who survives. Also surviving are 3 daughters (Florence — Mrs. Walter Burkhart, Gladys — Mrs. Clayton Cressman, and Carol — Mrs. Lester Bauman), one son (Howard), 13 grandchildren, and 8 great-grandchildren. He was preceded in death by one son (Orvie) on Feb. 5, 1975, one grandson, 2 brothers (Sidney and Abraham), and 2 sisters (Selina — Mrs. Daniel Bowman and Veronica — Mrs. Henry Gingrich). He was a member of the Floradale Mennonite Church, where funeral services were held on Sept. 17, in charge of Gerald Good and Lester Bauman; interment in the Elmira Mennonite Cemetery.

Bishop, Erwin M., son of Michael and Mary (Moyer) Bishop, was born in Hilltown Twp., Pa., Mar. 20, 1897; died at Lederach, Pa., Sept. 13, 1975; aged 78 y. On Jan. 12, 1918, he was married to Edna Beideman, who survives. Also surviving are one daughter (Mrs. Olive Hunsberger), 5 sons (Elmer B., Erwin, Jr., Raymond, Clifford, and Donald), 14 grandchildren, 17 great-grandchildren, 3 brothers (Pearson, Russell, and Willis), and one sister (Mrs. Martha Yost). He was a member of the Salford Mennonite Church, where funeral services were held on Sept. 16, in charge of Willis Miller and Willard Shisler; interment in the Salford Mennonite Cemetery.

Gascho, Sarah, daughter of John and Barbara (Brenneman) Schwartzentruber, was born at East Zorra, Ont., Sept., 11, 1899; died at New Hamburg, Ont., Sept. 14, 1975; aged 76 y. On Apr. 11, 1924, she was married to John Gascho, who survives. Also surviving are 2 brothers (David and John Schwartzentruber), and 2 sisters (Mrs. Marion Zehr and Mrs. Laura Ruby). She was a member of Steinmann Mennonite Church, where funeral services were held on Sept. 16, in charge of Elmer Schwartzentruber and Vernon B. Zehr; interment in Steinmann Mennonite Cemetery.

Good, Abraham, son of Mr. and Mrs. Henry Good, was born at Elida, Ohio, Mar. 13, 1880; died at Albany, Ore., July 27, 1975; aged 95 y. On July 27, 1919, he was married to Anna Wenger, who survives. Also surviving are 2 sons (James and Edwin), 3 daughters (Martha Yoder, Esther Good, and Elizabeth — Mrs. Timothy Kauffman), 14 grandchildren, and 4 great-grandchildren. He was ordained to the office of deacon in 1926 to serve the First Mennonite Church at Nampa, Idaho. He was a member of the First Mennonite Church, where funeral services were held on July 30, in charge of Max Yoder and Robert Garber; interment in the Kohlerlawn Cemetery.

Kauffman, Amanda, daughter of Abraham and Saloma (Detweiler) Spiker, was born in Lawrence Co., Pa., Apr. 6, 1882; died at Overlook Medical Clinic, New Wilmington, Pa., Sept., 8, 1975; aged 93 y. On Jan. 1, 1904, she was married to Daniel L. Kauffman, who preceded her in death on Oct. 21, 1946. Surviving are 3 daughters (Hazel — Mrs. Kenneth Yoder, Mamie — Mrs. Clayton Hartzler, and Saloma — Mrs. Ralph Miller), one son (Emmet D.), 19 grandchildren, and 26 great-grandchildren. She was a member of the Maple Grove Mennonite Church, where funeral services were held on Sept. 10, in charge of Herbert E. Zook and Leonard D. Hershey; interment in Maple Grove Mennonite Cemetery.

Kopp, Lehman L., son of William and Lizzie (Lehman) Kopp, was born in Penryn, Pa., June 16, 1896; died at the Landis Retirement Homes, Lititz, Pa., Sept. 10, 1975; aged 79 y. On Apr. 25, 1914, he was married to Ella Lehman, who preceded him in death on July 22, 1973. Surviving are the following children (Edith Mae Witmer, Laverne K. Hagy, and William Lamar), 9 grandchildren, 9 great-grandchildren, one sister (Mrs. Sarah Derr), and 2 stepsisters (Mrs. Geneva Herr and Mrs. Jacob E. Snyder). One daughter (Ellen Arlene Hagy) died in 1970. He was a member of the Ephrata Mennonite Church. Funeral services were held on Sept. 13 at Landis Retirement Homes in charge of Wilbert Lind and J. Elvin Martin; interment in Hess Mennonite Cemetery.

Kropf, Doreen M. LaCombe, died at the K-W Hospital, Kitchener, Ont., Sept. 2, 1975; aged 58 y. She was married to Melvin Kropf, who survives. Also surviving are 3 sons (Marvin, Brian, and Murray Kropf), one daughter (Kathy — Mrs. Robert Dunn), 4 grandchildren, 3 brothers (Walter, Vincent, and Lloyd), and one sister (Pat — Mrs. Harry Pfanner). She was preceded in death by one brother. She was a member of the First Mennonite Church, where funeral services were held on Sept. 5, in charge of Robert N. Johnson; interment in the First Mennonite Cemetery.

Lichty, Orval David, son of Mr. and Mrs. Samuel Lichty, was born in Wellesley Twp., Ont., Dec. 4, 1925; died of a heart attack at Kitchener, Ont., Sept. 16, 1975; aged 49 y. He was married to Dorothy Zehr, who survives. Also surviving are 4 sons (Richard, Mark, Roger, and Stephen), 2 daughters (Phyllis — Mrs. Wayne Jantzi and Sandra), 2 sisters (Elsie — Mrs. Ervin Lebold and Esther — Mrs. Lorne Roth), and one stepsister (Eleanor — Mrs. Harold Zehr). He was preceded in death by one brother. He was a member of the Tavistock Mennonite Church, where funeral services were held on Sept. 19, in charge of Wilmer Martin; interment in Rush's Cemetery.

Schwartz, Samuel S., son of David and Susan (Steury) Schwartz, was born in Allen Co., Ind., Feb. 21, 1901; died at Ft. Wayne, Ind., Sept. 5, 1975; aged 74 y. On Dec. 8, 1921, he was married to Lillie Delagrange, who preceded him in death on Sept. 22, 1972. Surviving are 6 sons (Noah, Victor, Henry, Elmer, Albert, and Sam, Jr.), 4 daughters (Esther — Mrs. Andrew Eicher, Ruth — Mrs. Amos Graber, Rosa — Mrs. Joe B. Schwartz, and Leah — Mrs. Jake Schwartz, Jr.), 40 grandchildren, 15 great-grandchildren, and 2 sisters (Mrs. Lizzie Zehr and Mrs. Anna Steury). He was preceded in death by one daughter (Mae), 2 brothers and one sister. He was a member of the Ridgeview Amish Mennonite Church, where funeral services were held on Sept. 8, in charge of John Yoder and Clarence Lengacher; interment in the church cemetery.

Shaffer, Beula M., daughter of John J. and Bertha (Rhoades) Lehman, was born in Somerset Co., Pa., June 6, 1913; died at Mercy Hospital, Johnstown, Pa., Sept. 12, 1975; aged 62 y. She was married to Robert Shaffer, who survives. Also surviving are one son (John), 3 daughters (Jane Perry, Dorothy K. — Mrs. Donald Schmucker, and Loretta — Mrs. Don Showalter), 9 grandchildren, and 2 brothers (Kenneth and James E.). She was preceded in death by one brother (John) and an infant sister. She was a member of the Thomas Mennonite Church, where funeral services were held on Sept. 15, in charge of Donald Speigle and Sanford Shetler; interment in the church cemetery.

Shantz, Gordon, son of Amos and Emma (Spaeth) Shantz, was born in Ayr, Ont., July 16, 1917; died at Harrisonburg, Va., Aug. 30, 1975; aged 58 y. He was married to Elizabeth Horst, who survives. Also surviving are 3 sons (Ivan R., Gordon A., and David H.), one daughter (Lorna Beth), one brother (Norman E. Shantz), and 2 sisters (Mrs. Mary Witmer and Mrs. Irene Kinzie). He was a member of the Mt. Clinton Mennonite Church, where funeral services were held, in charge of Ivan Magal; interment in the Mt. Clinton Mennonite Cemetery.

Trumbull, Vaughn Paul, son of Floyd and Mary (Knight) Trumbull, was born in Whitley Co., Ind., Oct. 8, 1915; died of a cardiac arrest at Fort Wayne, Ind., Sept. 16, 1975; aged 59 y. On Feb. 23, 1941, he was married to Sadie Esch, who survives. Also surviving are one son (Charles), 2 daughters (Mildred — Mrs. Terry Welty and Alice — Mrs. Tom March), 2 brothers, 4 sisters, and his mother. He was a member of the First Mennonite Church, where funeral services were held on Sept. 19, in charge of John C. King; interment in the Leo Cemetery.

Wyse, Selvina E., was born in Bay Port, Mich., Mar. 27, 1910; died at Little Traverse Hospital, Petosky, Mich., Sept. 8, 1975; aged 65 y. On July 15, 1933, she was married to Ray Wyse, who survives. Also surviving are 2 sons (Ronald and Randall), 3 daughters (Mary — Mrs. Melvin Kauffman, Myra — Mrs. Ronald Shand, and Janice Wyse), 6 grandchildren, and 2 sisters (Mable Ropp and Mary — Mrs. Alan Slagel). She was a member of the Midland Mennonite Church, where funeral services were held; interment in Poseyville Cemetery.

Unzicker, Roy, son of Samuel and Sarah (Steider) Unzicker, was born in Linn Twp., May 11, 1905; died at Eureka Apostolic Christian Home, Eureka, Ill., Sept. 12, 1975; aged 70 y. On Dec. 25, 1934, he was married to Clara Springer, who survives. Also surviving are 4 sons (Sam, Roger, Don, and Ron), one daughter (Ferne — Mrs. William DiNocola), 11 grandchildren, one brother (Archie), and 2 sisters (Edna — Mrs. Daniel Teuscher and Kathryn — Mrs. Amos Hostetler). Funeral services were held at the Metamora Mennonite Church on Sept. 15, in charge of James Detweiler and J. W. Davis; interment in Stewart Harmony Cemetery.

Cover illustration taken from *Martyrs Mirror*.

calendar

Region V Leadership Retreat-Seminar, Chambersburg, Pa., Oct. 6, 7.
MBM Board of Directors, Elkhart, Ind., Oct. 9, 10.
Rocky Mountain Conference Fall Sessions, Glenwood Springs, Colo., Oct. 10-12.
Assoc. Mennonite Biblical Seminaries Joint Board, Elkhart, Ind., Oct. 17, 18.
Allegheny Conference TIP Seminar, Allensville, Pa., Oct. 18.
MBCM Board of Directors, Elkhart, Ind., Oct. 20, 21.
MBM Home Missions Committee, Elkhart, Ind., Oct. 23, 24.
Virginia Conference Fall Missions Conference, Hickory, N.C., Oct. 31 to Nov. 2.
Male-Female Relationships Seminar, Eastern Mennonite College, Oct. 31 to Nov. 2.

One Third of United Church Seminarians Said to Be Women

Twenty-four of the 53 candidates for ordination in the United Church of Canada this year are women, according to *The Observer*, the denomination's publication. One third of the students in United Church seminaries in the fall 1975 term will be women, the magazine estimated in an editorial called "Move Over, Reverend Sirs." At present, there are 102 women and 3,550 men on the church's clergy rolls.

It appears that women, *The Observer* said, are coming to the rescue of the United Church denomination, which last May reported a serious clergy shortage.

Waldensians and Methodists Sign "Pact of Integration"

The Waldensian and Evangelical Methodist churches of Italy have taken a further step on the road to eventual union. A new "Pact of Integration" was ratified at a recent joint session of the two denominations. The pact expresses the hope that "in four years' time," there will be "complete unification" of the two churches, "symbolized by the constitution of one single Synod."

Italian Waldensians number about 30,000. The Italian Methodist Church has about 9,000 adherents.

$949 Million for Voluntary Agencies

Voluntary agencies, including religious-affiliated units, received a total of $949 million from private and government sources for their overseas relief and development programs during 1974.

This is an increase of $269 million over that received by the agencies in 1973, according to the annual report on "Voluntary Foreign Aid Programs," covering 94 American voluntary agencies registered with the Agency for International Development's Advisory Committee on Voluntary Foreign Aid.

Court Bans Snake Handling, Poison Drinking

The Tennessee Supreme Court, in a 5-to-0 decision, banned snake handling and the drinking of poison in religious services. The case involved an injunction barring Rev. Liston Pack of the Holiness Church of God in Jesus Name in Carson Springs, Tenn., from snake handling and the drinking of poison — both of which are practiced as part of the religious services of the church.

Mr. Pack's mountain congregation first received public attention in April 1973 when two men drank strychnine as part of the church service and died after refusing medical assistance.

Requests Ban on Bibles for Graduates

The president of the Grand Rapids Chapter of Americans United for the Separation of Church and State has charged that the 50-year-old tradition of distributing Bibles to graduating seniors in Zeeland, Mich., is unconstitutional.

Rev. Jay A. Wabeke, a retired Congregational minister, has filed a suit in U.S. District Court asking a halt to the practice of presenting Bibles at high school graduation in Zeeland public schools.

School officials in Zeeland, a conservative west Michigan community, have endorsed the tradition of distributing Bibles to graduating seniors since 1925. Mr. Wabeke asked the court to order the Zeeland School Board to halt the practice and repay public funds used to buy the Bibles.

Sues to End Church School Transportation

A new Iowa state law providing bus transportation to private and parochial school students was challenged in U.S. District Court by Americans United for Separation of Church and State. It charged that the law discriminates against public school students. In addition to Americans United, the suit was supported by the Iowa Civil Liberties Union Foundation and 13 individual plaintiffs.

The new law, which amends the state's education code to provide busing to nonpublic school students, was assailed by the plaintiffs for discriminating "by purpose and effect" along religious lines against students and teachers in enrollment and employment.

Sexual Promiscuity May Destroy Civilization

The president of the young women's auxiliary of the Mormon Church said that sexual promiscuity will lead to the destruction of civilization. It is one of the greatest dangers facing youth today, she stressed.

Sex is a "sacred act, the divine spark of our existence that magnifies our capabilities beyond ourselves. But it must be used only within the confines of marriage," said Mrs. Ruth H. Funk, president of the 237,000-member Young Women of the Church of Jesus Christ of Latter-Day Saints (Mormon).

When the sex drive is misused "the first thing that deteriorates is the marriage," she said. "With the marriage goes the family, with the family goes the individual, and with the individual goes civilization. We are on the decline now."

Mideast Economic Integration Supported by Israel

Israel has responded to repeated calls for international economic cooperation by announcing to the United Nations that it would be desirable and in the best interests of all concerned to create regional economic integration in the Middle East.

Israeli Ambassador Chaim Herzog told the special General Assembly on Development and Economic Cooperation that Israel is prepared to place at the disposal of its neighbors the benefits of its research and development. Specifically, he said that Israel is ready to convert the existing research center — on arid zones in the Negev Desert and the various ancillary institutions of research and development in the field of agriculture and water — from a national center into a regional center open to all countries in the Middle East.

The ambassador also renewed Israel's offer to accept trainees from all countries wishing to avail themselves of this offer in all areas of development, technical and cultural, as well as medical.

Women and Addiction

"Women and Addiction" is the theme of 1975 Drug and Alcohol Concerns Sunday of the United Methodist Church. The observance, set for Nov. 9, will focus on the increasing abuse of alcohol and drugs among women and the "double standard" that lessens women's chances for recovery from addiction.

Approximately one third of the nation's alcoholics and 30 percent of its drug abusers are women, according to material prepared for the special Sunday sponsored by the denomination's Division of General Welfare, Board of Church and Society.

NEWSPAPER

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Of Kenneth, Bill, and Marabel

"Prove all things; hold fast that which is good" (1 Thess. 5:21).

I was discussing the case of Marabel Morgan with the colleague in the next office when something clicked in my mind. Could it be that Marabel js in the same category as Kenneth and Bill and that there might be a lesson here?

Each of these three has become moderately famous for trying to be helpful in a special way. In fact, each has become a bit notorious because not all have viewed these contributions in the same way. And therein lies the tale.

Marabel Morgan wrote a book urging married women to be especially loving and tender to their husbands. This is better for a marriage, she says, for husbands will respond with love and tenderness. It is no new theme and I am told the publisher of her book was not at all sure it would be a success. He was surprised and pleased to find it selling more than 500,000 copies. Somebody out there likes Marabel. But not all. Some say that not only do her suggestions border on the ridiculous; they are really clever ways to manipulate husbands for the wives' purposes. And this is not in the best Christian style.

Bill Gothard too has been concerned about family life and his contribution is through lectures in packed auditoriums. It is reported that he calls on children to obey their parents and wives to obey their husbands, for, says he, God has established a chain of command which must not be broken. He too receives mixed reviews. Some say he is sent of God, for he saved their families from breakup. Others are bothered by his way of using the Scriptures and some say he is dangerous.

Ken Taylor's thing has been to paraphrase the Bible in order to make it interesting for children. Yet it has been observed that he tinkers with the Scriptures. Critics point out that in some places he seems not to have taken the time to absorb the original context of texts and so rushes in with interpretations that are not correct. And people who take him seriously may be deceived.

Now when I hear the voices critical of Marabel, Bill, and Kenneth, they seem to come from places like Scottdale, Elkhart, or Harrisonburg. When I hear supporting voices, they seem to be coming from Telford, Apple Creek, or Nappanee, to name a few possibilities.

And then I wonder what there is about Kenneth Taylor that may annoy an Elkhart type and please an Apple Creek type? This much comes to mind. At Elkhart and Scottdale, as well as in many other places, there are those who have felt responsible to survey the passing scene and point out the good and bad aspects of new developments. They are expected to be wary of dangers, to warn against unsound doctrines. Is it possible that in their concern to avoid error they will overlook some truth that comes wrapped in an unfamiliar package?

On the other hand, it appears that other leaders, in places like Telford, Bean Blossom, Eureka, or wherever they favor Kenneth or Bill or Marabel, have seen a vision that has eluded the leaders in Scottdale, Elkhart, or wherever they are critical. These people have brought us gifts to use in our Christian lives, they say. We know these gifts are good because they work. But could it be that in their eagerness to embrace new teachings, these leaders do not recognize some alien tendencies?

Because we have had different experiences in our pasts and different needs in the present, we will not always agree on what is good for the church or who has the best message. In this we will need to be patient with each other.

Because we care about one another, we cannot be satisfied merely to disagree. If indeed there is danger in the work of Kenneth, Bill, and Marabel, it is only right that those who see the danger should warn about it and be heard. If there is help to be found, those who find the help should testify about it, and also be heard.

The warnings and testimonies should be considered not only by those who agree with them, but also by those who disagree. From this can emerge a new level of maturity for us all. — Daniel Hertzler

Gospel Herald

October 14, 1975

Male and Female: Hierarchy or Partnership?

by Sheldon Burkhalter

During the past five years, Christians have entered into intense discussion over the roles of male and female. It is probably accurate to say that this debate in the church was precipitated by movements in secular society. But for Christians to respond to a secular thrust is not at all undesirable as long as we are driven to a more careful study of Scripture and a more intelligent relationship to the world. However, some Christians have failed to do either, simply because they have dismissed the issue by a proof-texting method of "Bible study" and a failure to hear the underlying cries of the secular movements.

In the recent debate over the roles of male and female, Christians have divided into opposite camps. Both sides have their standard proof-texts to argue their own biases—biases which I suspect reflect secular culture more than divine revelation.

On the one side are those who insist that God's design is for man and woman to live in a *hierarchical* relationship. Man is the authority and leader, and woman is subservient. This view is based upon the idea that there are "orders in creation" (several popular writers and lecturers use such expressions as "divine orders" or "God's chain of command") which God prescribed for male and female in the foundation of the world. This is the traditional Roman Catholic and Protestant viewpoint, and I suspect it was formulated to maintain the *status quo* of

society rather than to convey the biblical pattern.

The other side argues for complete *equality* between male and female. God's design is that there be "neither male nor female." This viewpoint sincerely seeks to speak an affirming word to some of the concerns raised by women's liberation. However, the problem with equality is that the word itself implies *bland sameness* and *focuses upon the individual in isolation*.

A Third Way. Scripture I believe points up a third way for viewing the male-female relationship which could be described by the word *partnership*. This view recognizes the existence of orders in society *and* seeks to move beyond equality by affirming the *dignity of each individual* — male and female — who lives not in isolation but in relationship and community. The following framework and arrangement of the biblical material supports this conception.

In order to understand God's design for the male-female relationship, one must begin with Genesis. Both Jesus and Paul quoted from the Creation account in reference to marriage, so we must do likewise. The Creation narrative in Genesis 1 and 2 gives the strongest statement conceivable regarding male-female partnership. In Genesis 1:27 we have the portrait of partnership in one broad stroke, "So God created man in his own image . . . male and female he created them." The Hebrew word for "man" is *adam* which can be translated just as accurately by "mankind"; thus the verse could be rendered, "So God created mankind in his own image . . . male and female. . . ." The point is that to both man and woman was given the divine image and to both was given the responsibility to have dominion over the earth. In addition, the unique dignity of the male and the female somehow reflects the likeness of the Trinity ("Let *us* make . . ." 1:26). Just as God and the Spirit are unique yet one, so was God's intention for male and female.

Genesis 2 adds detail to the portrait of the creation. Focusing upon the creation of mankind, the Genesis writer describes the lack of completeness while man existed alone, so God determined to "make him a helper fit for him" (2:18). The expression which the RSV translates "helper fit," and the KJV "help meet," is more accurately translated in the NEB by the word "partner." The Hebrew terms in no way connote subservience since they are often used in the Old Testament to describe God who helps the needy. This understanding of partnership is further born out by the man's response to the woman, "This at last is bone of my bones and flesh of my flesh." This exclamation is the Hebrew way of describing *intimate blood relationship*, one who is dearly loved and a part of the family. Verse 24, "They become one flesh," is the concluding affirmation upon the male-female partnership.

Some interpreters have seen a hierarchy of relationship in the fact that man was created first and the woman from the rib of man. However, the Creation narrative in no way implies this. If one wishes to use such logic, he could conclude that there is instead a progression in the creation order: light, elements, plants, animals, man, and finally woman. Further evidence that the Genesis writer wishes to counter any idea of female subservience is seen in verse 24, "Therefore a man leaves his father and his mother and cleaves to his wife." In a culture which saw the woman leaving her parents and cleaving to her husband, the writer was careful to state it the other way around. Peter Lombard, the theologian of the Middle Ages, accurately interprets Genesis 2: "Eve was not taken from the feet of Adam to be his slave, nor from his head to be his lord, but from his side to be his partner."

The Creation narrative, therefore, portrays neither hierarchy nor equality. It moves beyond the dullness and individualism of equality and describes *partnership which recognizes the unique characteristics and individual dignity of each person, male and female. In God's design no man or woman is an island, but rather an integral part of community pointing toward the oneness of the Trinity.*

Subordination Introduced in the Fall. But God's beautiful design for human partnership was overthrown by mankind's disobedience. Genesis 3 details creation in turmoil. Man and woman indicate their uneasiness with one another

Sheldon Burkhalter is associate pastor of the Blooming Glen (Pa.) Mennonite Church. He wishes to acknowledge the following sources as especially helpful in the preparation of this article: Kenneth and Alice Hamilton, *To Be a Man; To Be a Woman*, Abingdon Press, 1972; Paul K. Jewett, *Man as Male and Female*, Wm B. Eerdmans, 1975; John Howard Yoder, "Revolutionary Subordination" in *The Politics of Jesus*, Wm. B. Eerdmans, 1972.

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when they recognize their nakedness and scramble for clothing. But the key to understanding male-female alienation is found in God's judgment of the woman, "Your desire shall be for your husband, and he shall rule over you" (3:16). Here is the first indication of "orders," and it must be noted that *they are not orders in creation* as the traditional hierarchical view argues but *rather orders in fallen society*.

It is furthermore significant that God's words to the woman are not a command but rather a statement of fact — if God's judgment of woman is an unalterable command, then one would need to conclude that it is also wrong to seek to alleviate pain in childbirth and to battle thistles and thorn in agriculture. In God's judgment of the women, we have in germinal form the ordering of all society; there is introduced the tyranny of ruler over subject, master over slave, and husband over wife.

A New Creation Announced. The New Testament introduces a new order. Jesus announced "release to the captives" in the kingdom of God, and His own behavior with women is nothing short of revolutionary in light of the dominant culture. He not only speaks to a *woman* in public, but a *Samaritan* woman, indeed a *sinful* Samaritan woman (Jn. 4). Among His followers are women (Lk. 8:2), and He commissions women first to bear news of the very heart of the gospel, the resurrection. Never on His lips or in His actions is there a derogatory note toward women.

The Apostle Paul most clearly spells out the implications of Christ's cross and resurrection. In place of death brought by Adam's sin, the new Adam brings life (Rom. 5:17). Christ breaks the power of sin and its effects and introduces the "new creation" (2 Cor. 5:17) or the "new nature" (Col. 3:9-11). In this new creation the old orders of fallen society are dealt their deathblow, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28). *This new order arises out of the resurrection of Christ.*

However, Paul also spells out *the implications of the cross of Christ*. For the Christian, who *presently* experiences the "firstfruits" and the "down payment" of the new creation, the cross is his model for relationship to a world where fallen orders still exist. This is how one must understand Paul's teaching of female (as well as slave) subordination. According to Kittel's *Theological Dictionary of the New Testament*, "subordination" in the middle voice as Paul uses the word (often poorly translated as "subjection," "submission," or "obedience") has the meaning of voluntarily "surrendering one's own rights or will." Subordination is the willing acceptance of the fallen orders of society in order to be a witness to that society. It is the setting aside of one's personal rights for the sake of the other party.

Just as Christ did not demand His own rights as God's Son and became subordinate to the Roman authorities and the cross, so Christians become subordinate to the fallen orders of slavery and the marriage hierarchy. *Female subordination is the doctrine of nonresistance, the way of suffering love, applied to the husband-wife relationship.* It is to deny oneself, one's own personal rights, to take up the cross and to follow Christ (Mt. 16:24).

Paul found it necessary to advise female subordination in a setting where the gospel had divided family relationships. First Corinthians 7:12-16 and 1 Peter 3:1 indicate that in many cases women embraced the gospel while their husbands remained unbelievers. In order to avoid needless alienation in the culture, Paul insisted that women accept the role their culture had given them even in Christian worship since unbelievers were often present (1 Cor. 14:23 f). It is obvious from Paul's letters that Christian women had caught the vision of "neither male nor female" because they were beginning to exercise their newfound freedom in Christ, or else Paul would not have had to speak of subordination. In a real sense, Paul was saying that *the way of love is a higher principle than the ideal of neither male nor female.*

It should be added that Paul did call upon Christian men to exercise the new order. In other words, the one to whom fallen society had given the responsibility of authority was to accept the new status of the "subservient" party. Thus, Paul commands men to love their wives "as Christ loved the church and gave himself up for her" (Eph. 5:25). Just as Christ became the servant of the church, so Chris-

tian husbands accept a servant role with their wives. Paul commanded both men and women to be subordinate to one another (Eph. 5:21). Thus the Christian models mutual subordination of the sexes to fallen society.

All the guidelines Paul set for women, including subordination and silence in the church (1 Cor. 14:34, 35; 1 Tim. 2:11, 12), fit into his desire to see the church exercise love instead of needlessly offending the society to which the church was called to witness. The women's head covering in 1 Corinthians 11:2-16 was the symbol of this subordination in the culture of the New Testament.

Problem Passages Considered. The above understanding of the biblical material may raise a few remaining questions. For example, Why does Paul refer to the husband as the "head" of the wife (1 Cor. 11:3, Eph. 5:23)? The problem here may lie in our limited understanding of the meaning of "head." It is widely attested in Greek literature that the word can mean "source" or "origin," not only "ruler" or "chief" (the Greeks spoke of "*head* waters" in reference to the origin or source of a river in the same way that the English language does). The fact that Paul explicitly mentions the origin of woman from the man indicates that this is the meaning of "head" he had in mind, "For man was not made from woman, but woman from man" (1 Cor. 11:8).

In addition, Paul affirms the partnership and interdependence of man and woman when he adds, "Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman" (vv. 11, 12). If Paul had intended to imply hierarchy, he could have used the Greek word for either "ruler" or "lord." Thus Paul in his use of "head" is alluding to the formation of woman from the rib of man in the same way that Christ is the originator of the church.

Another problem exists in the way Paul seems to interpret Genesis 1 — 3 implying a subservient role for women in 1 Timothy 2:13, 14. But here, I would suggest that to interpret Paul we must understand his *intention*. Paul's purpose as the context indicates is that of orderliness and subordination, Paul draws from the common interpretation of Genesis 1 — 3 found in the writings of the Jewish rabbis.

This principle of interpretation (What is the writer's intention?) must be applied in other Scripture passages. For example, in Mark 4:31 Jesus said that the mustard seed "is the smallest of all the seeds on earth." However, Jesus' *intent* is not to give a biology lesson on seeds, but to compare the kingdom of God to the mustard seed (biologists tell us that there are many smaller seeds in the world, even in Palestine). Jesus thus uses a *common cultural understanding* in order to convey a truth about the kingdom of God. In the same way, Paul draws upon the common understanding of the rabbis to teach orderliness in the church.

In conclusion, I have been saying that subordination is the way of loving nonresistance applied to the fallen orders of society. While I believe that fallen creation will continue in turmoil until Christ consummates His kingdom, I also believe that society makes slight shifts in the course of history. When Paul wrote "there is neither Jew nor Greek," he knew that the time had come to carry out the implications of this ideal in the practice of the church; thus he condemned the thought of Jewish superiority.

The time for "neither slave nor free" to be more than merely a Christian ideal had not arrived in Paul's day, so Paul sent the slave, Onesimus back to his owner. In 1688, Mennonites and Quakers in Germantown, Pennsylvania, drafted the first protest against slavery in colonial America. Within two centuries the institution of slavery was overthrown in the Western world. Today, no serious Christian would defend slavery as God's desire by referring to Paul's instruction that slaves be subordinate to masters. With regard to "neither male nor female," the fallen orders in Paul's day were too deeply entrenched for him to do more than to lay down the ideal. But the time for the Christian ideal of neither male nor female may be ripe during the latter half of the twentieth century.

Christians must have a firm foundation upon Scripture and be ready to go the way of the cross at any time, but they must also keep an ear to society and point the way to the new creation. In a society which is obsessed with the accumulation of money and the enticement of the occupational world, Christians must affirm the priority and dignity of the home for both male and female where husband and wife live in partnership.

An End

by Nora Oswald*

Thank you, Lord,
For adding death to our lives.
If we would live on and on
After our faculties are exhausted
T'would be misery.
It is a kind thing to allow
The thousands of terminal patients
To fall asleep, to be relieved from
Excruciating pains — be it four-year-olds
Or ninety-year-olds — only You, dear Lord,
Could think of that.
Death, I am thankful for you,
Much as I enjoyed life watching
My children grow up in the church.
Death is an end to life here, but is a
Door, a visa to heaven,
Oh, Lord! what a wonderful Creator
You are, You are!
What a magnificent Planner!

*(1896-1975)

A New Era for the Mennonite Church in Vietnam

by Luke S. Martin

Luke Martin, Nguyen Van Nihn, and Tran Xuan Quang.

Nothing in the history of evangelical Christianity in Vietnam could compare with what was now taking place. This is how visiting pastor Nguyen Huu Phien described the unfolding events in Vietnam in a sermon to the Gia Dinh Mennonite congregation on April 20, 1975.

The Mennonite Church in Vietnam was established in the early 1960s when a few young men in Saigon requested baptism on confession of faith. After a community center was begun in Gia Dinh in 1964, several youth and adults chose to follow Christ and a fellowship was established there. This group grew in the years following the 1968 urban fighting when the center was able to minister to many who suffered. The congregation invited Tran Xuan Quang to become pastor in early 1969. The congregation has continued to grow to 60-70 active members.

At the Saigon Mennonite student center a youthful congregation of dedicated Christians was formed this past year. Bible classes had met for years and perhaps now "in the fullness of time" a community emerged. James and Arlene Stauffer gave support to this group, but the young Christians took the leadership initiative.

Several groups of students also met regularly in Can Tho for Bible study with the Beidlers and Bishops, and a few had indicated faith in Christ. Pham Quang Minh, the director of the joint Mennonite-CYSS student hostel, was involved in this teaching, too. (Christian Youth for Social Service has been an indigenous organization of young evangelical Christians.)

Pastor and Mrs. Quang were invited to visit North America as guests of the Eastern Mennonite Board of Missions and Charities at the annual March meeting. Both were not able to go, so Quang left alone around March 13, intending to return by the end of April. The PRG had already launched a military offensive against Banmethuot on March 10, and neither they nor anyone else could have predicted the revolutionary developments in the following days.

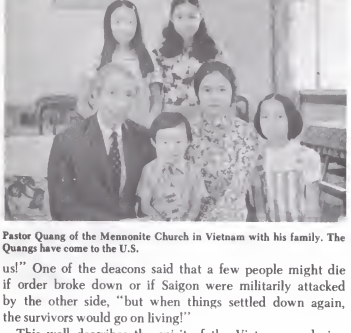
Luke S. Martin served in Vietnam from 1962 to 1975.

After the order to retreat from the Highlands, the ARVN military morale collapsed. Provinces, cities, and towns were abandoned, and by the end of the month, the whole of Central Vietnam from Nha Trang north was "liberated."

No Time for Transition. Many people living in the Saigon-Gia Dinh controlled areas supported a policy of accommodation with the other side, but such a rapid collapse of one side raised questions about the possibility of real reconciliation. In an outside-the-church conversation one Sunday morning in April, one Christian sadly complained that President Thieu had refused to follow a policy of political accommodation with the other side. "We're ready to accept a new order with the PRG," he said, "but we need time to make the transition." Unfortunately, this did not happen.

We missionaries were aware of obvious shortcomings of the political structures and hoped that there might be political evolution so that corruption and economic inequality would give way to a more just society and, more important, that the war would stop. We generally did not fear we would be mistreated if the PRG took over the whole country. We were much concerned, however, with a serious threat to physical safety if there were a breakdown of public order in Saigon as had occurred in Danang and Nha Trang in March. Rumors suggested that angry ARVN soldiers might seek revenge against any remaining Americans because many perceived that the United States was abandoning them.

In early April we made plans for wives and children to leave temporarily. Two families had nearly completed their terms of service and felt that it was appropriate to leave. The elected leaders of the church gave us little guidance in these decisions. Pastor Quang hoped that at least one missionary would stay. And a dear illiterate sister in the congregation pleaded with us: "Trust the Lord and stay with



Pastor Quang of the Mennonite Church in Vietnam with his family. The Quangs have come to the U.S.

us!" One of the deacons said that a few people might die if order broke down or if Saigon were militarily attacked by the other side, "but when things settled down again, the survivors would go on living!"

This well describes the spirit of the Vietnamese during thirty long years of conflict. With the confusion and uncertainties of those days, the Gia Dinh congregation needed spiritual leadership. Some of the missionaries suggested that Pastor Quang might return before schedule, but the Church Administrative Committee did not request this. Later Mrs. Quang felt that she and the family should join him in the States.

On Sunday, April 13, Quang's father, a retired pastor in the Evangelical Church, shared the word with the congregation. In a loving spirit, he criticized the leaders of the Evangelical Church who had left or who were planning to leave. The following week, two young leaders of the congregation, Tin and Lam, discussed the mood of the people and the Christians and pledged to stay and serve the people. On April 22, Tin and Jim Klassen attended a meeting of some relief workers and heard two Catholic nuns read a statement they and 100 others had signed urging all Vietnamese to stay in the country and pledging "to contribute (their) modest efforts toward national reconciliation." Tin went back to the MCC office where he worked and wrote "A Declaration of Mennonites on the Matter of Leaving Vietnam." This statement was then circulated among the Christians who frequently came by the Saigon student center, and many signed it. A copy was also sent to the Mennonite Church in America (see *Missionary Messenger*, July 1975).

The next day, the congregation learned that the Ninh family and Mrs. Quang and children had left Vietnam. Mr. Thuong, the secretary of the Congregational Council, called a meeting of the Council that evening to discuss the matter of leadership for the congregation. It was decided that Lam should continue to serve as acting pastor in Quang's absence. Tin shared his statement to which the group gave assent. Mrs. Ty, the church treasurer, enthusiastically signed it.

I was planning to go to Bangkok on April 25 and return to Saigon a few days later. That morning the flight was cancelled. In the afternoon three representatives of the church came by to ask whether we had an evacuation plan for members of the church. Apparently some were asking about it. We had no plans, and again stated that Max Ediger, Jim, and I planned to stay. They knew of the reports of a flotilla of ships off Vung Tau ready to pick up any who dared venture out into the high seas off the coast.

The next day I flew to Bangkok, but a few days later it was no longer possible to return. The Saigon government surrendered to the victorious Provisional Revolutionary Government on April 30, thus ending a war which the U.S. had fueled for so many years.

For several weeks we had no direct contact with the Christians and the four MCC men who chose to stay. Cable communication was later restored, and the MCCers have been able to send letters by journalists and others departing Saigon. Earl Martin left Saigon on July 28, while Max, Jim, and Yoshihiro Ichikawa remain.

A Serious Mistake in Leaving. It was important for us to remain in Vietnam primarily to symbolize identification with the church and to help affirm Christians in their need to adjust to the new situation. It would also say to the new government that we Christians were prepared to live under any kind of political system.

However, with the exception of a few independent persons, all evangelical missionaries left South Vietnam. They represented many nationalities, but most were related to American-based organizations. *Tin Lanh* (Evangelical, Protestant) Christianity has long been labeled an "American religion," just as Catholic Christianity long carried a French label. The flight of so many missionaries and church leaders tends to confirm this image. One day in mid-April while I was still in Saigon a young man came into the office demanding: "Why are all our Christian friends leaving us?"

The MCCers reported that it now is embarrassing to be *Tin Lanh* and some Christians are leaving the church. They say that if even a few missionaries had stayed to support and encourage the church, it would have made a difference. Perhaps we Mennonite missionaries left for different reasons than some others, but from this perspective today, it seems that we made a serious mistake. As one MCC man wrote in mid-May, the message we have been talking about for years was more effectively communicated in the two weeks following the "liberation" than in many months and years of talking.

Fortunately for the Mennonite Church in Saigon and Gia Dinh, Jim and others were there to give spiritual support. On April 29, the day of the final humiliating American evacuation from Vietnam, several Christians disregarded the 24-hour curfew to call on Max and Jim, afraid that they might have gone in spite of repeated insistence that they were staying. They could hardly contain their joy to find them still there!

A Japanese YMCA leader met with the Gia Dinh congregation on May 4, the Sunday following liberation. He reported that a young visiting pastor spoke to the 40-50 assembled Christians.

The following day Jim Klassen was invited to sit in on a weekly staff meeting to help the Gia Dinh church and center work out things in a radically new situation. A few weeks later on May 23, revolutionary cadre took possession of the Gia Dinh church and center property as part of the policy of confiscating property of owners who had left the country. Church leaders explained to the authorities that the property belonged to the church, and two days later received permission to use the church auditorium and parsonage.

On Sunday, June 1, about forty Christians again gathered as usual at the morning meeting. Afterward some members of the church met with district-level representatives of the military management committee and with local cadre. After discussions regarding the property and church programs, they shared a meal together in the parsonage. Later, for reasons not clear, the ward chief and his family moved into the parsonage with Lam. He asked guards to stay on the property, and their presence tended to intimidate the Christians from coming to the meetings. The congregation was delighted that his family was moving out in early August.

At a special congregational meeting on June 15, the 27 assembled members elected a new Church Administrative Committee. Catholic and Evangelical Christians continue to meet in Saigon and in other areas without difficulty. And some Mennonite Christians are finding meaningful involvement in serving the people through the many community organizations.

Soon after liberation, Tin and Lam went to Can Tho to help resolve some of the matters there. They asked Minh to represent the Mennonite programs there. I met him several times in April, and was inspired by his dedication to stay and serve the people. While in Can Tho, Tin and Lam met a *Tin Lanh* Christian who had just come down from the North.

A Continuing Ministry. Jim has been serving very effectively as teacher for the growing Christian community at the Saigon student center. Max and Jim have been teaching some classes there for a long time and Jim assumed responsibility for most of the Bible classes when Stauffers left. Trung, recently appointed director of the student center, teaches the Vietnamese Bible class on Sunday mornings.

Miss Bach Ly is serving as the leader of this group. During the weeks of panic and depression in April, she was always relaxed and fully confident with her faith in God. On July 25, Trung received permission from the local authorities to continue these meetings and to open the student center and reading room.

Jim was asked to baptize several new believers. Quang was a high school student from Quang Ngai who came to

Saigon in earlier days. Nearly all evangelical missionaries have left South Vietnam which, the author says, was probably a mistake.

Saigon to study and lived with our family since last summer. Last August, he voluntarily expressed his faith in Christ. On Sunday, June 29, Jim and Trung baptized Quang and three others (Hang, Thang, and Tan) on their confession of faith. Each one gave testimony to his personal pilgrimage of faith. Jim says the privilege of sharing in this service was one of the highlights of his entire stay in Vietnam.

What does the future hold for the church? One can only speculate. The PRG has a clearly defined policy of religious freedom. It is certain that South Vietnam will choose reunification with the North. Both the Catholic and Evangelical churches are active in the North, and both have given strong support to the policies of the government.

We pray that Christians in the South will sense a new calling to serve the people and support the new government while giving a prophetic witness to the state when necessary. This was difficult under the old regime and it will not likely be easier under the new. Let us join hands and hearts in prayer for the followers of Jesus Christ in this new era.

Wit and Wisdom

I am sure that I never read any memorable news in a newspaper. If we read of one man robbed, or murdered, or killed by accident, or one house burned, or one vessel wrecked, or one steamboat blown up, or one cow run over on the Western Railroad, or one mad dog killed, or one lot of grasshoppers in the winter — we never need read of another. One is enough. If you are acquainted with the principle, what do you care for . . . myriad instances and applications?" — Henry David Thoreau

• • •

An expert doesn't necessarily know more than you do — but he has it better organized — and shows slides. — Paul Harwitz in *The Wall Street Journal.*

The Halloween Witness

by Herbert L. Steffy

How do Sunday school children learn to witness about the love of Jesus in their hearts in a practical way? The Sunday school children at Ridgeway Mennonite Church, Harrisonburg, Virginia, learned how during the recent Halloween celebration.

It all started during the summer when the primary children were studying witnessing and telling others about Jesus. Margaret Lambert, the primary department superintendent, decided that the department should start collecting money for some special mission project. Despite the fact that the children did not know what the money was going for, they began to bring in their pennies, nickles, dimes, and quarters, and slowly a small sum was accumulated.

When the new church year began in September, Ruby McDorman took over as primary department superintendent and inherited the small mission fund. Together with her assistant, Betty Kniss, they began to think of ways that the children could use the money themselves and at the same time be witnessing.

One night Ruby had an inspiration. Why not use the money to buy some type of treat? Then at Halloween, instead of having the children go out through the community begging for candy, they could go through the community around the church sharing the treat. At the same time, they would be letting the church community know that they loved Jesus.

The idea was discussed with the primary department teachers and caught on immediately. Plans were quickly set in motion. Candy was purchased and the week before Halloween the children gathered at the church to make the treats. Several pieces of wrapped candy were placed in a small plastic bag. A lollipop with a "smiley" face was inserted into each bag and the top was taped shut, making the little treat look like a child under a sheet. An orange paper pumpkin was taped to the front of the treat. On it were written the words, "Jesus said, 'Love your neighbor.' " A note inserted behind the pumpkin invited the recipient to attend services at Ridgeway.

On the Wednesday evening before Halloween, twenty-one children and nine adults gathered at the church. They were divided into groups of two adults and four to five children. Each group was given a supply of treats and an assigned route to follow.

Group by group the witnessers left the church. At each house along their assigned route, they rang the bell. When the door was opened, instead of saying "trick-or-treat," the greeting was "not a trick, but a treat brought in Jesus' name." Obviously it was quite a shock or at least a mild surprise to the unsuspecting people who opened their doors.

The reaction by the neighborhood people was very positive. Out of the 100 homes visited, not a single door was slammed in the young witnessers faces. Many simply accepted the small treat and said, "Thank you." Others invited the group into their homes for a short visit. Most of the people visited knew about the church and many of them had been visited before by someone from the church. Some had even been to the church for special programs. Several promised to start coming to church.

What were the results of this witnessing effort? There have been no new church members and very few new church attenders. But the Ridgeway people are not discouraged. They believe God's promise that His Word will not return to Him void (Is. 55:11). The Ridgeway people have planted the seed and now it is God who will bring forth the harvest.

What has it done for the children and the rest of the church family? It has given new meaning to the word "witness." It has also given a new dimension to the word "community." And it has opened many new doors for continued visitation and witness in the community that the church was built to serve.

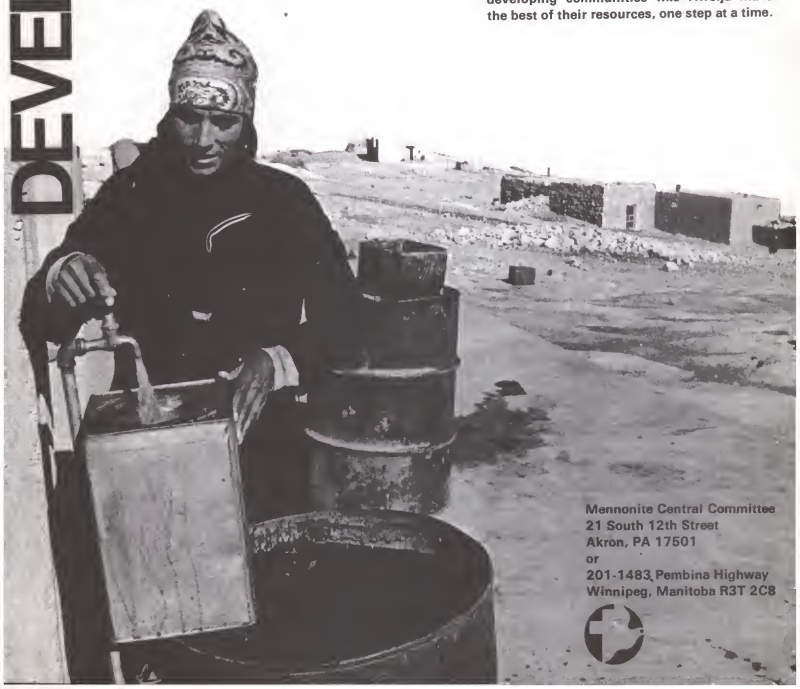
Herbert L. Steffy is a leader in the Ridgeway Mennonite Church, Harrisonburg, Virginia.

DEVELOPMENT IS LIKE A LADDER

You take one rung at a time. For the village of Hweija in arid northeast Jordan the next rung was running water. The people, former refugees from Palestine, wanted to clear and develop their barren land but they needed water.

In 1972 MCC helped pipe water to Hweija. Villagers took it from there. They cleared boulders and built five new houses. One man bought broilers; another heifers. Families planted orchards. The village grew.

CROP donations earmarked for MCC extend the presence and caring of Christ's church through development work. Your gifts help developing communities like Hweija make the best of their resources, one step at a time.



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The Divine Appointment

by Robert J. Baker

Stanley Weaver of Phoenix, Arizona, believes that God still makes divine appointments for His children of today. He cites biblical examples of how God through His Holy Spirit Secretary would set up such an appointment then, and humbly shares how God did the same for him in most recent times. First the biblical examples from Stanley.

There was the meeting of Philip with the Ethiopian eunuch. Philip is conducting a successful revival meeting in Samaria when the message from the Lord arrives: "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."

And Philip went. There crossing his path was the eunuch of great authority bound from Jerusalem to his homeland of Ethiopia. And so the two paths intersected, that of the itinerant, probably shekelless, white evangelist and the rich, black treasurer. And at that point of intersection, in a moment scheduled by God, Philip, a man with an answer, met the brother with the question. Beautiful.

Or, Stanley Weaver reminds you of Ananias and Saul. God said to Ananias, "Arise, and go into the street which is called Straight." And the disciple Ananias went, his traffic pattern intersecting with that of Paul who was momentarily waiting at one of God's red lights. And again, through divine appointment, two unlikely paths cross. As a result a man who is physically and spiritually blind is doubly healed. Nor did Ananias escape without a blessing. How he must have shouted his praise aloud as he returned home. Doubly beautiful.

But as we said, Stanley Weaver, veteran missionary to the Navaho Indians, believes that God still sets up those divine appointments. Proof? Read.

Brother Weaver speaks of his barber shop appointment. It happened in Phoenix, Arizona, a city of over 582,000 population. Stanley has been appointed Mission Field Secretary for Region II of the Mennonite Church. It meant leaving his beloved Navahos, moving from an Indian reservation climate to that of the big city. He is a stranger and he needs a haircut.

Now Phoenix, as you would expect, has many barber shops. But God arranges for Stanley to visit a particular one. There are three chairs in the shop, but God has Stanley take the middle one. There are many subjects for conversation, but the barber is nudged by the Spirit to ask Stanley about his past. And Stanley tells him how he has been for twenty-five years a missionary to the Navaho Indians.

The conversation stops, the snipping scissors ceases. For the barber a moment of truth arrives. The clipper of hair has been clipped by God. He realizes that God has made an appointment for him. For Stanley the realization will come a moment later.

The haircut resumes, but the conversation changes, the tone is awed. The barber explains, shares, pours out his needs, his experience of the morning. He has a problem with alcohol. It has separated him from his family. He lives by himself. That very morning he has sensed God's presence in his apartment kitchen. A heavenly glow had filled the room. There was an air of expectancy. Something was going to happen soon, perhaps that very day. The cutter of hair said simply, "God must have sent you to me."

Stanley Weaver speaks humbly of what happened. Today the barber is living a new life, walking as Jesus walked. He is seeking reconciliation with his family. Why? Simply because God made an appointment for him with Stanley Weaver. And Stanley kept the appointment, recognized God's hand in the whole matter, allowed the Spirit to lead and speak through him. The missionary to the Indians became a missionary to the barber. And Brother Weaver wants God to have *all* the glory.

When I heard my tall, soft-spoken friend tell the above story from the pulpit, I knew it had to be shared on a wider scale.

The account can bring a thrill of expectancy to every Christian. As we wake in the morning we can think, "Is this the day that God has set up a divine appointment for me with some treasurer, some Pharisee, some barber?" And by such thoughts, by such "being in the Spirit," we shall walk that day on hallowed ground, eager to see if God shall lead us to the right "barber shop," the right "chair" within that "shop."

Robert J. Baker is a member of the Belmont Mennonite Church, Elkhart, Indiana.

EXTENDING CHRIST'S KINGDOM

HEALTH AND WELFARE

WHITE PIGEON, MICHIGAN

"The judge said I had to go to Youth Village because of the trouble I was getting into," says one of last year's residents.

"I didn't have much choice, so I went. While we were unloading our stuff I got busted in the gut with a sleeping bag. I got pretty mad.

"We did a lot of running. It helped us stay in shape. The main reason we ran was when we had caused some trouble. The whole group got to decide what punishment was going to be for troublemakers. Running was another kid's idea. I stayed in good shape all summer.

"There was a swinging bridge, and it seemed like we were always fixing it.

"Every week we had to write letters to the judge to tell him how we were doing. We did these as a group so everyone had a chance to say how you were doing. I always wanted to deny everything bad, but you had to face it.

"During the summer I changed a lot of opinions. For one thing I began liking the camp. I could tell that I grew up some too. Maybe the thing that I liked best was there was always something to do. That was nice."

Youth Village is a Mission Board health and welfare service. MBM Health and Welfare received $67,739 in contributions from the church to operate child welfare, retirement and hospital services with estimated gross operations of $15,261,147 last year —extending Christ's kingdom.

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Watch for your congregational showing of the filmstrip worship service, **Extending Christ's Kingdom.**

Entrance to the four-story student Foyer in Brussels.

Belgium Welcome

by John Bender

Jacques Divnavo smiled as he talked about his studies at Bluffton College in Ohio. We were eating breakfast together at the Foyer International Protestant "David Livingstone" in Brussels, Belgium. He had enjoyed Bluffton, recalling especially the close contact between professors and students. He would again like to study in the U.S., he told me.

Coming from Zaire, Jacques is continuing his studies in the medical faculty at the Free University of Brussels. He and about 35 other African and Latin students live at the Foyer, a residence for students from third world countries. The Foyer is located in a middle-class neighborhood, typified by the rows of town houses.

Mennonite missionary Robert Otto has been Foyer director since the fall of 1973. The Ottos came to Belgium in 1965, first on their own to work in a summer work camp, then under appointment of Mennonite Board of Missions. Earlier Robert taught religion in several schools in addition to his continuing assignment as pastor of the French-speaking evangelical congregation in Brussels.

North American Mennonites came to Belgium for postwar relief work. Among these workers were Nellie and Cleo Mann, Elkhart, Indiana. Cleo wrote the proposal for church planting which led to placement of missionaries Wilma and David Shank in 1950. According to David, all the larger and many smaller cities in Belgium once had Mennonite congregations, but these were wiped out by the middle of the seventeenth century. The Belgium Mennonite Council, headed by Jose Gallardo, today embraces the work of five Spanish, French, and Slavic-speaking congregations.

Robert and his wife, Wilda, have increasingly become involved in student ministry, providing a welcome for many who come to Belgium for one or more years of study.

With their three children, the Ottos live in an apartment adjoining the Foyer. Foyer International Protestant "David Livingstone" was established in 1960 to accommodate some of the ever-increasing number of Protestant African students arriving in Belgium, especially from Zaire. The word "foyer" means home, but is understood in the sense of the hearth being the focal point of the home.

No Easy Task. The challenge of making the Foyer a home in 1975 presents no easy task. Students come primarily from French-speaking African countries such as Burundi, Rwanda, Zaire — former colonies of Belgium — and northwest Africa. More recently others have come from Peru and Colombia. The students include committed Christians, Muslims, and nonpracticing Christians or atheists. The Foyer houses only male students.

John Bender is director of Editorial Services, Information Services, Mennonite Board of Missions.

The Foyer dining room becomes a popular place for the day's exchange.

Robert Otto seeks to demonstrate and guide Christian dialogue and to develop community within the household. He tries to be available to students at any time. Rather than the more formal Monsieur le directeur or Monsieur le pasteur, he asks to be called Robert. Tension points, however, do arise within the organizational framework in which the director-pastor is seen in the role of power and wealth, much like a tribal religious leader.

As director and pastor, Robert much prefers the occasions of pastoral counseling to the times when he must use the "hear ye, hear ye" voice of Moses.

What does he do in a diverse household when facing problems such as drunkenness or extramarital entanglements? How can the good news be interpreted to come through as good news and not just the application of house rules by, as some students say, out-of-date Christian ideas? These are some of the late night and early morning challenges of the assignment.

Decisions within the house are worked at in a conference way. A house council of three students represents resident interests both in problem solving and helping to shape the life of the Foyer.

Staff and student interaction provides many opportunities for exchange. Frequent conversational topics include politics, the movement for African pride, and the Belgian weather. Jacques has led numerous of the regular Friday evening Bible studies. Robert talks of forming cells to develop closer community, to extend opportunities for students to be at home in the Foyer.

Michael (14), Pierre (12), and Laurie (10) Otto often join students for meals and Mike plays chess and basketball with the fellows. Foyer staff includes a receptionist-codirector, a social worker, four deaconal (VS) women from Scandinavia, and two North American MCC Paxmen. Local Christian businessmen make up the board of directors of the nonprofit organization.

Bureau Complements Foyer. Wilda Otto is in charge of another student service provided by the Protestant Mission Bureau. She is administrative secretary of that office, located across town. This part-time position complements the Ottos' role at the Foyer. Wilda's twofold assignment in this office involves making arrangements for missionaries and service workers in language study and giving assistance

The basketball-volleyball court adjoins the Foyer to the rear.

to African students coming to Belgium.

Assistance includes general orientation, locating housing, information on travel, and legal papers for stays in Belgium and visas for entry to Africa. Scholarships for African students are administered through the office. From about 500 persons served through the Bureau during the three years prior to 1974, the number more recently has declined with fewer persons going to and coming from Africa.

It was a new venture in the Belgium church and social context to have a woman run the office, but the arrangement has worked out well. Robert credits Wilda with being the master key in dealing with the many demands and functions of the office. Wilda can adjust her schedule to their family schedule and takes off during school holidays to be with the children. The Bureau's founder and general secretary, Dr. Oscar Strenström, visits the office several times a year, coming from his home in Sweden.

Church, Foyer, Bureau — in Belgium, as elsewhere, the hearth takes shape not so much by physical feature as by people — many people.

On the Folly of Cherished Resentment

He cheated me and, rocket
on stolen fuel, hobnobbed
with asteroids and stars.

I dug a pit and moved there;
two moles were my companions:
my bitterness and pride.

With age we're back now. People
still find him flecked with stardust.
Why do they turn from me?
— Francis Maguire

Action Toward Prophetic Nonconformity, Canada

Mennonite and Baptist leaders meeting semiformally in Toronto, Sept. 15, 16, said "no" to becoming lost in the mainstream of Canadian society through total assimilation to the values and lifestyle of that society.

The group agreed, rather, that the two denominations should be heard "as a prophetic voice within, and when necessary dissenting from the mainstream of the Canadian Christian community."

The consensus of the group, which met under the auspices of the Baptist Federation of Canada and Mennonite Central Committee (Canada), was that the denominations must seek ways to be a positive influence for change in society rather than isolationist sects which distanced themselves from it.

The statement of consensus approved by the group said:

"In their historical development, Baptists in Canada evolved from sectarian origins and outlook to a position of social acceptance comparable to the role of other major Protestant denominations. Canadian Mennonites experienced a process of gradual transition from an ethnic and religious ghetto into the mainstream of Canadian society. Both denominations now face the prospect of total assimilation within the affluent Canadian society, with its particular values and lifestyle, without a clear witness to the contemporary implications of the lordship of Christ, consistent discipleship, and responsible church fellowships.

"As an informal group of representatives of the Baptist and Mennonite traditions in Canada we are agreed in our conviction that our common Christian witness to the people of Canada should be heard as a prophetic voice within, and when necessary dissenting from the mainstream of the Canadian Christian community. It is our opinion that in the years to come we must rediscover our mission in the free church heritage, and seek to avoid both a relapse into sectarian isolation and an easy accommodation to the views of a majority."

Spearheading the discussion of the options for Baptists and Mennonites in Canada was J. K. Zeman, professor of history at Acadia Divinity College, whose paper, "Alienated Cousins: Baptists and Mennonites," was the main presentation of the semiformal meeting.

In the paper, Zeman traces the common origins of Baptists and Mennonites in the Anabaptist movement of the 1500s, and shows how some of the separate sects developed. He further outlines three options for Baptists and Mennonites in Canadian society today: (1) total withdrawal; (2) total absorption into the mainstream of society; (3) becoming a minority voice within the mainstream of Canadian society and the Canadian church, bearing prophetic witness, becoming "a live option for any English- or French-speaking Canadian who is searching for purpose in life and live expression of the Christian gospel."

There was also agreement that Mennonites and Baptists must endeavor to demonstrate what "radical discipleship" means.

Discussed at the meeting was a "Believers' Church Conference" scheduled for 1977 which would bring together representatives of all denominations basing their concept of the church on the fellowship of committed disciples of Christ.

In preparation for the conference, MCC and BFC are to arrange for the organization of a committee which will plan the conference and set in motion regional workshops studying papers by theologians on issues related to the believers' church movement.

The meeting, which involved persons primarily from Ontario and Manitoba and included a representative from the Brethren in Christ denomination, was the third "fraternal discussion" between the BFC and MCC. The first fraternal meeting between Baptists and Mennonites was held in 1970.

Russians Tell Stories of Separation, Reunion

About 125 Mennonites who have immigrated to Winnipeg, Man., from Russia within the past 10 years met on Sept. 14 at Camp Assiniboia just outside the city to get acquainted and exchange experiences.

The group at the gathering included children and young people as well as elderly people in their 80s. The majority of those present had arrived in Canada during the past two years.

Speaking in German, Low German, Russian, and English, the newly arrived Russian Mennonites described long separations from families, many dating back to the upheaval created by World War II.

Over a picnic lunch and coffee and during a "sharing" period in the afternoon, immigrants told how God had answered prayers in reuniting them with spouses and children. Others were still hoping for reunion. At least one couple had not seen each other for 26 years. One woman described being given permission to leave the USSR and join her husband in Canada after more than 20 years' separation, but having to leave all her children behind.

One person interviewed, who entered Germany in 1943-44 and came to Canada after the war, had written letters and made telephone calls to numerous officials in Canada and the Soviet Union, calling the premier of the USSR himself, in order to be reunited with his wife. She joined him eight years ago, and in the last two years his sons, who were eight and six years old when he saw them last, and their families have come as well.

The immigrants were urged by several speakers to become involved in the Canadian Mennonite fellowship. Guest speaker Gerhard Lohrenz of Winnipeg, who gave the main address during the morning worship service, told them that there was nothing wrong with keeping the beautiful memories of the home and friends they had left, but that this new country also has its good qualities although there are hardships at first.

At the close of the day's program about half a dozen of the Russian Mennonites volunteered to form a committee which would plan a similar gathering for next summer. The Sept. 14 gathering, the first one held for recent Russian Mennonite immigrants, was sponsored by the Russia Concerns Committee and Mennonite Central Committee (Manitoba).

Third Anabaptist Seminar, Japan

"Evangelism and Church Planting in the Context of the Anabaptist Heritage" was the theme of the third Japan Missionary Fellowship seminar held near Kamishihoro, Hokkaido, Sept. 14-16. Forty participants registered, coming from Mennonite-Anabaptist related churches on Hokkaido and Kyushu and from the cities

New Volunteers Scheduled for Africa

From Aug. 19-29, fifty-one new Mennonite Central Committee volunteers met with MCC administrators and resource persons for 10 days of orientation in preparation for assignments in Africa. The 10 volunteers scheduled to go to Nigeria still remain in North America since a recent coup has confused and delayed their visas indefinitely. Visas for Malawi and Ethiopia have also been delayed.

Mennonite Church participants in the orientation held at headquarters, Akron, Pa., were (sitting): Dolores Nussbaum with Patrick; James Nussbaum; Tim, Bruce, and Karita Nussbaum, Miriam Classen. (Kneeling): J. Robert and Wilma Snyder and Henry Troyer. (Standing): Randy Gunden, Robert and Judy Herr, Grace Lefever, Alan Detweiler, Lydia Kurtz, Jean Daniels, and Doug Vendrely.

of Tokyo, Osaka, and Kobe.

Guests were Lucille Snyder and her husband, William, who is on sabbatical leave after 17 years as executive secretary of Mennonite Central Committee, Akron, Pa. Snyder made it clear that he was present primarily to listen and to receive counsel for MCC's future role, particularly in countries where political oppression and social injustice pose critical problems.

Discussion focused on concerns related to the life and witness of the scattered congregations throughout Japan. Whereas the first two seminars had dealt primarily with theological and historical Anabaptist perspectives, the 1975 sessions concentrated on experiences and problems which the churches in Japan face now: smallness of the churches, congregational forms, nature and function of pastoral ministry, need for Holy Spirit renewal and guidance.

"The seminar affirmed our unity in Christ within a diversity of experience and practice," reported Mennonite Board of Missions worker Ralph Buckwalter. "It affirmed our common desire to discern the Scriptures for guidance regarding the nature of the church we are called to be, the pattern for evangelism and vital forms of ministry."

Five prepared presentations, small-group discussions with prayer circles, and the larger fellowship opened the way for frank exchange and mutual burden bearing. Brother Ohno of Tokyo shared out of his conviction for peace and his current experience in nonpayment of the military tax portion of his personal income tax. Takashi Yamada, now serving on the Mennonite World Conference presidium, reported from the recent meeting in Puerto Rico. Takio Tanase, director of Eastern Hokkaido Bible School, was elected as chairman and representative to Asia Mennonite Conference.

Choice Books Receives Attention in Canada

Provincial supervisors of the Choice Books program in Canada have decided to expand the bookrack ministry in Canada.

A new interprovincial committee will pool resources and seek the best ways to place inspirational literature in secular retail outlets in Canada.

The group which met in Winnipeg on Sept. 6 identified these areas where interprovincial cooperation would be helpful: in rack production and purchasing, in setting discount policies, in promotion and marketing techniques (especially to chain stores), in purchasing and warehousing books, in recruiting and training sales personnel, in title selection, in the cultivation of writers for possible books, and in expanding into new areas.

The intent of the new committee, the group stated, would not be to replace the functions now provided by the Harrisonburg office of Choice Books, but to deal with problems uniquely Canadian.

The group also examined a number of facets of the Choice Books program in Canada, such as how to improve, develop, and enlarge the program there; what services from Mennonite Broadcasts are most important; and what are the most pressing needs in Canada.

The group reviewed the Mennonite Broadcasts Board policy of not selling to churches and bookstores and reviewed its policies on rack ownership and book discounts. The distribution of Canadian funds designated for Choice Books also received attention.

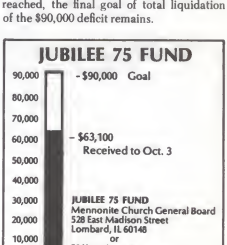
Ron Yoder, director of Choice Books, reported on the progress being made to register the Choice Books name and corresponding symbol with the Canadian government.

Fund Project Report

As of Oct. 3, the Jubilee Fund passed the pledges amounting to $63,000, for a total of $63,100. Ivan Kauffmann, in a telephone conversation from Lombard, indicated a number of pledges are still outstanding and that the added income represents above-pledge giving.

Kauffmann conveyed much enthusiasm for the response of the church. There may have been one day since Assembly 75 in which gifts and pledges did not arrive, but, otherwise, he said, something is happening every day.

Now that the first-level giving has been reached, the final goal of total liquidation of the $90,000 deficit remains.



Special Historical Edition of With Just Published

***With* magazine, launched in July 1968, serves both the General Conference and Mennonite Church youth, since it is cooperatively published by the two churches. Richard A. Kauffman, editor, tries to help youth understand the church in a contemporary setting.**

"It was the best of times. It was the worst of times. In Western Europe in the early decades of the sixteenth century, the modern world was beginning. Like a long-slumbering giant, still heavy with sleep, it wrenched itself loose from its couch, heavily overgrown with traditionalism, and stumbled toward freedom."

Thus begins the lead article by Katie Funk Wiebe in the October issue of *With* magazine, which is a special feature issue on the Anabaptists. In "A Time to Tear Down, A Time to Build Up," Wiebe focuses attention on the youthful character of the Anabaptists, thereby bridging the 450-year gap between the Anabaptist beginning of 1525 and contemporary youth.

Editor Dick Kauffman says that his intentions for this special issue on the 450th anniversary of the Anabaptist movement were "to portray clearly and graphically the reasons behind the movement, yet to make the Anabaptists come alive and make their concerns relevant to our own times. Hopefully, with this emphasis, readers of *With* will be challenged to a life of Christianity that breaks free from the complacencies of cultural conformity."

Among other articles in the October *With* is one by Kevin Jordan, "Young, Black, and Mennonite," focusing attention on the unique problems of Mennonite minorities. Says Jordan, "Being a black Mennonite, I have come to believe that the church needs many people and cultures . . . For me this means I don't need to give up my own culture and past, which molded me. So others, also, need not reject their cultural background."

"450 Blessings" is a *With* game, also in the October issue, which in a light-mannered and interesting way, highlights some of the issues in the church struggle between the Anabaptists and the Protestant Reformers.

Copies of the October issue of *With* may be obtained at 60¢ per copy by writing to *With*, 616 Walnut Avenue, Scottdale, PA 15683. Return postage is included. *With* is a publication for youth of the Mennonite and General Conference Mennonite churches.

Bolivians Use Material Aid Creatively

A consensus to work more closely together was the result of a seminar sponsored by Mennonite Central Committee Aug. 23, 24 in Santa Cruz, Bolivia, for people involved with the material aid aspect of the MCC program.

The seminar, which involved over 150 participants from more than 85 different institutions, mainly women's groups, who receive material aid from MCC, elected four representatives to work with Raul Arze, material aid coordinator, to continue communication and to explore development of more organization.

Since MCC Bolivia adopted a new stance on the use of material aid a year and a half ago, the program has become immensely popular and contacts have grown from an original 15 to the current 85, Gerald Mumaw, director of MCC's Bolivia program, reported.

The program switch was from giving handouts to requiring an education or capacitation program which the recipient group must plan before receiving the aid and report on after completing the program.

For example, rather than simply distribute health kits, they may be given out at the end of a health course during which instruction is given on using the articles in the kit and explanation made as to why using such items is helpful.

In another instance, a women's group who wanted to contribute to the local community but was too poor to do so used quilt patches supplied by MCC to make quilts for a children's home. "Through MCC they were able to find the resources for giving and experience the joy of giving which they have little opportunity to do," explained Gerald Shank.

"The momentum of this program has created a movement which even government agencies are asking to join."

New Marriage Enrichment Program Available

A marriage enrichment program, designed by John and Naomi Lederach, is now available on cassettes from the Hesston College Church Relations office. The experience is an outgrowth of a study by the Lederachs on the needs of Mennonite couples. It is their concern that through this six-week, self-administered program, more couples can experience intentional growth in marriage.

Lederach is Hesston College chaplain and director of the Foundation Studies Program, an integrated general education program. He is a member of the American Association of Pastoral Counselors. Naomi is a full-time instructor in the nursing department and has worked at Prairie View Mental Health Center in Newton, Kan., as a psychiatric nurse for seven years. Both John and Naomi are members of The Association of Couples for Marriage Enrichment.

More information and the Marriage

New Volunteers Oriented

From Sept. 9-18, 34 new volunteers participated in an orientation at Mennonite Central Committee headquarters in Akron, Pa., in preparation for assignments both domestically and overseas. Preparation was done through sessions with special resource persons.

Mennonite Church participants (first row): Stan Oyer, Winfred Stoltzfus, Ardith Frey, Roger Bowman, Mary Ann Bowman with daughter Dionne (second row): Steve Frey, Marvin Frey, Brian Bauman, Betsy Beyler, Wilbert Bowman, and Kathryn Weber.

Enrichment materials, both oral and written, can be obtained by contacting Verne Mullet in the Church Relations office.

Harvard Researcher Lectures at GC

Gene Sharp, a leader in the research and development of a substitute national defense policy called "civilian-based defense," spoke on "prospects for nonviolent change" at Goshen College on Oct. 1.

The visiting lecturer is a research fellow from Harvard University's Program for Science and International Affairs. He is author of *The Politics of Nonviolent Action*, hailed as a classic in its field. It is the study of nonviolent struggle as a political technique. The civilian-based defense idea works with prepared noncooperation and defiance of the population in the event of internal takeovers or invasions, according to Sharp. The proposal is now being taken seriously by military and defense officials in several countries.

Currently, Sharp is completing several books on civilian struggle and the civilian-based defense. He is also working on a research program to study political violence, civilian struggle, and civilian-based defense as an alternative to war, dictatorships, and contrasting democratic political structures.

Student Services Announces Fall Seminar

Mennonite Student Services is planning a fall resourcement seminar, Nov. 21-23, at Camp Amigo, Sturgis, Mich., for persons relating with students and young adults.

"Major thrust of the seminar," said secretary Hubert Brown, "will be to examine and affirm the worth of our ministry with students and young adults, and to provide tools for increasing the effectiveness of our ministry."

The weekend will provide opportunity for Student Services contact persons, campus congregational leaders, Mennonite faculty on public campuses, and other workers to meet others involved in campus ministries within the Mennonite Church.

Camp Amigo's quiet atmosphere will be conducive to constructive discussion, study, reflection, and relaxation, Hubert said.

Resource persons will include George Jones, director of religious programs and professor of higher education at Ball State University, Muncie, Ind.; June Alliman Yoder, associate dean of students and associate chaplain to Coe College, Cedar Rapids, Iowa; and Dr. Albert Meyer, executive secretary for Mennonite Board of Education and professor of physics at Goshen (Ind.) College.

Under the theme "Affirming Our Ministry with Students and Young Adults," the event is planned:

1. To gain fresh perspective on the theological, spiritual, and moral dimensions which give direction to the Anabaptist-Christian ministry today.

2. To understand the contemporary context of campus ministry.

3. To develop some models of ministry to help chart the future.

Persons may preregister by contacting Mennonite Student Services, Box 370, Elkhart, IN 46514; phone (219) 294-7523. Travel scholarships are available on application.

E.M. College, Seminary Note High Enrollment

Eastern Mennonite College has the second highest enrollment in its 58-year history, according to final figures released on Sept. 24 by Lester C. Shank, registrar.

Shank said 916 full-time college students are enrolled for a 9.8 percent increase over last year's fall enrollment of 834. Another 48 part-time students brings EMC's full-time equivalent to 937 — a 9 percent increase over last fall's 860, he reported.

EMC had a record enrollment in 1971 with 927 full-time students and a full-time equivalency of 938.

The registrar explained that FTE is a method educators use to calculate enrollment by combining the number of credit hours taken by part-time students and dividing by the number of hours in a normal load for a full-time student.

Eastern Mennonite Seminary enrolled 46 full time and 21 part time for a full-time equivalent of 52 students this fall. Last year 47 students enrolled full time at EMS.

Refugee Sponsorship Needs Continue

Although the U.S. government has targeted Dec. 15 as the date for closing the camps for Vietnamese refugees, over 30,000 Vietnamese still await sponsorship at military bases in Pennsylvania, Arkansas, California, or Guam.

"I don't think they will make the closing-out date," commented Don Sensenig, former missionary to Vietnam who now represents Mennonite Central Committee and Eastern Mennonite Board of Missions in refugee settlement. "They set dates in August, then September. An unofficial projection I heard recently is next June. It is very difficult to get accurate statistics or make accurate projections. It is such a fluid situation."

The number of individuals and groups wanting to become sponsors has been decreasing because most of those who are interested and able have already volunteered, Sensenig noted.

At Indiantown Gap, Pa., where he and Tran Xuan Quang, former pastor of Gia Dinh Mennonite Church in Vietnam, make most of their contacts, the total number of refugees has decreased from a high of about 16,000 to 6,175 and a section of the camp has been closed. However, the deadline for closing the entire camp before winter sets in has been pushed back from the end of October until the end of November.

"The government task force wants to close the camp at the end of November, but they also have decided not to transfer anyone to other camps," Sensenig noted. "One of these two intentions is sure to give."

Over 130 Vietnamese refugees have been sponsored by North American Mennonites, and more sponsorships are in the pipeline, Sensenig reported. The majority of these are located in eastern Pennsylvania, the result of a nearby camp, the encouragement Lancaster Mennonite Conference has given its congregations in sponsorship, and Sensenig and Quang's activity as the only full-time workers with Mennonite agencies in refugee resettlement.

Although the Mennonite Board of Missions in Elkhart, Ind., has a Voluntary Service unit that works with the Red Cross in the Pendleton, Calif., camp, this group is only marginally involved in sponsorship matters, Sensenig said.

A resettlement committee in Hesston, Kan., also matched a few sponsors with Vietnamese refugees through the Christian and Missionary Alliance resettlement program at the camp in Chaffee, Ark., but the majority have been placed through Sensenig or Quang from Indiantown Gap.

"We work through Church World Service to arrange sponsorships for Mennonites. We did not contract with the U.S. government to become an official sponsorship agency," Sensenig said.

The two men work as a liaison between the sponsoring congregation and the family or individual to be sponsored.

"The largest problem a sponsor faces if sponsoring a family is providing adequate housing," Sensenig said. "Then there is finding employment, getting the children in school, orienting the family to the American marketing and transport systems, visiting the family often, and finding the money to support them until they become self-sufficient. Really, it is a job for a

church. There are often too many tasks and too many resources needed for an individual to handle."

Out-Spokin', An Experience in Mini-Church

As of the second week of September, 787 Out-Spokin' bikers pedaled 10,777 miles in 50 different hikes during 1975 in North America, Jamaica, and Puerto Rico.

With weekend hikes continuing throughout the fall and visions of a special senior citizens bike hike, a Japan tour, and a second European history tour for next year, Out-Spokin' directors Jerry Miller and Stan Miller (not related) are working full time to help the wheels go round.

Sponsored by Mennonite Board of Missions through its Relief and Service Division, Out-Spokin' has coordinated biking trips for young and old since 1968. The program operates on a $79,000 budget, of which $17,000 comes from contributed funds. The rest is made up in biker fees. During the past year approximately $1,000 in grants was given to bikers who needed help with fees.

"If I didn't believe in Out-Spokin' and its goals, I'd look for another job," said Stan, who like Jerry is working full time, although limited funds have them salaried as 1/2-time and 3/4-time workers. After many miles on the road, Stan has seen what an Out-Spokin' group experience can do to help people grow. "Of course it's not just Out-Spokin', but the normal process of growing up," he said. But to him, knowing Out-Spokin' can be involved in that process makes each trip a worthwhile investment of money, time, and energy.

Jerry pointed out that an important goal of Out-Spokin' is to help a group of bikers experience community and sharing, a mini-church almost. The common task of biking to a given destination means that individual motives and feelings must be brought together. Decision-making by consensus, an important part of Out-Spokin's philosophy, is an exercise in taking into account not only one's own feelings, but the feelings of others as well. Jerry and Stan agreed that they've often found teenagers more flexible in this process than older persons.

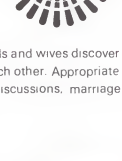
To facilitate group process and lead evening Bible study and sharing times, a resource person accompanies all Out-Spokin' hikes. The person is often someone from the local area around which a hike takes place. Stan remembered a hike with the Franconia MYF when the group with Jon Landis of Telford, Pa., studied the fruits of the Spirit, taking a different fruit each day. On "long-suffering day" a thunderstorm blew their tents down. On "kindness day" a police escort took them safely through a busy town.

What others say, however, and even what Out-Spokin' staffers say does not speak as loudly for what the past year of biking has meant as the testimony of bikers themselves. Biker evaluation sheets are returned to the Out-Spokin' office with a strong "yes" from riders when asked whether the trip was worthwhile for spiritual growth. "The trip started me thinking again about my priorities and what I want out of life," wrote one biker. "It was sometimes hard to contain myself when the biking went slow, but it taught me to accept people for what they are, not for what I think they should be."

Another cross-country biker put it this way: "Meaningful were the people I met and continue to meet daily from this trip. I was thankful for the unique individuals and the dedication and patient zest found in the staff. This trip helped me say "yes" to myself, others, the earth, and to God. A new confidence and appreciation for the wonder and mystery of each person and myself continues to grow. God is good. Life is a gift. Community jells."

A Communication Guide

Talking It Over



John M. Drescher

A discussion guide to help husbands and wives discover and talk about things important to each other. Appropriate settings — retreats, informal group discussions, marriage counseling follow-up. Paper, $.95.

HERALD PRESS. AT YOUR LOCAL BOOKSTORE

Entire Haitian Community Involved in Improvement

"The detestable condition of our marketplace should publicly embarrass all us citizens of Grande Riviere," Anorb Mars, president of the Mennonite Employees Credit Union (UCEM), said at a town meeting in this northern Haiti community.

"It's strewn with garbage and gives our children diseases," he continued. "It need not be this way. Many of you have seen us credit union members covering part of the marketplace with stones from the river. We propose that all citizens join together. . . ."

This speech stimulated a community marketplace improvement project of unprecedented size in northern Haiti — all during a drought that left half a million Haitians near starvation.

More than 5,000 residents of the Grande Riviere Basin joined together for eight weeks in April and May to pave their market. The marketplace, measuring 150 x 250 feet, is now covered with eight to eighteen inches of stones and gravel.

"It's the kind of occasion that you think you'll never see, but when it happens, you'll never forget," boasted Ferere Pierre Jerome, UCEM vice-president. "On one of the days nearly 3,000 people were carrying rocks with their hands or heads. Some ran with excitement. A huge dust cloud covered everything.

"The town band blasted away while the people chanted and danced to the rhythm. Drummers were everywhere. Pigs squealed, chickens squawked, and dogs barked in the uproar. We had a fantastic scene of excitement, energy, and enthusiasm. I'll never forget it."

Almost everybody helped. All the area schools closed classes a day and hauled stones instead. The town judge abandoned his gavel and the beggars left their tin cups.

Camion (a Haitian truck-bus) drivers

carried rocks that peasants cleaned from their mountain gardens along the Cap Haitian-Grande Riviere road. All the civic organizations had service days.

The market project has subtly affected Grande Riviere in several ways. One of the most important is its encouraging the people to look to themselves for improvement and not only to foreign agencies. The process is more important than the result. As one resident of nearby Bonamy exclaimed in Creole, "*Min Anptl, Chay pa lou.*" Translated that means, "Many hands together; the load is not heavy."

Another benefit was loosening the town's rigid, castelike class system. The beggars carried rocks with the merchants and magistrates. One resident who would have never thought of carrying rocks before confessed, "When I saw both doctors sweating away, I knew I could do it myself."

Groups of persons who only competed before found themselves cooperating instead. The town still has not ended all its squabbles but it has gained more common ground from which to solve them. Vice-president Jerome estimates that the affair included 70 percent of the area's residents.

One of the less noticeable results was that the project used food-for-work resources well to provide employment for the poorest class in a time of severe drought. Too often peasants join relief agency sponsored food-for-work projects because of their empty stomachs and have no interest in the project or its results. Not so in this case. Instead food-for-work was used to support a community development project conceived as a felt need and organized by the people themselves.

The roots of Grande Riviere's drive may be traced all the way to 1963 when the employees of MCC started UCEM to provide small, short-term, one percent per month loans that could be repaid by paycheck reductions. They accepted 6 percent savings accounts also. The original UCEM charter dictates that after deducting operating costs, 5 percent of each year's profit should be reserved for a community project and the rest distributed equally to UCEM members. By 1975, UCEM had expanded to a food staples cooperative as well and the 5 percent community project fund totaled $140.

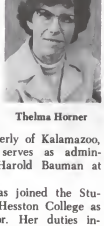
Grande Riviere de Nord director, Vernon King, believes the market improvement was one of MCC's finest moments in Grande Riviere. "It was our finest moment because we did so little. The town did it all; we could have never organized such a massive project. That's our job, you know, to have the town not need us. — Steve Denlinger, Goshen, Ind.

mennoscope

Leonard Garber, and family, will be assuming the pastorate at Stoner Heights Mennonite Church, Louisville, Ohio, later this year. Their mailing address from Nov. 1 through Mar. 31, next year, however, will be General Delivery, Elkhart, IN 46514.

Grace Children's Home of Henderson, Neb., is looking for a new director. Grace is licensed to care for 22 youth referred by area courts, welfare departments, and other social service agencies. Responsibilities begin on Dec. 1. For further information, contact Ron Gunden, Mennonite Board of Missions, Box 370, Elkhart, IN 46514, or phone (219) 294-7523.

The Willow Springs Mennonite Church of rural Tiskilwa, Ill., held its Homecoming Centennial Celebration on Sept. 14. In 1873, the present site for the church was chosen and a meetinghouse built. The present building was constructed in 1951. Special features, including a skit prepared by Roy and Eunice Kauffman, were prepared. Milo Kauffman from Hesston, Kan., was the guest speaker.



Thelma Horner

Thelma Horner, Goshen, Ind., has been named office manager for the Mennonite Board of Congregational Ministries, Elkhart, Ind., beginning on Sept. 8. She replaced Rachel Fisher who is assuming a leadership position with the College Mennonite Church, Goshen. Formerly of Kalamazoo, Mich., Thelma also serves as administrative assistant to Harold Bauman at MBCM.

Stephanie Mason has joined the Student Services staff at Hesston College as publications coordinator. Her duties include writing, photography, layout, and the coordinating and scheduling of college publications and news releases. She is also faculty adviser for the student newspaper and yearbook and is involved in Foundation Studies, an integrated, general education program. She graduated from Goshen College this August with a degree in communications.

Two male Voluntary Service workers are needed by November to serve in a new VS unit opening in Columbus, Ohio, where the Neil Avenue Mennonite Church has made an annex to its church building available to social transients, alcoholics, and others needing a place to stay overnight. The Way Station has been in operation over the past several years, providing bunk beds and blankets, sheets, and other facilities. Recently, the congregation decided to commit itself more fully to this ministry. They decided to make The Way Station available, by referral only, to male youth and adults, ages 18-25. They have requested two VSers to provide clean beds, a clean bath and washroom, hot soup or coffee, and informal social service counseling. Contact John Lehman, Mennonite Board of Missions, Box 370, Elkhart, IN 46514; tel. (219) 294-7523.

A discussion guide for teaching sex education has been prepared by Mennonite Central Committee social worker Juanita Leonard and her Kenyan colleague Mrs. Ndigwako Kingore, both on the staff of the Family Life Education Program (FLEP) of the National Christian Council of Kenya. "In traditional African society the teaching of behavior in personal relations was a gradual process which continued by stages as the child became a young adult and grew to maturity," the introduction to the guide explains. "The rapid social changes which now affect us today are having an effect on all aspects of life, not least at the level of home and family life and in the most intimate of human relationships. Both young and old people are bewildered by these changes, and many are uncertain about the moral standards of the new society in which they live. No longer do the older members of the family take responsibility for educating their young people about sex and marriage; yet no other institution has come to replace them."

Women's one-day retreat will be held at Salunga, Pa., Eastern Board Headquarters on Oct. 21 from 9:00 a.m. to 3:00 p.m. Barbara Reed, returned missionary from Somalia will share on "Prayer, Communicating with God." Bring your own lunch. Beverage will be provided. No registration necessary. For information contact Clara M. Smith, Box 153, Willow Street, PA 17584, or phone (717) 464-3256.

Carpenters for inner-city housing rehabilitation are needed in Voluntary Service at Philadelphia, Pa. One person is now working in the five-year-old rehabilitation project in which VSers provide

labor on a sliding fee scale and homeowners provide materials. Significant contact with people and community have been consistent byproducts of the assignment, VSers and community persons report. Skilled persons who are available for several weeks or months will be considered for immediate service; one- or two-year-term VSers are needed to keep the project alive beyond early 1976. Interested persons may contact John Lehman, Mennonite Board of Missions, Box 370, Elkhart, IN 46514; tel. (219) 294-7523.

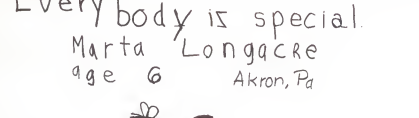
Director of Grace Children's Home, Howard N. Palmatier, has submitted his resignation, effective on Dec. 1, announced Luke Birky, secretary for health and welfare for Mennonite Board of Missions, Elkhart, Ind. A new director is being sought to work with Palmatier for a smooth transition. The local Program Advisory Board and the Board of Directors of the Home expressed great appreciation for what has been accomplished in the first year of reopening the Home. Palmatier noted satisfaction in evaluating the program and the direction for its continuation and growth. Grace Children's Home is now licensed for 22 residents and has been gaining the confidence and support of referral agencies. Palmatier and the staff with the Board of Directors and Program Advisory Board worked hard to establish a program which is both Christian and professional.

Project Teach, an extended workshop for those involved in Christian education at the congregational level, is planned for Apr. 19-22 on the Bluffton College campus, Bluffton, Ohio. The Bluffton workshop, one of two locations for Project Teach next year, will be the fourth Project Teach since the program started in 1972. In previous years, Project Teach has been on Bethel and Hesston college campuses in central Kansas with joint sponsorship by the colleges, the General Conference Mennonite Church's Commission on Education, and the Mennonite Church's Board of Congregational Ministries. The Bluffton Project Teach will be sponsored by the two denominational agencies and Bluffton College.

Responsibility for promotion and distribution of *The Mennonite Hour* and *Heart to Heart* in Canada has been transferred from Mennonite Broadcasts to Region I of the Mennonite Church. Region I has asked Mennonite Radio and Television of Winnipeg to market the programs in Canada. MRT is the inter-Mennonite media group for Canada. Darrell Jantzi is responsible for the media interests of the Mennonite churches of the Canadian region and is a member of MRT. Potential sponsors for either *The Mennonite Hour* or *Heart to Heart* may contact Darrell Jantzi at 1008 Doon Village Road, Kitchener, Ont., Canada N2G 3W5.

Bethany High School superintendent William Hooley (left) and Roy S. Koch.

Bethany Christian High School has hired Roy S. Koch, 204 South Sixth Street, Goshen, to head a three-year debt liquidation drive and direct a newly formed public relations office. Other responsibil-



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ities will include the solicitation of contributions, direction of the alumni relations program, and the editing of various school publications. Koch's BCHS position was created by a recommendation made by the BCHS Board and approved by the Indiana-Michigan conference in July 1975. The recommendation suggested that someone be hired to spearhead the three-year attempt to retire the school's debt.

Special meetings: Howard Zehr, Elkhart, Ind., at Seventh Street, Upland, Calif., Nov. 9-12. **William R. Miller**, North Liberty, Ind., at Lucas Hollow, Stanley, Va., Oct. 21-28. **John L. Ruth**, Harleysville, Pa., at Hesston College, Hesston, Kan., Nov. 14-16. **Paul Erb**, Scottdale, Pa., at Smithville, Ohio, Nov. 16-19.

New members by baptism: six at Frazer, Malvern, Pa.; seven at Tiskilwa, Ill., one at Forks, Middlebury, Ind.; one at Waldo, Flanagan, Ill.; four by baptism and one by confession of faith at Lawndale, Chicago, Ill.; six at Souderton, Pa.

readers say

Submissions to Readers Say column should comment on printed articles.

I have just finished reading "Menno's Opinion," in the Sept. 16 issue. I would like to respond to this article not in terms of its total content, but to two different statements made within the context.

First to the reference of " . . . sons and daughters of Menno . . ." I was not at Assembly 75, but if I had been, I would have been one of the Mennonites grouped into the forementioned phrase. Now, continuing hypothetically, being included in this identifying statement, I must register a hostile complaint. Never allow my person to be called a "son of Menno." Please! I have never been, am not now, nor will I ever be a "son" of Menno Simons. At the very least, I am among the many adopted children of God.

Not only do I object to this misapplied sonship, but explaining its meaning to the unenlightened is no easy task. Contrary to many fellow Mennonites, I have Christian friends who know little about Mennonite tradition and the Anabaptist Vision. Most of these friends, upon reading any Mennonite literature I hand them, ask me what it means to be a son or daughter of Menno, if a particular article has made reference to that phrase. The only explanation I can give is to first apologize for the author's nearsightedness and then go about the process of parallel explanation. Such as, "I think you could better understand it if I said 'son of Charles' as in Wesley," or, "try thinking of it as 'daughter of Martin' as in Luther," or, "in your case it would be 'son of John' as in Calvin." When my Baptist friends (Horrors! He has Baptist friends?) ask the same reasonable question, my reply is silence because I really have trouble figuring out who they are sons and daughters of. Baptists whom I know believe in believers' baptism and the Great Commission. Maybe I should say, "Well, don't you know? You're one of them!" (Blasphemy!)

The second statement that I would like to comment on is about all of those poor neglected peasants who don't have Hondo Civics. Becomforted, Menno B. I doubt if anyone in the whole earth owns a Hondo Civic. Even my neighbor, who just bought herself a new Honda Civic. — David L. Myers, Goshen, Ind.

* * *

After reading articles such as "Who Does the Dirty Work in the Kingdom?" (June 24) and "The Family" (Sept. 6), I became increasingly alarmed and concerned. What are we saying? That there *is* "dirty work" in the kingdom? And that it is usually the woman who performs it? Are we saying that it should no longer be that the husband is head of the home? Are we saying there should be no leader in the home?

Truly, we are to be subject to one another but is it not the husband who is to have the final word? If a committee had two members and there was a tie vote, who would follow whose decision? As Christ was equal, yet subject to the Father, so should wives be subject to their husbands. We have different roles and responsibilities.

Let us read all the verses in Ephesians 5: 21-33. And let us include Genesis 3:16-19. Did Christ actually free the woman from her subjection to her husband's rule? (Eph. 5:23). I believe Galatians 3:28 speaks about the one body in Christ but does not eliminate responsibility nor role. If we abolish the "chain of command" theology as an Old Testament or cultural idea or custom, we should no longer have thorns or thistles, nor pain in childbirth (Gen. 3:16-19). Ridiculous?

Yes, let us reexamine our roles as male and female. Let us see that God is no respecter of persons and that there is no "dirty work" in the kingdom. A husband and wife who love each other will not be "tyrant" and slave."

Here follows my statement of position:

V.I.P.

I am co-owner in a significant, growing partnership. My hours are long but I enjoy my responsibilities.

There are some hectic days but at the end of the day, I relax and don't take a tranquillizer to fall asleep.

My job requires reading, study, communications studies, and genuine interest. It is not dull, boring, nor tedious. I try to keep two persons busy. For about eight hours each day, I am in full charge of them — although my partner and I work closely together.

I do ordering, accounts payable, accounts receivable, am involved in maintenance, management, investments, and profit-sharing. I also have a hand in planning, decision-making, and financial matters.

It is my duty to teach my two apprentices many things. My work is challenging and rewarding. I am "almost" indispensable. I am fulfilled. Many people have tried to convince me I am not.

My office is my home. My partner is my husband. I am not "just a housewife"! I am God's chosen! — Charlotte Hoover, Lebanon, Pa.

* * *

I have a deep concern regarding the argument of Dr. Richard Keeler in his article "In Favor of Life." Through my contacts with abortion counselors I have learned that the vast majority of women who decide to have an abortion see the procedure of terminating a pregnancy as emotionally painful, undesirable, a frightening choice, and yet necessary. In the struggle of their decision the women recognize the ethical ambiguity of their position, as well as the psychological price they will pay. So why, we ask, do they decide as they do?

I believe there are at least two reasons. And it is the absence of any reference to these facets of most abortion decisions that I find most disturbing in Dr. Keeler's article. The first focuses on the newborn baby. If the mother does not want the baby, are we willing to assume responsibility for the life of the child? Are we willing to pay higher taxes and support social programs that will provide nourishment, health care, educational and counseling services, etc., for the infant and the young mother? I wonder, along with Dr. Keeler, will we assume loving care for the helpless?

The second reason focuses on the woman. Are we willing to lift the stigma of "unwed mother" from those who carry a pregnancy full term? If a woman decides against abortion, will we in the church exact a psychological price for her because she had a child outside of marriage? I am not arguing for abortion. The question of abortion is one of the most complex with which we grapple and seek to answer. As we work together we need to continually ask ourselves if we are willing to assume loving, responsible care for the helpless, for society's lepers. — Bruce A. Yoder, Catonsville, Md.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Albrecht, Leonard and Lynette (Bender), Gownstown, Ont., first child, Thomas Donald, June 7, 1975.

Bardell, Rodger and Joanette (Boshart), Friend, Neb., second son, Joel William, Sept. 2, 1975.

Bazzle, Robert and Joyce (Plank), Bellefontaine, Ohio, first child, Robert Scott, Aug. 4, 1975.

Bell, J. Keith and Bonnie (Campbell), De Graff, Ohio, first child, Kimberly Dawn, July 9, 1975.

Bierwiler, Don and Carole (Schoch), Lauderhill, Fla., first child, Tara Dawn, Sept. 18, 1975.

Brown, Dean and Dianne (Bollinger), Wakarusa, Ind., first child, Tamra Kaye, Sept. 16, 1975.

Crossgrove, Roger and Mable Ann (Schrock), ——, Ohio, third child, second daughter, Janelle Sue, Sept. 19, 1975. (One son deceased.)

Cupp, Ed and Dena (Duff), Shallow Water, Kan., second child, Chandler Duff, Sept. 13, 1975.

De Brouwer, Germain and Adeline (Kuepfer), Newton, Ont., first child, Vinciane Amy, July 13, 1975.

Detweiler, Lowell and Bonnie (Stanley), Harrisburg, Pa., fifth child, second son, Lawrence Bernard, born Nov. 27, 1966; received for adoption July 18, 1975.

Esch, Phil and Cheryl (Loewen), Phoenix, Ariz., first child, Nathen Phillip, Sept. 1, 1975.

Fortner, Jerry and Debby (Wenger), Rock City, Ill., first child, Christie Kay, Aug. 12, 1975.

Goentzel, Kenneth W. and Kathleen (Enos), Belton, Mo., first child, Micheal Wayne, born May 5, 1975; received for adoption Aug. 22, 1975.

Graybill, Robert and Sharon (Ebersole), Freeport, Ill., seventh child, third daughter, Dorothy Rae, Sept. 19, 1975.

Hofmaster, Richard and Jackie (Heilman), Freeport, Ill., first child, Carie Dawn, Sept. 15, 1975.

Hostetler, John and Naomi (Martin), North Lima, Ohio, first child, Krista Joy, July 26, 1975.

Hoyt, Luis and Gracie (Villarreal), Corpus Christi, Tex., second child, first son, Luis, Jr., Sept. 1, 1975.

Kurtz, Richard and Barbara (McVaugh), Elverson, Pa., first child, Matthew Allan, June 8, 1975.

Litwiller, Wayne and Janice (Moser), Mackinaw, Ill., third child, first son, Jeffrey Wayne, Sept. 16, 1975.

Lozano, John and Sylvia (Mercado), Corpus

Christi, Tex., first child, Michelle, June 27, 1975.

Mason, David and Karen (Blosser), Newton, Kan., second child, first daughter, Joy Anne, Sept. 10, 1975.

Nolt, John R. and Lois (Engel), Ephrata, Pa., second child, first daughter, Jennifer Lyn, June 10, 1975.

Roth, Lonnie and Charlotte (Burkey), Milford, Neb., first child, Corey Roy, Sept. 2, 1975.

Sauder, Jay and Joyce (Yoder), Clymer, Pa., first child, Ryan Douglas, Sept. 11, 1975.

Scheifele, Willard and Connie (Neer), Cable, Ohio, third son, Kevin Earl, July 25, 1975.

Schlegel, Dallas and Barb (Mast), Wheat Ridge, Colo., first child, Rebecca Dawn, Sept. 7, 1975.

Schweitzer, Larry and Vicki (Reil), Friend, Neb., first child, Tracy Lynn, Sept. 2, 1975.

Shantz, Calvin and Helen (Harms), Prince George, B.C., first child, Grant Joel, May 7, 1975.

Stutzman, Donald and Gladys (Derstine), Schwenksville, Pa., fifth child, second son, Daryl Loren, Sept. 1, 1975.

Swartzendruber, James and Nancy (Bender), Kalona, Iowa, first child, Benjamin James, June 26, 1975.

Thrasher, Terry and Marlena (Harder), Shelbina, Mo., first child, Scott Dale, Sept. 8, 1975.

Troyer, Danny and Diane (Young), Milford, Neb., first child, Camille Diane, Sept. 10, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alderfer — Histand. — David Alderfer, Harleysville, Pa., and Wendy Histand, Souderton, Pa., both of Blooming Glen cong., by David F. Derstine, Jr., Sept. 6, 1975.

Buckley — Reyes. — Roger Buckley, Methodist Church, Ruidosa, N.M., and Raye Reyes, Prince of Peace Iglesia Menonita, Corpus Christi, Tex., by Paul Conrad, Sept. 17, 1975.

Cortes — Guedea. Julio Cortes, Chicago, Ill., and Juanita Guedea, Lawndale cong., Chicago, Ill., by Ronald Collins, Aug. 2, 1975.

Dinius — Short. — Donald Wayne Dinius, Wauseon, Ohio, Lutheran Church, and Anna Marie Short, Archbold, Ohio, Zion cong., by Charles H. Gautsche, Sept. 20, 1975.

Erb — Ropp. — Rodney Erb, Wellesley, Ont., Crosshill cong., and Cheryl Ropp, Wellesley, Ont., Poole cong., by Amsey Martin, Aug. 2, 1975.

Frank — Yoder. — Clair Frank, Portland, Ore., Landisville (Pa.) cong., and Gloria Yoder, Portland, Ore., Lakeview cong., Wolford, N.D., by Marcus G. Smucker, Aug. 30, 1975.

Garay — Ventura. — Martin Garay, Chicago, Ill., and Esther Ventura, Chicago, Ill., Lawndale cong., by Juan Ventura, brother of the bride, and Ronald Collins, Aug. 23, 1975.

Goeke — Shelly. — Mark Goeke, Dakota, Ill., Community Church, and Joyce Shelly, Dakota, Ill., Freeport cong., by Paul O. King, Aug. 30, 1975.

Hidy — Lauffer. — Richard Hidy, Shelbyville, Ind., United Methodist Church, and Connie Lauffer, Protection, Kan., Mennonite cong., by Roscoe Townsend, May 17, 1975.

Hill — Albrecht. — John Hill, Portland, Ore., Friends Church, and Alice Albrecht, Portland, Ore., First Mennonite cong., by Marcus G. Smucker, Aug. 23, 1975.

Histand — Kraybill. — James Histand, West Union cong., Parnell, Iowa, and Linda Kraybill, Lombard, Ill., Lombard cong., by Nelson Histand, father of the groom, Aug. 30, 1975.

Hofstetter — Rufenacht. — Clinton Hofstetter, Temple, Pa., Forest Hills cong., and Helen A. Rufenacht, Lancaster, Pa., West Clinton cong., Pettisville, Ohio, by Gordon Zook and Donald Jacobs, Aug. 16, 1975.

Howell — Reinford. — Robert Howell, Harrisonburg, Va., and Ida Reinford, Creamery, Pa., Upper Skippack cong., by Harry Kepley, Aug. 16, 1975.

Kennel — Meyers. — Randy Kennel, Albany, Ore., Albany cong., and Gwendolyn Meyers, Albany, Ore., by James Lapp, Aug. 2, 1975.

King — Stutzman. — Hal King, Casselton, N.D., Casselton cong., and Rebecca Stutzman, Albany, Ore., Albany cong., by James Lapp, July 19, 1975.

Miller — Yoder. — Rex Miller, Sturgis, Mich., and Donna Yoder, Mendon, Mich., both of Locust Grove cong., by Dean Brubaker, Sept. 20, 1975.

Mumaw — Good. — I. Richard Mumaw and Frances S. Good, both of Lancaster, Pa., Stumptown cong., by Lloyd Eby, John Oberholtzer, and Paul G. Landis, Sept. 20, 1975.

Nofziger — Simmons. — Kevin Nofziger, Albany, Ore., Albany cong., and Angela Simmons, Albany, Ore., by James Lapp, Sept. 5, 1975.

Rew — Bender. — Kenneth Rew, Iowa City, Iowa, and Virginia Bender, Coralville, Iowa, West Union cong., by Emery Hochstetler, Aug. 15, 1975.

Rosenberger — Frederick. — Jeffrey Rosenberger, Souderton, Pa., Blooming Glen cong., and Jane Frederick, Telford, Pa., Franconia cong., by David F. Derstine, Jr., Sept. 13, 1975.

Short — Hoffman. — Donald D. Short, Archbold, Ohio, Central cong., and Nancy Kay Hoffman, East Peoria, Ill., Christian Church, Sept. 20, 1975.

Shoup — Lambright. — Steve Shoup, Orrville, Ohio, Crown Hill cong., and Elsie Lambright, Dalton, Ohio, Salem cong., by Millard Shoup, Sept. 6, 1975.

Wagler — Swartzentruber. — Allen Ray Wagler, Loogootee, Ind., Berea cong., and Connie Jean Swartzentruber, Montgomery, Ind., Providence cong., by Tobias Slabaugh, Sept. 19, 1975.

Weldy — Cripe. — Frank Weldy, Goshen, Ind., Locust Grove cong., and Julie Cripe, Goshen, Ind., by Aden Horst, Aug. 24, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Christophel, Walter B., son of Noah and Rebecca (Burkholder) Christophel, was born near Chambersburg, Pa., Nov. 19, 1892; died at Guilford Convalesarium, Fayetteville, Pa., July 11, 1975; aged 82 y. In Nov. 1923, he was married to Lizzie Martin, who preceded him in death on Nov. 28, 1928. In Aug. 1930 he was married to Leah Martin, who survives. Also surviving are 3 children (Dorothy Hykes, Samuel, and Lydia — Mrs. John Flora), 2 brothers (Irvin and Paul), and one sister (Ada Christophel). He was a member of Pond Bank Mennonite Church. Funeral services were held at Salem Ridge Mennonite Church on July 14, in charge of Marlin D. Lehman and Menno B. Sollenberger; interment in Paradise Mennonite Cemetery.

Davis, Elsie S., daughter of Edward J. and Mary M. Berkey, was born in Oronogo, Mo., May 30, 1927; died of cancer at Menorah Medical Center, Kansas City, Mo., Sept. 5, 1975; aged 48 y. On Dec. 21, 1957, she was married to Irvin J. (Jack) Davis, who survives. Also surviving are one son (Darrell), one daughter (Denise), her mother, her twin brother (Earl A. Berkey), 3 sisters (Ruby — Mrs. George Reno, Bernice — Mrs. Harry Reno, and Janette — Mrs. Earl L. Schrock), and 4 half sisters (Esther — Mrs. Martin Weaver, Bertha — Mrs. Norman Wenger, Martha — Mrs. Ralph Smith, and Marietta Berkey). Funeral services were held at Floral Hills Chapel, Sept. 8; interment in Floral Hills Cemetery.

Kemmerer, Sallie, daughter of Jacob and Hannah (Hackman) Musselman, was born in Lower Saltlick Twp., Pa., Mar. 28, 1889; died at Grand View Hospital, Sellersville, Pa., Sept. 23, 1975; aged 76 y. She was married to John H. Kemmerer, who preceded her in death on Dec. 2, 1968. Surviving are 3 daughters (Eleanor — Mrs. Howard Grant, Erwin — Mrs. Erwin Krout, and Irene — Mrs. Raymond Moyer), 4 sons (Warren, Harold, John, and Harvey), 27 grandchildren, 9 great-grandchildren, and 3 sisters (Mrs. Lillian Shoemaker, Mrs. Alice Ruth, and Mrs. Mabel Meyers). She was a member of Franconia Mennonite Church, where funeral services were held on Sept. 27, in charge of Floyd Hackman and Curtis Bergey; interment in adjoining cemetery.

Hostetler, Allie Mae, daughter of Christopher R. and Elizabeth F. (Hartzler) Hostetler, was born in Logan Co., Ohio, Mar. 14, 1899; died at Bellefontaine, Ohio, Sept. 23, 1975; aged 76 y. Surviving are one brother (LeRoy Hostetler) and one sister (Lena Hostetler). Three brothers and one sister preceded her in death. Her brother Elmer preceded her in death by four hours. She was a member of South Union Mennonite Church. Funeral services were held at the Kauffman Funeral Home, West Liberty, Ohio, Sept. 26, in charge of Howard S. Schmitt; interment in Alexander Cemetery, Bellefontaine.

Kniss, Ida P., daughter of William H. and Phoebe (Warner) Beidler, was born in Van Wert, Pa., Oct. 21, 1874; died at Stephenson Nursing Center, Freeport, Ill., Aug. 26, 1975; aged 100 y. On May 15, 1900, she was married to Kniss, who preceded her in death on July 25, 1949. She was also preceded in death by one daughter, Lura. She was a member of Freeport Mennonite Church, where funeral services were held on Aug. 28, in charge of Paul O. King; interment in church cemetery.

Speicher, Harry, son of Cyrus and Eliza (Custer) Speicher, was born at Springs, Pa., July 31, 1894; died at the Church of the Brethren Home, Winber, Pa., Sept. 20, 1975; aged 81 y. He was a member of Springs Mennonite Church. Funeral services were held at Newman Funeral Home, Grantsville, Md., Sept. 23, in charge of John H. Kraybill and Roy Otto; interment in Springs Cemetery.

Cover photos by Rohn Engh; p. 727 by Jean-Claude Lejeune; pp. 739, 740 by Ernie Klassen.

calendar

Assoc. Mennonite Biblical Seminaries Joint Board, Elkhart, Ind., Oct. 17, 18.
Allegheny Conference TIP Seminar, Allensville, Pa., Oct. 18.
MBCM Board of Directors, Elkhart, Ind., Oct. 20, 21.
MBM Home Missions Committee, Elkhart, Ind., Oct. 23, 24.
Virginia Conference Fall Missions Conference, Hickory, N.C., Oct. 31 to Nov. 2
Male-Female Relationships Seminar, Eastern Mennonite College, Oct. 31 to Nov. 2.

Americans of Spanish Origin Make Up 5 Percent of Population

Americans of Spanish origin, who comprise about 5 percent of the total U.S. population, increased in numbers to an estimated 11.2 million from 10.8 million a year ago, the U.S. Bureau of the Census reports.

Most of the persons of Spanish extraction, or about 6.7 million (60 percent), were of Mexican origin. Those of Puerto Rican origin made up about 15 percent of the total; Cuban 7 percent; Central or South American, 6 percent; and the remaining nearly 13 percent of other Spanish origin.

Families headed by persons of Spanish origin had a median income in 1974 substantially less than that for all U.S. families — $9,560 compared to $12,840. The median income for families of Puerto Rican origin was even less last year — $7,630.

Chile's Bishops Condemn Torture, Ask Economic Equity and Justice

Chile's Roman Catholic bishops have called on the country's military government to seek "economic equity and justice" in its administration, and condemned the torture of political prisoners.

Urging the government "in the spirit of justice, to restore a fair balance between those sectors in conflict in the economic field," the prelates said they were gravely concerned about the government's "tendency" to reduce expenditures "by handing over to private enterprise some vital public services."

"Some people," the bishops said, "are so economically deprived that they cannot afford to pay for the most essential services."

4 South Korean Clergymen Sentenced to Jail

Four prominent South Korean clergymen, tried on charges growing out of a disagreement in the use of mission funds, have been sentenced by a Seoul court to jail terms ranging from six to 10 months. Each of the men, including the general secretary of the Korean National Council of Churches, has been active in the civil rights movement which urges a return to democratic government and opposes the regime of President Park Chung Hee.

At least three of the ministers were judged to have committed a criminal act by using West German mission contributions to assist the families of persons jailed for criticizing President Park. They were originally accused of "embezzling" money given by Bread for the World, a West Germany Protestant agency in Stuttgart. Officials of the donor group testified that the funds had not been misused.

Calls for Stockpile Center To Feed the Hungry

Rev. Thomas Kilgore, Jr., a former president of the American Baptist Churches, said in Toledo, Ohio, that Americans must stop and let their morality "catch up" with technology. "We're stockpiling bombs when we should be stockpiling grain" to alleviate world hunger, Mr. Kilgore told the annual meeting of the Lott Carey Baptist Foreign Mission Convention.

"We in the church," he said, "must help nations abroad direct their priorities so that the hungry are fed and developing nations helped to achieve their full potential."

Land Reform Forecloses Work of Monks, Nuns

Thousands of Ethiopian monks and nuns have no livelihood as a result of land reform programs in the East African country, a World Council of Churches' relief official said. Walter Makhulu also said that drought continues to ravage Ethiopia. The World Council, he stated, is making preparations to help both the monks and nuns and the victims of famine.

He said that aged monks and nuns are in particularly desperate need in the wake of land reforms ordered by the socialist government which unseated the late Emperor Haile Selassie. Before the change in government, the Ethiopian Orthodox Church had a privileged position, including the ownership of vast tracts of rural and urban land.

Endorses Further Talks With Catholics

A new series of conversation between the Roman Catholic Church and Churches of the Reformed and Presbyterian tradition, to center around such topics as "morality and unity" and the Lord's Supper, has been ratified by the Administrative Committee of the North American Area Council of the World Alliance of Reformed Churches (Presbyterian and Congregational). In taking the action, the 30-member committee agreed to engage in a three-year dialogue on "mutual theological issues" to begin in the fall of 1976.

Topics of discussion will be "The Nicene Creed and the Unity of the Church," which was proposed by the Catholic Church, and "The Sixteenth-Century Confessions and the Unity of the Church," suggested by the Reformed churches.

Methodist Membership Seen Dropping Below 10 Million

"Educated guesses" of United Methodist statistical officials indicated that the denomination's membership has fallen below 10 million. When figures are finally recapped for 1975, staff members of the Council on Finance and Administration expect membership to stand at between 8,975,000 and 9,985,000. The United Methodist Church, like other so-called "mainline" Protestant denominations, has been steadily decreasing in recent years.

Total Prohibition Urged in India

Concern over India's growing "alcohol problem" has prompted Prime Minister Indira Gandhi to call for total prohibition. She said at a recent public meeting that drinking of alcoholic beverages had to be dealt with before it became "a more serious problem." Mrs. Gandhi suggested to officials of the ruling Congress Party that they should consider a national movement against beverage alcohol.

Says Divorce Never Necessary

A Christian psychiatrist in Milwaukee holds that divorce is "never necessary" and constitutes a "cop-out." Three basic choices are open to persons experiencing unhappy marriages, according to psychiatrist Dr. Paul D. Meier, also assistant professor of pastoral psychology and counseling at Trinity Evangelical Divinity School in Deerfield, Ill.

In an article in the fall issue of *Action* magazine, official publication of the National Association of Evangelicals (NAE) Dr. Meier says the three choices are:

"(1) Divorce — America's greatest cop-out and by far the most immature choice; (2) tough-out the marriage without working to improve it — another immature decision but not quite as irresponsible as divorce; or (3) maturely face up to personal hang-ups and choose to build an intimate marriage out of the existing one — the only really mature choice to make."

NEWSPAPER

12183 51 1/77
LEONARD GROSS
405 GRA ROY DR
GOSHEN IN 46526

To Elizabeth Yoder, Nancy Zug, and Mary Kanagy

I looked up your names in the family genealogy the other day and found myself wondering what manner of women you were. I am a little ambivalent about this book because I believe that the more important relationships are in the family of God. And further, some twenty years ago I published an article by a writer who complained that Mennonites are always comparing relatives when they ought to go on to more important things.

I guess I felt a little guilty to have a carefully wrought genealogy when many are not so blessed. For example, how could my Christian brother whose ancestors were brought to North America as slaves ever find his family heritage? Then I discovered that others than Mennonites are interested in family history. Not long ago, in fact, a descendant of African slaves traced his own history and published the results in a book called *Roots*. Also the people of the Bible considered genealogies important.

Your claim to fame in my family's history is that you were daughter-in-law and granddaugher-in-law to the third and fourth generation grafted into the family of our patriarch who came to Pennsylvania in 1749. That date is firm, for his signature, Jacob Hertzler, appears on the list of foreigners arriving in Philadelphia on the ship *St. Andrew* on September 9, 1749. I am surprised that I did not hear of any of you before, but then I never thought to ask. Also our family spent parts of two generations in a far country and during this time important relationships were likely broken off because of the distance.

The facts about you are sketchy but I note that one of you bore ten children and lived to the age of 80. The others had fewer children and years and one of you died long enough before your husband that he took another wife. Your lives combined span the latter half of the eighteenth and the nineteenth century.

From your maiden surnames, you were all ethnic Pennsylvania Germans, and the record indicates that you affiliated with the Amish Mennonite Church. The people of our church were largely ethnic Germans during your time. More recently we have broadened a bit, both here and elsewhere and I enjoy telling inquirers about the president of our Mennonite World Conference who is an Ethiopian. But we still struggle to put the faith into language meaningful for people of other genealogical backgrounds.

Your husbands, according to the records, were all farmers and your geographical movements were evidently restricted to eastern and central Pennsylvania and eastern Maryland. I wonder if your lives were happy. No doubt there was endless hard work, but the one of you who lived until 80 was either very sturdy, or else received support from husband and family to keep on persevering.

Were there questions about women's lib in your day? I note that Susan B. Anthony was active in the nineteenth century. It is reported that she was raised as a Quaker and it may be that some of you heard of her. According to the record she campaigned for the rights of women in property, voting, and better wages. These problems are not all solved even today. Some of our Mennonite women — and men — are stirred up over this issue and there is danger of separate camps forming.

Some hold that the church must be more open to the service of women, beyond work with their families at home, in the congregation, and the world of work. Other women say they are content to have the men take leadership in all these areas and they will concentrate on keeping their homes happy. They have no need to be "liberated," If the *Gospel Herald* tilts ever so slightly in one direction, persons from the other side become agitated.

My position as a man is that I do not want to forbid any woman whom God has called to a ministry. I expect her to exercise this ministry in a loving manner for the good of all and not to please herself. I would lay the same burden on men also.

Beyond this I hesitate to make rigid rules, for I do not wish to restrict the Spirit of God who, says the Apostle Paul, gives gifts to whom He will. Thus I see no need for either side to become shrill of voice in defending a position, but to have patience so that we can work our way through this new situation.

I note that not all of your descendants have stayed with our tradition. Some chose other denominations, and some, it may be, rejected the Christian faith. This reminds me on what a thin thread the faith is carried from generation to generation. And that new people need to be continually grafted into the family of God as you were into our natural family. Not only do we want them to receive the good news of God's love, but they also have a contribution to make to us. — Daniel Hertzler

The U. S. Bicentennial

by Alan Kreider

Anniversaries are inevitable. Only the second coming can prevent them. But until that event definitively stops the clock, humans will continue at periodic intervals to look wistfully backwards. They will celebrate anniversaries of their weddings; they will commemorate the origins of their churches (as we Mennonites have just done); and, as their countries grow older, they will observe anniversaries, centennials, and (for better or for worse) bicentennials.

How should we Christians view these periodic orgies of nostalgia? More specifically, how should we American Christians respond to our nation's two hundredth birthday party? One possibility would be to ignore it completely. But amidst the Bicentennial's rampant hoopla and hucksterism this would be difficult. Furthermore, it would be misguided. As Christians we are not to be *of* the world, but we do remain in it. To some extent the world does set our agenda. It is the framework within which we receive Christ's call to discipleship. We cannot faithfully opt out — even of bicentennials.

A second possible course of action would be to denounce the Bicentennial unreservedly. There are good reasons to do this. We Americans are a radically unhistorical people. Our instinctive reaction to something old is to tear down and replace it with something "better." This of course, both reflects and intensifies our sense of rootlessness. We respond with historical tokenism. We build a fence around "a significant site" and charge exorbitant admission. We fill our homes with token or sham antiques.

Therefore it is bound to appear suspicious when we Americans, who otherwise are so "forward-looking" and unhistorical, begin to wax enthusiastic about the past. What are we up to? What are our ulterior motives? There are two — profit and propaganda. About the former of these there is little need to comment. The Bicentennial is a bonanza for business. The only pity is that we can't have centennials more often!

About the latter there need also be scant surprise. History is a subject that is taught in our schools to make

us proud we are Americans. Our country, the textbooks tell us, was settled by paragons of piety. Our Constitution was fathered by men of massive probity. Our "revolution" was not revolutionary. There is truth in all of these assertions — half-truths. And partial truths are indispensable to propaganda.

Interestingly enough, these "historical facts" elicit the same responses that political propaganda does. And the consequences are intriguing. One response is to accept these "facts" uncritically. But if one does so, the past seems more unreal than ever. What is there in common between early American politics, in which a president "could not tell a lie," and modern American politics, in which another president could hardly tell the truth? What insight can our own supposedly antiseptic revolution give to a world in which revolution of another sort — of hot blood, cold steel, and purifying dirt — is perpetually in the news? What relevance have the Puritan settlers for our post-Christian society?

Glory in the Heritage. These discontinuities are disturbing. But one nevertheless accepts the "facts" of early American history because they tell us what we want to hear. They remind us that there is glory in our heritage. It has been good to be American, and it has been American to be good. When surrounded by the recriminations and introspections of contemporary political debate, these are reassuring things to hear. Despite the "aberrations" of Watergate and Vietnam, they give us courage confidently to enter our third century of national existence.

Much of this historical propaganda, of course, is eminently worth denouncing. And there are numerous Americans, many of them young, who in recent years have been responding in just this way. They have been emphasizing the other halves of the half-truths. The standard high school textbook account of early American history they dismiss as a pack of lies. American history, they argue, is characterized by continuity, not discontinuity. Watergate and Vietnam, far from being aberrations, are the keys to its interpretation. Duplicity, exploitation, and violence thus become the central themes in American history. The Bicentennial commemorates two hundred years of sanctimonious failure — and little else. Why celebrate that?

Given the romanticized oversimplifications of the high school textbooks, this is an understandable reaction. And historians have had little difficulty in finding evidence to buttress it. They have shown that many of the original settlers — far from being driven by pious motives — were in fact impelled by a variety of secular concerns. They have shown that at the time of the Revolution an astonishing number of Americans — even in the area that is now called the "Bible Belt" — were howling, brawling toughs who never went to church; "nothingarians" was the epithet which one contemporary used for them.

These historians have patiently tracked down documentation on slave revolts and the extermination of the American Indian. They have reminded us of the extent to which American prosperity has been based on the exploitation not only of human beings, but also of a phenomenally fertile continent with immense natural resources. They have described the destructive potency of the American revolutionary crowd.

These hooligans terrorized far more people proportionally into abandoning their homes than did the proverbially predatory crowd of the French Revolution. (Many of these emigres eventually settled in Canada.) A recent historian has even unearthed convincing archival evidence to prove that Benjamin Franklin — that pillar of Yankee rectitude — was in fact a double agent. In the 1780s he was in the pay of the British as well as the Americans. In how many Bicentennial speeches will that fact be mentioned?

These findings (and many more like them) are certainly sufficient to undermine the structure of "patriotic" American history. They also demonstrate that there are indeed real elements of continuity in the American experience. Duplicity and pungent expletives have been around for centuries. So has wanton exploitation of minority groups and of the land. No observation of the Bicentennial can be complete without recognizing these facts and repenting (in the full biblical sense of the term). But these things do not suffice to damn early American history as a whole. None of them proves that Vietnam was predetermined by the Pilgrims; nor do they convince me that the Revolution is not worth commemorating.

The Halves That Remain. For the other halves of the half-truths remain. Among many of the early Americans there was a piety, a vision, and an integrity that are eminently worth recalling. At its peril our nation forgets its

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Powhatans, its John Eliots, its Christopher Docks, its Anne Hutchinsons, its John Woolmans, its Thomas Jeffersons. Furthermore, in early America there was a tolerance, a fluidity of movement, a hostility to hierarchy, and a deeply rooted anti-authoritarianism — all of them sources of consternation to conservatives of the time and all of them persisting elements in the American national character. The constitutional thinking of the leading revolutionaries was precocious and farsighted. And the federal Constitution which they framed has proven itself to be astonishingly durable.

There is much else in the Revolution that is of lasting value. One thing is the revolutionaries' fear of power. Although the theology of most of them was deistic, their view of human nature was almost Pauline in its pessimism. Out of their experience with colonial governors came an intense conviction (as James Madison put it) that "power is of an encroaching nature." Hence their insistence upon constitutional checks and balances. Hence George Washington's "horror and detestation" at the proposal that he lead a military coup against Continental Congress.

If the founding fathers had been able to witness the Watergate hearings, they would have been deeply disappointed. They would not have been surprised. We will observe the Bicentennial aright if we view the powerful with a realism similar to theirs.

A second lasting value of the Revolution is its insistence that "all men are created equal." Admittedly, it has taken a long time for the implications of this rhetorical flourish (once again rooted in Christian revelation) to sink in. We are only now beginning to appreciate that "all men" means the whole human race — women as well as men, blacks as well as whites, Vietnamese as well as Americans. These words imply universal self-determination for all peoples. We will celebrate the Bicentennial properly if we strive for the true liberation of the whole human family.

A third and more questionable value has to do with the phenomenon of revolution itself. In explicit terms the Declaration of Independence states the right of oppressed peoples to rebel (there can be no New Testament citations for this one!) And the American revolutionaries acted upon this statement. Against domestic antagonists they employed techniques of "majoritarian compulsion" (such as wrecking, lynching, and tarring and feathering). Against the British they fought both as guerrillas and in open warfare.

As a result of their struggles they established a revolutionary republican state. Although not as much of a class struggle as many current revolutions, the American Revolution was the first of a whole series of self-consciously "democratic revolutions." It was also the first of the anti-colonial rebellions. Revolutionaries from Robespierre to Ho Chi Minh have looked to it for inspiration.

Americans of 1975-1976 are thus confronted by a dilemma. As Bicentennial orators pay lip service to the principles of the Declaration of Independence, the American government is supplying military assistance to numerous oppressive regimes. As patriotic Christians praise God for American independence, they denounce the World Council of Churches for allocating funds to liberation movements in black Africa. Why can Americans not see that if the American Revolution was just and its principles were sound, the case for revolution in Rhodesia or South Africa is transparently obvious?

America must make up its mind. It will either celebrate the Bicentennial honestly — by advocating the liberation of oppressed people everywhere (by armed force if necessary). Or it will observe the Bicentennial fraudulently, thereby suppressing the true nature of the American Revolution.

Make Up Our Minds. We Anabaptist-Christian-Americans must also make up our minds. We may doubt whether the Revolution was necessary. We may suspect (as was in fact the case) that the revolutionaries' analysis was faulty, that they got emotionally overheated, that they acted precipitously. We may speculate that things would have gone better if independence from Britain had been achieved more gradually, more peacefully, by evolutionary means. Yet we live in America. Its history has been our history. We have profited from its prosperity and stability. The fruits of the Revolution have been ours.

If we maintain that true liberation does not come through power, we must deny ourselves some of these fruits. We must live more simply, more thoughtfully, more communally. We must give highest allegiance to another sovereignty in which doing these things will be natural, to the kingdom of God which is "justice, peace, and joy, inspired by the Holy Spirit" (Rom. 14:17). Our Mennonite family of faith must become a new society, neither revolutionary nor counterrevolutionary, but radically fulfilling.

If we do this, if our "citizenship is in heaven," we will be free from the compulsion to bow the knee to marble forefathers. We will also be free from the opposite compulsion to deride America and its revolutionary experience. For this reaction, though modish, is no more satisfying or more truly Christian than is indiscriminate praise.

Therefore, we Americans whose primary loyalty is to Jesus Christ ought to observe the Bicentennial not by ignoring it, not by deploring it, and most certainly not by waving flags. Instead, let us reflect upon our past, learn from it, and — if the Lord gives us another two hundred years, or another two — let us do better!

The October 1974 issue of *Bits and Pieces*, a magazine devoted to miscellanea, reported: "The average American belt has expanded in the past 40 years from 31 inches to 34 inches, according to an industry survey." — W. Stanley Mooneyham in *What Do You Say to a Hungry World?* p. 185.

London: Mennonites on a Hill

by John Bender

Backyard view of the London Mennonite Centre, Shepherds Hill.

Highgate that is set on a hill cannot be hid, although it took Miriam and Quintus Leatherman 18 months to find the house at 14 Shepherds Hill, Highgate, in the London borough of Hornsey. Their diligent search has rewarded manyfold the persons who have visited or lived at London Mennonite Centre.

The Leathermans went to England in 1952 under Mennonite Board of Missions to develop a Centre for Mennonites living in London — a Centre which was to provide for some type of Christian witness. They undertook the assignment, at age 50, to "explore a new frontier for Christian witness."

That new frontier emerged on the sidewalks around London. In their long search for a suitable house to establish a permanent witness, the Leathermans met many international students who similarly were unable to find suitable housing. That was it, why not combine the witness with student housing? They found a 14-room house in the heights of Highgate — a place of refuge and treatment during the bubonic plague of the Middle Ages —and opened London Mennonite Centre, June 22, 1954.

The first worship service was conducted June 27, 1954, by Don Jacobs. He and his wife, Anna, were the first students to live in the Centre. Part of an adjoining house has since been added, enlarging the hostel to accommodate 16 persons.

Varied Centre Functions. Through the years Centre functions have included worship, student residence, guesthouse for missionaries and Christian workers traveling via London, and information center on faith and activities of Mennonites. Mennonite missionaries went to Ghana in 1957 as a result of contact with a Ghanaian visitor baptized at the Centre two years earlier. (He, however, later left the Mennonite Church.)

John Bender is director of Editorial Services, Information Services, Mennonite Board of Missions.

The present staff includes Eleanor and Alan Kreider, their son Andrew, and Freda and Robert Milne. The Milnes, overseas mission associates, serve in hosting and maintenance. Michael Garde, an Irish theology student, joined the Mission Board staff at the Centre for the 1975 summer.

In March 1975, Alan was ordained pastor of the London Mennonite Fellowship, which meets in the Centre. "We'd like to see whether the life together can be a witness in the middle of the way the world is," Eleanor said. The small group includes Mennonites living elsewhere in London and Centre residents.

Each Sunday after worship the Fellowship gathers around a meal of soup, bread and butter, coffee, and dessert. The fare fits a student's budget, and "you don't feel you've been through a cyclone after," said Minnie Graber, Eleanor's mother, who spent six weeks in London during Alan's summer absence.

Not emphasizing the Centre as simply a student dormitory has given place to a larger sense of community within the household. The group is small enough for a variety of exchanges. Persons become close to each other in such a setting. Teatime is held every day and hot chocolate meetings every Wednesday evening. Students are free to choose whether or not to attend the Sunday Fellowship worship. Faiths other than Christian represented in the household include Hindu, Muslim, and Buddhist.

A part of the extended household and living a 15-minute walk away, Eileen and John Coffman identify closely with the Centre. John was pastor of Free Gospel Hall, opened in 1955 in Kentish Town, but since closed. He attends early morning prayers twice a week and assists in the Sunday worship. "The Coffmans come around like a benediction," Minnie commented.

Community Atmosphere. In interviewing prospective residents, the Kreiders make sure persons understand the community atmosphere of the Centre. Not every student

A special picnic for a resident about to leave the Centre.

wants to live in such a setting, although applicants are not restricted by race, creed, or religion. To help students discover more about their host country, the Centre invites guest speakers frequently to talk about some aspect of English life.

Students receive furnished rooms, and do their own cleaning and cooking in floor kitchens. Cooking is often a new experience, producing a houseful of special international aromas, one student remarked.

Alan has been lecturing and writing for various groups and Christian publications in England. Two months of each year, as a Goshen (Ind.) College faculty member, he also teaches alternately in Goshen or London. He chose part-time faculty status to stay in touch with students, as well as to share his interests in history.

Although three months of research in London on baptism brought Mike Garde into touch with early Mennonite history, he says what brought him to the Mennonite position was Eleanor's chocolate cake. Mike worked through the summer to build up the Mennonite peace and social concerns library. He is spearheading an effort to get these materials into theological schools throughout Britain and northern Ireland. He has found some interesting responses triggered by his correspondence on Mennonite mission letterhead.

Welcome and Invited. While the Centre does not function as a tourist hostel, persons are welcome and invited to discover it firsthand, to worship with the Fellowship on Sunday, or to join the household for afternoon tea. Paging through the guest book one wonders how so many people find it. The telephone book maybe, word of mouth certainly, acquaintances, and some by chance.

More recently several persons have contacted the Centre in response to the following lines placed in *The Times*, July 22, 1975: "The Mennonites meeting at 14 Shepherds Hill, Highgate, remember the Anabaptists, Jan Pietersz and Hendrik Terwoort, burnt at Smithfield on this day 1575; we hope for the recovery of radical Christianity in our time."

Whether there will be a Mennonite Church in England depends on the Lord, Alan said in a later interview. "We know that the Fellowship is meant to be there and the student hostel is serving a useful purpose, but whether the Lord wants to bring people to our common vision and our life is something on which we await further guidance." That's work for the days ahead.

In Highgate, where the old houses are renowned for their architectural beauty and interest, where people like Samuel Taylor Coleridge and Karl Marx are buried, where Henry Venn lived and pastored, where Dick Whittington and his cat stopped — "Turn again, Whittington, Lord Mayor of London Town" — where Mennonites came for mission, here is another place from which to light the world.

I'm Listening, Lord, Keep Talking

His letter appeared in the "Letters to the Editor" column in one of our church papers. It was in response to an article which I had written earlier for that paper. In the letter he sharply disagreed with what I had written, and in that sharpness sliced me into small pieces.

For days it was a burden to me, that public letter. It was often the last thing I thought of as I retired, the first thing that greeted my thinking in the morning. And I knew that it was cancerizing me.

Then God suggested a solution. I sensed Him saying to me, "Pray for Brother———." I told God that I could not. And God said, "You must."

And so my burden was doubled. Thoughts of the letter were still there, and now God kept reminding me that I was to pray for my brother with the sharp pen.

And so I ventured out in prayer. My "enemy" was a teacher, so I prayed for his success as he taught. I prayed for his health, for his safety as he drove. And God enlarged my thinking, my concern. I prayed for his family, for his church. I prayed that he would have wisdom in making choices, in his relationships in the town where he lived. The Lord was faithful in His promise to teach me how to pray for this brother.

And, of course, it happened. The weight of the critical letter disappeared. It still popped into my mind upon occasion, and when it did I thanked God for the stepping-stone it provided. I leaped from it into prayer for the man that I had now come to love.

Surely our God is a Worker of miracles, a Converter of men. He took a burden and changed it into a blessing. God reached out and touched me, and my adversary became my friend. It was not he who needed to be changed, it was I. — Robert J. Baker

The Singing Evangelist

by Nelson W. Martin

The Christian church is blessed with an abundance of gospel songs and hymns written by Philip Paul Bliss. Some of his best-known songs that we constantly sing are "Almost Persuaded," "Let The Lower Lights Be Burning," "Wonderful Words of Life," "The Light of the World Is Jesus," "I Am So Glad That Jesus Loves Me," and "I Will Sing of My Redeemer."

Born near Clearfield, Pennsylvania, on July 9, 1838, Philip Bliss started singing at a young age. He started writing songs and was in many denominations as a singing evangelist. A talented young man, he traveled widely with leading evangelists of his day. Many of his hymns were written as a direct result of a preacher's text. Once after hearing a stirring sermon based on King Agrippa's tragic statement, "Almost thou persuadest me to be a Christian" (Acts 26:28), Bliss wrote "Almost Persuaded" in a very short time.

Many dramatic moments came into young Philip's life as he traveled with Evangelist D. L. Moody. Moody was a rousing preacher, who punctuated his messages with stories. One night he told the story of a ship captain attempting to bring his boat into the Cleveland harbor on a stormy night. Moody thundered, "The waves rolled like mountains not a star was in the sky, and the boat rocked violently. The captain's trained eyes searched frantically for the harbor lights. In terror, he realized someone had allowed those guiding lower lights to go out. He shouted to his crew, 'We must make the harbor or we will die.' The captain aimed his ship at the supposed opening to the harbor. He missed the channel in the darkness, the boat crashed onto jagged rocks, and sank."

The audience was quiet. Moody leaned forward in the pulpit and concluded, "Brethren, we must keep the lower lights burning." Greatly moved, Bliss penned one of his most popular hymns, "Let the Lower Lights Be Burning." Everyone could let their lights of testimony shine. There was something for all to do in bringing souls to Jesus.

Life was happy and busy for Bliss. He married and had two children. In early December 1876 the Bliss family visited his mother in Buffalo, New York. There he sang his new song, "It Is Well with My Soul." Then leaving their two children with Grandma, Bliss and his wife left for Chicago for a New Year evangelistic assignment. There was a happy spirit among the 160 people who packed into the Pacific Express train on December 26, 1876. At 7:30 p.m. the train was speeding across a 75-foot-high railroad bridge near Ashtabula, Ohio, in a blinding snowstorm. The bridge buckled and the train tumbled into the deep gorge in a twisted heap. Many died in the water below. Others perished in fires set off by stoves in the passenger cars. Ninety-two passengers died, and sixty-four were seriously wounded.

Among the dead were Mr. and Mrs. Philip Paul Bliss. Friends rushed to the accident scene the following day, but by that time scavengers had stolen many items from the dead, charred bodies. Most were never identified. No positive identification was ever found of Bliss or his wife. One survivor reported he saw Philip crawl from a burning car, and then return when he realized his wife was trapped in the inferno. They had no earthly grave.

An amazing climax comes to this story. It was discovered that their luggage had been mistakenly placed on another train. Several days later friends received it in Chicago. Among his writings they found a new song that no one had ever heard. It must have just been written.

The song, "I Will Sing of My Redeemer," seemed a most glorious testimony to a servant of God who met an untimely, tragic death at the age of 38. Even today, one hundred years later, the songs of this Pennsylvania-born farm boy are still heralding their message of Christ's love to our world.

Nelson W. Martin is from Pottsville, Pa.

Holiday Seasons and Special Occasions

Project Suggestions for 1975–76

Mennonite and Brethren in Christ response to crisis situations has always been strong. The following list of gift suggestions, rather than focusing on emergency relief, lifts up strategic aspects of MCC's ministry that have received less public attention. Your support in spirit as well as with gifts is needed.

1 Child Sponsorship in Appalachia $250 a month will support a volunteer who matches interested sponsors with families whose children cannot attend school because they do not have books or adequate clothing.

2 Teachers for Southern Africa $90 supports a secondary teacher for one month for a school in the economically struggling countries of Lesotho, Malawi or Swaziland.

3 Fabrics $1 will buy a yard or two of fabric, badly needed in overseas sewing centers where women learn to make clothing for themselves and their families. MCC can use up to 100,000 yards annually.

4 Mental Health Services in Paraguay $500 provides three month's salary for a Mennonite activities director in the National Mental Hospital. The director works with volunteers who minister to previously idle, unmotivated patients.

5 Peace Libraries $80 will purchase 25 books on the Christian peace stance for church and school libraries around the world.

6 Family Gardens in Bolivia $10 will purchase enough seeds, fertilizers, insecticides and tools for a homesteading family to begin a garden.

7 Jordan Kindergartens $50 makes it possible for one Palestinian refugee child to attend kindergarten for one year. MCC pays for local teachers and classroom materials.

8 South Sumatra Transmigration $100 will help expand an agricultural assistance program for Indonesian families leaving the overpopulated island of Java to pioneer settlements in undeveloped South Sumatra.

9 Canadian Offender Ministries $80 a week supplies maintenance for a volunteer couple involved in setting up rapidly expanding person-to-person ministries in Ontario, Manitoba, Saskatchewan and British Columbia.

10 Youth work among Russian Mennonite Resettlers $15 provides one day of personal counseling, Bible teaching and musical leadership for young Russian immigrants to West Germany.

11 Cincinnati Home Repair $50 will help purchase power tools and support voluntary labor for an MCC neighborhood home repair program.

12 Medical Supplies for Haiti $5 buys medicines and supplies to treat 12 patients at Grande Riviere du Nord hospital.

Give through your regular congregational or conference channels, designating clearly MCC and the project. Canadians may give through MCC provincial channels.

MCC
21 South 12 Street
Akron, PA 17501

MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Man. R3T 2C8

Vietnam Trade Embargo Poses Dilemma

In spite of an unresolved policy question whether Mennonite Central Committee should in conscience break the U.S. Trading with the Enemy Act to ship Rototillers to farmers in Vietnam, the MCC Executive Committee meeting in Pennsylvania on Sept. 24 and 25 unanimously agreed their ministry to Vietnamese in need should not be delayed.

The eight-member executive committee struggled with the issue of whether or not to proceed with the planned shipment of 30 Rototillers if the U.S. Government would refuse to grant a shipping license. Staff told the committee application has been made for a license to ship agricultural equipment to Vietnam but they anticipate the request will be denied.

"Recent interpretations of the trade embargo act have been quite narrow and arbitrary," said Asia director Robert Miller, explaining that the American Friends Service Committee requests to send Rototillers and fishnets had been denied because they were considered economic, not humanitarian aid. "Resettling refugees in a countryside devastated by war requires not only food aid in the short run but rural development aid to enable them to grow their own food again."

In the past MCC has applied for and received licenses for shipments of food and medical supplies to people in North Vietnam and in PRG controlled areas of South Vietnam.

The executive committee, noting that the question has broad policy implications, asked that the subject be brought to the MCC Annual Meeting in January for discussion. In the interim, if the U.S. Government does not respond with a shipping license, the committee requested that MCC (Canada) send the Rototillers to Vietnam and transfer maintenance funds to the three personnel remaining in Saigon. Committee members agreed to notify the U.S. Government of this action should it take place.

In preparation for Annual Meeting, staff and the executive committee will explore the legal implications of shipment from either Canada or the U.S. Staff reported at the meeting that U.S. funds transferred to Canada may still fall under the trade embargo.

"If this is the case," one member noted, "we in the U.S. couldn't participate in the shipment."

"But we're gathered here not as a U.S. group but as a binational group," another member countered. "We would all be doing it as a church by way of Canada."

"There are two issues here," acting executive secretary Paul Longacre emphasized after the meeting. "One is what does it mean to be a binational agency in this case; the other is whether or not we should conscientiously object to a government law."

Executive Committee members sensed a need for further discussion.

"This is the first time I can remember that we as an Executive Committee are considering violating a known statute for the sake of conscience," Mennonite Church member Atlee Beechy pointed out. "I would be in favor of shipment from the U.S. but I think we need to lift up this issue carefully so we know what we are doing."

The Executive Committee also approved up to $10,000 worth of material aid and $5,000 in shipping costs for contribution to Friendshipment, a nationwide fund-raising campaign to provide medical aid, supplies, and equipment for Vietnam.

Noting the nine-month budget report indicated constituency contributions continued to be strong through August, the executive committee encouraged staff to bring expanded programs for the most needy areas of the world to the Annual Meeting for approval.

"Contributions are approximately 50 percent higher than last year at this time," Calvin Britsch, assistant treasurer, reported.

Food aid to India in 1975 has also been increased $25,000 above budget as the executive committee recommended in March.

Edgar Stoesz, director for MCC Food Production and Rural Development just back from a trip to Asia, told the committee he saw need and possibilities for expanding food-for-work programs in India and for increased efforts in family planning work, especially in Bangladesh.

"I was impressed with the great additional food production potential in Asia — the outer islands of Indonesia, irrigated land in India, winter crops in Bangladesh," Stoesz commented.

"One also feels the population pressure in Asia," he added. "Our family planning work needs a tremendous boost to realize program balance."

Although Stoesz said he realized again that MCC work in Asia was only a fleabite compared to the need, he was joyful that Mennonites were lighting some candles of hope in these countries.

A new area of program growth approved by the committee is church building assistance for the *Umsiedler*, Russian Mennonite resettlers in Germany. MCC will cooperate with the International Mennonite Organization in this work.

New Bible Printed in Poland

This month Polish Christians are celebrating the availability of a new translation of the entire Bible. It is the first complete translation since 1632.

I visited the Polish Bible Society the day it received state permission to distribute 50,000 copies. British and European Bible Society officials were present at the publication ceremony and noted that 1,500 copies of the new Bible were sold in two days at the Society's bookshop.

What does this news mean? Most important, it means that Poles will have easier access to Scripture. The 1632 translation was somewhat akin to the English King James Bible — written in lofty style and making a major impact on the development of the Polish language. But modern Polish has changed as has modern English, and there has long been a need for a translation that would be understood more easily by today's reader. This new translation was produced according to the same principles that were applied to *The New English Bible*.

The New Testament part of this translation was already completed in 1966 and distributed separately. It has found wide acceptance. Polish Catholic leaders are now urging their people to buy their new translation as a better translation than their own.

The Old Testament portion, the fruit of 25 years of labor by a translations committee representing eight denominations of the Polish Ecumenical Council, benefited greatly from the work of a Hebrew scholar at Warsaw University. A converted Jew, he was completely at home in the Hebrew but also had considerable

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Mennonite Publishing House operates its own fully equipped and staffed printing plant. This plant produces books, magazines, and other printed materials in one- or full-color process. More than 96,000 man-hours were put in by the printing department last year. This is equivalent to 46 full-time persons.

Printing at MPH is done by photo offset. Photo typesetting, design, layout, and binding are done on the premises.

We maintain our own printing facilities for two reasons. First, we are best able to control our own schedules by establishing our own production priorities. Second, we are able to

maintain greater economy by the efficiency we build into our plant. Our equipment is purchased to fit our own needs. If we need specialized services it is often cheaper to purchase them. Our plant is geared to produce materials economically.

Publishers

Books

Under the trade name, Herald Press, Mennonite Publishing House distributes books to the religious and the general market. Through a strong marketing program, Herald Press books are offered for resale to over 3,000 religious and general bookstores. Herald Press has an image in the general market as publishers of quality materials. Herald Press, reflecting its Mennonite orientation, has a strong book-publishing emphasis in the area of Christian family living and peace and social concerns.

Herald Press is also responsible for marketing evangelistic literature and summer Bible school materials.

Congregational Literature

The Congregational Literature Division publishes adult and youth Uniform and children's Graded materials for Mennonite Sunday schools. Items such as **The Mennonite Hymnal, Mennonite Yearbook,** mission study materials, miscellaneous curriculum, church supplies, and club materials are produced by this department. The marketing department is responsible for distribution and promoting to all Mennonite churches.

Periodicals

The Periodical Division is responsible for publishing and distributing "Story Friends," for children 4-8; "On the Line," for children 9-14; "Purpose," for youth and adults; "With," a monthly for high schoolers; "Christian Living," a monthly for the family; and "Gospel Herald," a newsweekly, the official publication for the Mennonite Church.

Our periodicals are written from an Anabaptist-Mennonite perspective. A non-Mennonite periodical, no matter how good, could not provide this needed perspective.

Booksellers

Provident Bookstores are the retail arm of Mennonite Publishing House across the United States and Canada. There are 14 stores presently in operation. Last year these stores served 850,000 customers. Provident Bookstores service the broad spectrum of the Christian community. Provident Bookstores offer their customers the opportunity of choosing appropriate literature from many publishers.

THE NEED

Christian literature is a communication tool to transmit the basic tenets of our faith. A publisher disassociated from the church cannot tell us of our heritage and why we are the church we are today. No other publisher would limit his primary audience to the Mennonite Church and direct his energies to serving your work. Mennonite Publishing House does this -- it is your publisher.

In 67 years of operation the Mennonite Publishing House has been self-supporting. It has not depended on donations for operations and expansion. The Mennonite Publishing House does not have a capital stock offering. It is financed out of profits and loans. Mennonite Publishing House has appreciated over the years the substantial support given by its constituency in the purchasing of short-term notes.

THE CHALLENGE

The business of the church is the most important in the world. What investment are you making in it? You may invest your money in General Motors, Exxon, or IBM, but Mennonite Publishing House offers you the opportunity of investing on a secure basis in the ongoing work of the church — the challenge of producing quality Christian literature.

The funds you make available will put you and Mennonite Publishing House on the cutting edge of communicating the good news of Jesus Christ. Your investment will be doing full-time church work in a way that you might not be able to do in your home community.

Other ventures come and go, but the business of the church goes on.

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- ☐ Semiannually - on June 30, Dec. 31
- ☐ Quarterly - on March 31, June 30, Sept. 30, Dec. 31
- ☐ Compounded - on Dec. 31

Clip this section and mail.
Signed note will be sent by return mail.

Barbara Enholo-Narzynska, Polish Bible Society secretary, stands by the first four copies of the new Polish Bible.

skills as a Polish writer.

The Polish Bible Society, technically a branch of the British and Foreign Bible Society, is the second oldest Bible Society in Europe. It was launched in Warsaw in 1816 with the support and leadership of leading Polish princes. At the time it was a branch of the Russian Bible Society and enjoyed czarist patronage.

Soon it was strongly condemned by the pope and forced to limit its work to the Protestant population. Some of its members were also involved in an active Christian mission work among Polish Jews. The society has remained open throughout the years, only temporarily shutting down during the last two wars. It has never operated without restrictions and this is still the case today.

Today the Bible can be bought in the little Bible bookshop on a main street of Warsaw. Since it is the only such store in the country it does a much greater business through the mail. Orders come from clergy and laity. The Society also provides Bibles in response to requests coming from listeners to two Christian radio programs that are beamed into Poland.

Perhaps what is most encouraging is that the Polish Bible Society is no longer a society for Protestants only. After Vatican II Roman Catholics were encouraged to buy the Bible for themselves and Polish Catholic leaders actively encouraged their people to begin to read the Bible. This is an important development because 97 percent of Poland's 33 million people are Catholic.

The charismatic movement has strongly affected Polish Catholics, and a growing number of groups are meeting together for Bible study with clergy actively involved.

Since young people form a significant proportion of this movement one awaits with even greater interest a second Bible project in Poland. Translators are currently at work trying to produce a Polish New Testament translation along the lines of the very popular *Good News for Modern Man*. This month also, a sample translation of one of the Gospels will be printed in the monthly periodical of the Polish Reformed Church. A complete translation is expected sometime in 1977. — Walter Sawatsky, England

Peace Ed Purpose of Island Investment

The purchase of $2,500 worth of shares in a peace education center in Ontario has been approved by the executive committee of Mennonite Central Committee (Canada).

Recommended by Bill Janzen, MCC (Canada)'s representative in Ottawa, the purchase includes 25 shares of the Grindstone Island Peace Education Centre. This action was taken at the Sept. 19 and 20 quarterly meeting of executive committee.

Grindstone Island is a 12-acre island located in the Rideau Lake system about 60 miles from Ottawa, which has been used by the Canadian Friends Service Committee and especially by the Canadian Peace Research Institute for peace education purposes since 1963.

A wide variety of prominent scholars have come together at the island for short summer courses, and diplomats from many countries, church groups, and representatives of minority groups have used the island for meetings and seminars.

The purchase of shares is intended as a support of the work in peace education. The owner wants to sell the island, and a group of persons, mainly Quakers, have formed a corporation with the intention of buying the island so that the work can continue. By selling shares at $100 each they have to date raised about $63,000 of the required $92,000.

A second recommendation made by Bill Janzen to the executive committee was that MCC (Canada) contribute $500 to GATT-fly, an interchurch organization, to assist in hiring an economist for a one-year contract.

Notification to the organization of MCC (Canada)'s contribution is to be accompanied by a letter indicating MCC's concern that criticism of governments and agencies involved in trade be tempered by accuracy, understanding, and respect.

GATT-fly is a small church-related organization which researches trade and tariff policies and programs focusing especially on trading problems of the so-called Third World countries. It supports the efforts of people in the Third World to "achieve control of their natural resources in order to control their own process of development and make the decisions that affect their lives."

Michiana Sale Breaks All Records, $190,000

Preliminary figures from the eighth annual Michiana Mennonite Relief Sale indicate approximately $190,000 was raised on Sept. 27 for the worldwide relief efforts of Mennonite Central Committee.

An estimated crowd of from 45,000 to 60,000 attended the sale at the Elkhart County 4-H Fairgrounds in Goshen. It was the largest attendance report in the history of the sale. This year's sale raised over $20,000 more than last year's record total.

Most categories of specialty items reported an increase in sales over last year. Over 500 quilts, afghans, and comforters were auctioned from 9:00 a.m. to 5:45 p.m. on Saturday. The highest selling quilt went for $800.

Preliminary reports show the quilt auction sales totaled $58,000; antique auction sales were $4,500; new items auction $5,130; and used items auction $1,000.

Other popular item sales listed in approximate preliminary amounts include cheese at $6,800; chicken barbecue, $8,300; fresh whole hog sausage, $15,000; pancake and sausage breakfast, $9,900; women's activities, $21,000; for MCC self-help at $15,200.

Receipts for Friday totaled about $10,500, nearly $3,000 more than in 1974.

Approximately 175 travel trailers were on the grounds during the weekend, with individuals from many states attending. — Fred Steiner

General Conference Joins in Brazil Mission

Cooperative Mennonite mission in Latin America moved forward another step with General Conference and Mennonite Church overseas missions administrators issuing a joint statement of intention for working in Brazil.

"Growing out of a mutual concern for and discussion of church development in Brazil, and in consultation with the Mennonite churches of Brazil," began the release, "representatives of the Commission on Overseas Mission and the Mennonite Board of Missions, meeting in Chicago on Sept. 30, agreed upon the following:

"1. That the Commission on Overseas Mission and Mennonite Board of Missions will fully cooperate with the Evan-

gelical Mennonite Association (AEM) of Brazil in carrying out its program within the philosophy and resources of the two agencies.

"2. That the Commission on Overseas Mission and Mennonite Board of Missions will cooperate with the Evangelical Mennonite Association in the development and reviewing of the AEM program.

"3. That in principle, the Commission on Overseas Mission and Mennonite Board of Missions are in agreement with the ten points of General Agreement between COM and AEM." (That agreement was negotiated earlier this year when a delegation from the General Conference visited Brazil.)

Brazil becomes the third country in South America where the two north American Mennonite mission agencies work cooperatively. They already are at work together in Bolivia and Uruguay.

Mennonite Board of Missions entered Brazil in 1954. Since then 65 workers have served there, of which 24 are currently at work. Fifteen of the 18 Portuguese-speaking congregations making up the Evangelical Mennonite Association grew out of those efforts. The other three congregations were initiated through outreach of the Association of (German) Mennonite Churches in Brazil.

Hunger Targeted, U.S. Ministries Report

Domestic hunger should be a more integral part of the inter-Mennonite world hunger emphasis agreed Mennonite Central Committee Department of U.S. Ministries members who gathered in Chicago on Sept. 23 and 24.

Meeting for the third time since the department was formed in January 1975, representatives recommended that staff Lynn Roth and Paul Leatherman take an aggressive role in the support of public policy and programs aimed at alleviating hunger in the U.S. and in attacking the root causes of poverty. Staff time priority should be given to identifying pockets of hunger in the U.S. and developing pilot projects that can deal with needs that are uncovered, the group said. The department allocated $20,000 as seed money for the projects.

"We need to keep both domestic hunger and world hunger in focus," said John Eby, Mennonite Board of Missions staff member who recently attended an interdenominational consultation on domestic hunger. "And we need to realize that if we want to grapple with hunger, we need to grapple with poverty. Hunger in the U.S. is pretty much a function of income."

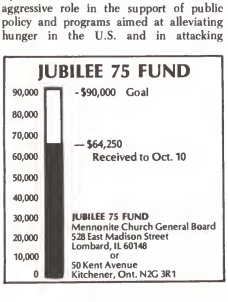
In keeping with the department goals of serving as a resource center for experimental programs and issue-oriented activity, representatives agreed that staff should also respond to requests for assistance from several native American groups, help initiate several inter-Mennonite regional consultations on the needs of the elderly, join with MCC (Canada) in securing a staff person to serve as a resource to conference and MCC offender ministries work, and call together an advisory committee to help shape a proposed inter-Mennonite minority employment training program for youth who might otherwise have no job option but to join the military.

Special guest Tilman Smith who has spent four years initiating research, writing, and consultation services on the needs of the elderly for the Health and Welfare Board of the Mennonite Church told department members that 40,000 Mennonites and Brethren in Christ are over 65. "It's important that the church not categorize people over 65 as over-the-hill, but as real people with real names, real resources and, real needs," he emphasized. The Department of U.S. Ministries can provide an inter-Mennonite structure for cooperation.

Members also accepted the resignation, effective summer 1976, of Paul Leatherman, who administered MCC's North America program for seven years, and recommended that MCC change the official department name to "Mennonite Central Committee U.S. Ministries."

In response to a special concern raised by member-at-large Anna Juhnke, the group decided to ask the recently formed ad hoc committee on women in MCC to make suggestions concerning DUSM structure and program as they relate to women at the department's next meeting in March 1976.

U.S. Ministries meeting Sept. 23, 24 (foreground) Lois Dyck, U.S.M. staff, Jose Ortiz, member-at-large. (Left to right) Lynn Roth, U.S.M. staff, Sam Weaver, Mennonite Church member; Paul Leatherman, U.S.M. staff; Leon Stauffer, chairman.



Camping, a Big Thing in Israel

Two weeks in July, for youth camps, Elaine and Joseph, with Kristina, Kimberly, and Matthew, moved from Nazareth, Israel, back into the home in which they had lived at Beit Jala from 1966 to 1969. Elaine served as nurse and Joe as director.

During the first week 75 girls from ages 10 to 16 registered and nearly 100 boys participated the week following: "Come another year we will need either to re-

strict age or have four camps," Joe wrote. "With counselors and staff the groups were larger than we could comfortably manage, but manage we did. Everyone cooperated, campers agreed good-naturedly to squeezing closer in the tents as well as all around togetherness."

Camp participants came from all over Galilee and the Bethlehem area representing Anglican, Baptist, Orthodox, Greek Catholic, Coptic, and Roman churches.

"We tried to provide a healthy balance of recreation and spiritual stimulus," Joe said. Bible teachers were the George Latys for week one and Father Qosman, Egyptian priest of the Coptic Church, for week two. "He is a delightful evangelical and it was a real joy to see him romping, playing, and praying with the boys.

"We came home tired but confident that God had been present and that much significant thinking and decision-making plus a lot of fun had taken place," Joe concluded. "The whole time in Beit Jala was a great experience in sensing support in prayer and concern."

Brazil Mennonites Release New Radio Program

The Missionary Church and Mennonite Church of Brazil have developed a new radio program named *Encontro* (Encounter), reported missionary Arlin Yoder.

The new 5-minute daily program designed for a general audience builds on the experience the church gained through its former 5-minute program for homemakers, *De Coracao a Coracao (Heart to Heart)*.

Dona Ester, who was the only speaker on this former Portuguese *Heart to Heart* program, will provide three programs each week on *Encontro* emphasizing prayer and short inspirational messages. A local pastor, Mario Miki, will produce three of the six daily programs. His emphasis will be Bible study and the answering of listener letters on the air.

Encontro will be released on those stations where *Coracao* was formerly released. In other cities it will replace another program, *Pao do Ceu (Bread of Heaven)*.

Arlin Yoder also said the two groups are working on a pilot series of radio spots to reach non-Christians in Brazil. He hopes radio can become a vital part of a study/strategy conference among the churches.

The Mennonite Church of North America has provided, through Mennonite Broadcasts, a $3,000 subsidy to the Mennonite Church in Brazil for media development.

Willis Breckbill Named Radio Speaker

Willis Breckbill

Exploring the relevancy of Christian faith for everyday living will be one of the goals of the new *Mennonite Hour* speaker, Willis (Bill) L. Breckbill, pastor of the Preston Mennonite Church in Cambridge, Ont., and moderator-elect of the Mennonite General Assembly.

Beginning in January 1976, Bill will provide messages for the program from the context of his congregation and community and will attempt to relate faith to one's job, family, and neighbors. He intends to explore what it means to be a part of the Christian community today.

Bill brings valuable experience and training to this new assignment.

Peter Dyck, center, Mennonite Central Committee Europe and North Africa director, talks with Annik and Paul Gentner during their recent visit to MCC headquarters at Akron, Pa. Paul, executive secretary of Eirene, and Annik are visiting the Associated Mennonite Biblical Seminaries and various American and Canadian Mennonite communities during a four-week visit to North America.

Founded in 1957 by MCC, the Church of the Brethren Service Commission, and the International Fellowship of Reconciliation, Eirene has three national branches — German, Swiss, and Dutch. It has programs in Morocco, Niger, and Cameroon in agriculture and vocational training, and its volunteers include European conscientious objectors as well as other interested Europeans and North Americans.

Christian Ed Workshop Success in Oregon

A special workshop entitled "Trained Teachers for Today and Tomorrow" took place in Oregon on Sept. 26 and 27 at the Bethany Mennonite Church, Albany. About 105 persons from 13 Pacific Coast Conference congregations participated in the workshop which was enthusiastically received. An additional 12 persons served as resource team.

Sponsored by the Teacher Training Task Force of the Pacific Coast Conference, the workshop began at 7:30 Friday evening and concluded about 3:30 Saturday afternoon. Members of the ad hoc task force, appointed by Pacific Coast's Christian Education Cabinet, were Kathleen Kenagy and Marjorie Nofziger, Lebanon, Ore., and Eugene Garber, Sweet Home, Ore.

On Friday evening two out-of-state Daves gave input on "Communicating the Faith in a TV Society." David Helmuth of the Mennonite Board of Congregational Ministries, Elkhart, Ind., and David Cressman from Mennonite Publishing House, Scottdale, Pa., pointed out in dialogue that parents need spiritual resources for communicating faith to their children in a TV-oriented society. Some of the sources of support listed are the Bible, the Holy Spirit, the community of faith and prayer.

After lunch Dick Headings, Lebanon, and Dottie Smucker, Portland, led the group in a "worship expression," following which Dave Cressman shared on the theme, "What's New in Resources?"

Other conferences and congregational clusters are encouraged to organize workshops in the Christian education area. Churchwide agencies are ready to assist with planning, person, and print resources in arranging for such workshops.

College Enrollments at All Time High

Enrollments at Mennonite Church colleges in the U.S. have hit a record peak this fall. The colleges have also experienced the second largest single-year enrollment increase since the post-World War years of the mid-1940s.

What is most remarkable is that this year's increase has occurred, not at a time of "baby-boom" birthrate increases, but when the number of college-age Mennonites is relatively stable.

The biggest increase this fall has been at Hesston College, which has 591 full-time students, as compared with 480 last year. Eastern Mennonite College has 916 full-time students, as compared with 834 last year. Goshen College has 1,110, as

compared with 1,087 last year.

"I think the large college increases this year reflect efforts of our schools to meet the needs of students, and also strengthened relationships and mutual trust that have emerged in the Churchwide Thrust on Education in the past two years," states Albert Meyer, executive secretary of the Mennonite Board of Education.

Despite the increases in enrollment, one of the colleges, Goshen, indicates first quarter contributions, July 1-Sept. 30, from the churches for operations are down 22.9 percent compared to the same period last year.

mennoscope

Woodstock School, Mussoorie, India, has chosen *The Mennonite Hymnal* for use in its Sunday morning worship services and other special occasions. The interdenominational school was started as a school for missionary children, but now admits a large number of Indian students. Many Mennonite students and teachers have been involved at Woodstock. In response to a request from the school, the General Conference's Commission on Overseas Mission (Newton, Kan.) and the Mennonite Board of Missions (Elkhart, Ind.) have contributed 100 copies each of the hymnal to Woodstock School. The hymnal was published in 1969 by Faith and Life Press, Newton, and Herald Press, Scottdale, Pa.

Members of the Student Personnel Departments of Goshen College, Eastern Mennonite College, and Hesston College will convene for a three-day sharing session on the Hesston campus on Oct. 23. The meeting is an annual affair and moves from campus to campus each fall. Topics to be discussed include the role of student personnel in the academic community, in security, and in retention. The input session will be directed by John Lederach, Hesston College chaplain, and will set the theme of the conference, "The Helping Relationship."

Eastern Mennonite High School's Homecoming features a music-special and an alumni-community worship service. Other activities include a soccer game and class reunions for guests participating in this tenth annual event for EMHS on Oct. 25 and 26. A Psalmatic Choral Festival will be presented on Saturday at 8:00 p.m. in Eastern Mennonite College Chapel-Auditorium. The repertoire consists of psalms set to music by composers ranging from the sixteenth century to contemporary times. Following the Festival, Eastern Mennonite College will hold an open house of the recently renovated Chapel Auditorium. The graduating classes of 1960, 1965, 1970, and 1975 will hold reunions.

The largest student body in the history of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., has assembled for the fall semester. One hundred and sixty-eight students comprise the total. This figure represents a 17.5 percent increase over last year's enrollment of 143. Of the two schools, Mennonite Biblical Seminary shows the largest gain with 64 students, up 21 percent from 53 in 1974-75. Enrollment in Goshen Biblical Seminary is 104, a 15.5 percent increase over last year's total of 90. Fifty-two students are women. Enrollment at the Associated Seminaries has increased steadily since 1972, when 103 students were enrolled.

Needed: Person to work in treasurer's office — assist with...customer credit and collection, budget preparation, interest records and payments, correspondence, and filing. Accounting or bookkeeping experience or training desirable. Must be able to plan own work schedule. Contact Personnel Office, Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683. Tel. (412) 887-8500.

Joan Gerig, former Mennonite Central Committee teacher in Nigeria, has assumed responsibilities as director of the MCC material aid center in North Newton, Kan. Besides supervising the center's facilities, its staff, and the material aid operation, Gerig will promote and interpret the MCC program to Mennonite and Brethren in Christ constituents in Oklahoma, Kansas, Nebraska, Colorado, Iowa, Missouri, and North and South Dakota. She will also work with local committees to promote the MCC Exchange Visitor and Intermenno programs.

Joan Gerig

Lakewood Retreat, Brooksville, Fla., has an opportunity for a couple in maintenance. General experience is necessary. For information, write Lakewood Retreat, R. 2, Box 191, Brooksville, FL 33512, or call Paul R. Yoder at (813) 443-6013.

A full-time minister has been appointed to serve the Mennonite congregation at Neuwied, Germany, where a substantial number of Mennonites from the Soviet Union or *Umsiedler* have settled in the past few years. Peter and Kornelia Froese of Winkler, Man., began their assignment on Oct. 1. Appointed for a 30-month term, the Froeses are responding to an invitation from the congregation at Neuwied. Froese will be assuming the duties previously held by Hans Niessen, who was devoting half-time to the pastorate of the Neuwied Mennonite Church. Niessen will be devoting full time to his duties connected with the social and spiritual ministry to the *Umsiedler* from Russia.

A 16-page peace education resource guide for congregational leaders entitled *Citizens of Christ's Kingdom* was released on Oct. 1 by the inter-Mennonite Congregational Peace Education Program. The booklet is designed to help congregations or individuals plan peace education programs to fit their needs. The guide lists over 70 books, films, tapes, and literature packets for peacemaking study and action, organizing them around three themes — "Biblical Foundations for Peacemaking," "Peacemaking in the Family and the Congregation," and "Peacemaking in the Social Order." Resources are classified according to the interests of adults, youth, and children. Single copies of *Citizens of Christ's Kingdom* are available free by writing to Congregational Peace Education Program, 21 S. 12th St., Akron, PA 17501.

Guidance counselors and principals from the eight Mennonite high schools in the U.S. will be spending three days on the Hesston (Kan.) College campus from Oct. 26 through 28. The purpose of the activity, which is cosponsored by the Student Services and Academic Departments of the college, is to update church high school leadership on what has

been happening at Hesston College in the past several years. While on campus, the high school persons will have sessions with college faculty and administration, and each will have a period of time to talk with students currently on the Hesston campus who have come from their high school. This year there are 101 students from Mennonite high schools attending Hesston College. This is 16 percent of the total Hesston enrollment.

Reaching every major community with inspirational paperback books is one of the goals of Paul A. Yoder, newly appointed director of Choice Books for Mennonite Broadcasts, Harrisonburg, Va. Choice Books is a bookrack ministry placing Christian literature in secular retail outlets. Paul A. Yoder succeeds the outgoing director, Ron Yoder, who has resigned to attend the University of Pittsburgh. The incoming director brings with him ten years' experience in newspaper design, marketing, and management. He is a member of the Wooster Mennonite Church and completed two years of Voluntary Service in Mississippi under the Mennonite Church's Voluntary Service program. One of his interests is music.

On a recent day Jonathan Yoder and a Nepali assistant saw 188 outpatients at the United Mission to Nepal clinic in Tansen. "I believe this is the most I have seen in one day — and that is a bit too many," he wrote. "The medical assistant is not a doctor but does do some prescribing. Also the surgery days I have been doing are completely filled, so we have been busy." Fyrne and Jonathan Yoder are a part of the Mennonite Board of Missions team working with the United Mission to Nepal.

Robert Otto, director of the David Livingstone international student foyer in Brussels, Belgium, is processing applications for the academic year beginning in mid-October. "To meet young men from different countries and attempt to understand the great needs of the Third World is a real challenge," Robert wrote. "We have been conscious of the importance of family and community for these young men, though we sometimes become rather weary with the constant demands upon us." Wilda and Robert Otto serve with Mennonite Board of Missions.

En route back to Kabul, Afghanistan, where she works as a secretary in Noor Eye Institute, Carol Erb participated in the annual conference of Christoffel Blindenmission (sponsors of the Institute) in Berlin, Germany. "I was also in East Berlin where a small band of mission supporters were meeting in a wonderful spirit of support and fellowship. Delegates came from the north and the south including Poland and Czechoslovakia. It was an unforgettable weekend," Carol reported to Mennonite Board of Missions with whom she serves as an overseas associate. She arrived in Kabul in early September. Her address is Box 23, Kabul 1, Afghanistan.

Mail for Genevieve and John Friesen may be addressed: B 8/17 Vasant Vihar, New Delhi 110 057, India.

Lydia Burkhart returned to the Amasaman Clinic, Amasaman, Ghana, in mid-September for her fifth term with Mennonite Board of Missions. Lydia works as a nurse and teacher and relates to the Ghana Mennonite Church.

Mary Ellen Shoup arrived in Algiers, Algeria, on Sept. 6 to resume teaching responsibilities with the Algeria Ministry of Education. Her weekly schedule usually includes teaching English from 18 to 21 hours in a boys' school. Her address is 6 rue Broussais, Alger, Algeria.

Grace and B. Charles Hostetter began a new year of teaching at the Aladura Theological Seminary, Lagos, Nigeria, in early September. Three new students have enrolled with several more yet planning to come. B. Charles has also started again the Monday night Bible class at Shepherd Hill Baptist Church, about a mile from their home. "We had a good group out for the first study. This has been an inspiring group and has grown steadily over the years," he wrote.

Studies in James, an extension course for ministers and congregational leaders, will be offered at Lancaster Mennonite High School from Oct. 31 to Nov. 22. Classes will meet on Fridays, 7:00-9:00 p.m., and Saturdays, 8:00-10:00 a.m. The instructor is Herman R. Reitz of the Eastern Mennonite Seminary faculty. Enrollment is on Oct. 31 at 7:00 p.m. College credit is available.

After a month of classes at Western Mennonite High School the enrollment leveled off at 123 with six states and three foreign countries represented. Four students are from Hong Kong, nine are from Canada, and one is from Honduras. Thirty-seven students are non-Mennonites, continuing a rising trend almost unbroken since 1966.

Contrary to earlier reports, Assembly 77 will probably not be held at Hesston, Kan. It was felt facilities would not be adequate for the kind of interest being shown in the increasingly family-style, churchwide meetings. Preliminary soundings indicate Assembly 77 may be held somewhere in Iowa.

Special meetings: David Mann, Phoenix, Ariz., at Hesston, Kan., Oct. 19-26. **William R. Miller,** North Liberty, Ind., at Otelia, Mt. Union, Pa., Oct. 29-Nov. 6. Milo Kauffman, Hesston, Kan., at Friendship, Bedford Heights, Ohio, Nov. 14-16. **Duane Gingerich,** Youngstown, Ohio, at Hernley, Manheim, Pa., Nov. 2-9. **Harry Brenneman,** Quarryville, Pa., at Gantz, Manheim, Pa. **Ella May Miller,** *Heart to Heart* speaker from Harrisonburg, Va., at Pleasant View, North Lawrence, Ohio, Oct. 19; and at a family conference at Elkton (Va.) Mennonite Church, Oct. 31 — Nov. 2. **Richard F. Ross,** Hartville, Ohio, at Allensville, Belleville, Pa., Oct. 26-29.

New members by baptism: two at Huber, New Carlisle, Ohio; twelve at Stumptown, Bird In Hand, Pa.; one by confession of faith at Pinto, Md.

readers say

Submissions to Readers Say column should comment on printed articles.

This is a long overdue note of affirmation, one I've often written mentally just after I've perused the *Gospel Herald*. I'm particularly grateful for your editorial in the Sept. 30 issue, for you expressed so articulately a "hard doctrine" which I've long felt needed to be called to our attention. I fear the "easy going gospel" you speak of is entirely too prevalent within our brotherhood — it's such a subtle kind of thing. I trust your words will cause much cogitation! Your editorials are indeed thoughtful and thought-provoking. Editing a church paper, especially the "official organ," is no easy task, I'm sure, but you're doing a first-rate job. May God continue to give you wisdom and insight! — Ada Schrock, Salisbury, Pa.

* * *

In the editorial, "Is the End Near?" Sept. 23, p. 684, we are exhorted, "Do not be alarmed. . . the end is not yet. . . Take heed, watch." If in our day we are faithful in noting the fulfillment of Scripture, how can we say, "The end is not yet?" Matthew 24:44 says, "The Son of man is coming at an hour you do not expect."

To take a phrase from the Bible, "The end is not yet," out of context and connect it with the phrase, "Do not be alarmed" hardly portrays to me the spirit of Scripture, relative to the second coming.

Hebrews 9:28 says, "Christ. . .will appear a second time. . .to save those who are eagerly waiting for him." Revelation 22:20 says, "Surely I am coming soon."

The spirit of "expectancy" relative to the second coming is highlighted throughout the Bible.

Our brethren who labor in Israel, as well as those who read, can know that much Scripture is being fulfilled in our day, what was never fulfilled heretofore. On at least two counts, the "Day" is closer than ever. Current events relating to the fulfillment of Scripture increase our responsibility to eagerly wait for His return with greater expectancy rather than thinking, "The end is not yet." — Abner Good, Cambridge (P), Ont.

* * *

Having just finished the Sept. 2 *Gospel Herald*, I wish to praise God for the gifted leaders and workers He has given to the church. This issue was particularly "loaded" with the type of articles that makes one do a lot of soul-searching. This is good and is one of God's ways of speaking to us.

The article, "Can We Learn to Receive People?" was especially appropriate for many of us and tied in well with the Bicentennial article and the article on "We Love — Because He Loved Us First."

Thank you, Brother Editor, for allowing the Spirit to direct in the selection of articles for this particular issue. Our prayers go with you. — Richard E. Martin, Lagrange, Ind.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Alderfer, David and Cheryl (Moyer), Silverdale, Pa., first child, Tricia Denise, July 27, 1975.

Bisbort, Fred and Lois (Landes), Alburtis, Pa., second son, Galen Veryl, Sept. 2, 1975.

Goshow, John and Janet (Swartley), Wooster, Ohio, second child, first daughter, Jennifer Lynn, born on May 11, 1975; received for adoption on Sept. 11, 1975.

Harley, John and Elaine Kay (Smucker), Ambler, Pa., second son, Eric Chad, Sept. 18, 1975.

Hostetler, Roger and Holly (Boshart), Beaver Crossing, Neb., first child, Christopher Lee, Sept. 16, 1975.

Kandel, Junior and Carol (Steiner), Dalton, Ohio, second child, first son, Corey Blaine, Sept. 16, 1975.

Kuhns, Lee and Peggy (Nelson), Apple Creek, Ohio, first child, Melissa Lee, Sept. 13, 1975.

Kurtz, Paulson and Shirley (Baer), Mt. Joy, Pa., first child, Jennifer Jo, Sept. 25, 1975.

Parrot, Fred and Juanita (Wenger), Fredericksburg, Ohio, first child, Alicia Joy, Sept. 30, 1975.

Shank, Jay and Linda (Troyer), Clinton, Tenn., first child, Tonya Marie, June 4, 1975.

Sharp, Galen L. and Donna J. (Zook), Fairview, Alta., first child, Christina Marie, June 5, 1975.

Steinborn, Kenneth and Cheryl (Myers), Kokomo, Ind., first child, Matthew Paul, Aug. 12, 1975.

Weaver, Robert G. and Nancy Karen (Troyer), Pittsfield, Pa., third child, second daughter, Lesley Karen, July 18, 1975.

Weaver, Roy and Sue, Shreve, Ohio, second daughter, Kimberly Coleen, Aug. 31, 1975.

Widrik, Loren and Marilyn (Zehr), Lowville, N.Y., fifth child, Benjamin Kurt, born on Jan. 18, 1972; received for adoption on Sept. 2, 1975.

Wratchford, Dwight and Barbara (Roth), Spencer, W. Va., first child, Ryan Dwight, Aug. 6, 1975.

Zook, Dan and Doris, Middlesbury, Ind., third child, second daughter, Rhonda Dynette, Sept. 21, 1975.

Zook, John and Carole (Martin), Arvada, Colo., first child, Christopher Martin, Sept. 14, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Barratt — Kuepfer. — Michael H. Barratt and Bernice Kuepfer, both of Stratford, Ont., by Rod Weber and Steve Gerber, Sept. 13, 1975.

Boettger — Francis. — Elwood G. Boettger and Heather Lynn Francis, both of Tofield, Alta., Salem cong., by Paul Burkholder and Paul Voegtlin, Apr. 12, 1975.

Burkholder — Fisher. — Glen Burkholder, Doylestown, Pa., Albany (Ore.) cong., and Rita Fisher, Brighton, Iowa, Sugar Creek cong. by Vernon S. Gerig and Paul G. Burkholder, Aug. 9, 1975.

Cowger — Miller. — Jerry Cowger, Christian Church, Twin Falls, Idaho, and Cindy Miller, Filer cong., Filer, Idaho, by Royden Schweitzer, Aug. 21, 1975.

Erb — Moyer. — Paul Frederick Erb, Peoria, Ill., United Mennonite cong., and Esther Jean Moyer, Powhatan, Va., Powhatan cong., by Lewis Burkholder, Jr., and J. Frederick Erb, father of the groom, Sept. 20, 1975.

Hart — Iutzi. — David Andrew Hart, Kitchener, Ont., United Church of Canada, and Marcia Jane Iutzi, Baden, Ont., Steinmann cong., by Vernon B. Zehr, Sept. 26, 1975.

Hershberger — Nofsinger. — Dwight Hershberger and Donna Nofsinger, both of Goshen, Ind., Pleasant View cong., by Roy Yoder, Sept. 27, 1975.

Hess — Buckwalter. — James Richard Hess, Homestead, Fla., and Mary Frances Buckwalter, Lancaster, Pa., Masonville cong., by Eli Beachy, Jr., and James R. Hess, father of the groom, Sept. 27, 1975.

Miller — Lehman. — Wade Miller, Filer cong., Filer, Idaho, and Kristine Lehman, Methodist Church, Buhl, Idaho, by Glenn A. Waltman and Royden Schweitzer, May 31, 1975.

Hughes — Gingerich. — Arthur R. Hughes, La Junta, Colo., Church of the Nazarene, and Linda Gingerich, Denver, Colo., First Mennonite cong., by Menno M. Troyer, uncle of the bride, Sept. 5, 1975.

Kanagy — Horst. — Arlan Kanagy, Harrisonburg, Va., Weavers cong., and Sue Horst, York, Pa., Slate Hill cong., by Lloyd Horst, father of the bride, and Alvin Kanagy, father of the groom, Aug. 10, 1975.

Otto — Dilley. — Robert Otto, North Canton, Ohio, Hartville cong., and Burnieece Dilley, Navarre, Ohio, by Richard F. Ross, Oct. 4, 1975.

Weber — Burkholder. — Raymond Cecil Weber, Guernsey, Sask., Sharon cong., and Wyonne Marie Burkholder, Bluesky, Alta., Bluesky cong., by Paul Burkholder and Owen Burkholder, Aug. 2, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Headings, Nellie, daughter of Christopher and Eliza (Detrick) Mohr, was born at Champaign City, Ohio, July 4, 1887; died at the Champaign Nursing Home, Urbana, Ohio, Sept. 29, 1975; aged 88 y. On Dec. 31, 1911, she was married to Ezra Headings, who preceded her in death on Jan. 11, 1975. Surviving are one son (Floyd), one daughter (Velma — Mrs. Robert Plank, Sr.), 6 grandchildren, and 6 great-grandchildren. She was a member of the Bethel Mennonite Church. Funeral services were held at the Kauffman Funeral Home, West Liberty, Ohio, Oct. 2, in charge of Duane Beck; interment in the Fairview Cemetery.

Kauffman, Delphos L., son of Harry J. and Linnie (Smucker) Kauffman, was born at W. Liberty, Ohio, Mar. 30, 1914; died in a silo accident in Champaign Co., Ohio, Sept. 26, 1975; aged 61 y. On Oct. 27, 1940, he was married to Clara Brenneman, who survives. Also surviving are 4 daughters (Shirley, Janice — Mrs. James Brenneman, Dianne — Mrs. David Stuckey, and Kathy — Mrs. Chris Foust), one grandson, and 3 sisters (Elva — Mrs. J. Howard Yoder, Mrs. Ruby Dear, and Mrs. Dorothea Headings). He was a member of the Oak Grove Mennonite Church, where funeral services were held on Sept. 30, in charge of Howard S. Schmitt and George Dunn; interment in Oak Grove Cemetery.

Lapp, Moses, was born near Gap, Pa., Jan. 7, 1885; died on Sept. 16, 1975; aged 90 y. On Nov. 29, 1910, he was married to Rachel Blank, who survives. Also surviving are 7 children (Christian K., Seth J., Elizabeth — Mrs. Harvey Miller, Mrs. Sylvia Lapp, Mrs. Lena Beiler, Omar J., and John Henry). He was a member of the Amish Church. Funeral services were held at the John L. Beiler farm, in charge of C. F. Glick, Enos Miller, John Mast, and Paul Mast; interment in the Spring Garden Cemetery.

Moyer, Ada L., daughter of Ulysses K. and Ella M. (Landis) Moyer, was born on Nov. 11, 1914; died on Sept. 23, 1975; aged 60 y. Surviving are 3 sisters and 3 brothers. She was a member of the Towamencin Mennonite Church. Funeral services were held at the Eastern Mennonite Home, Souderton, Pa., where she was a resident, in charge of John L. Freed and Wayne Kratz; interment at the Towamencin Cemetery.

Ruby, Nelson Elroy, son of Nicklas and Sarah (Brenneman) Ruby, was born in East Zorra Twp., Ont., Oct. 12, 1905; died of cancer at Stratford, Ont., Sept. 23, 1975; aged 69 y. He was married to Melinda Barbara Iutzi, who survives. Also surviving are 3 sons (Lyle, Clair, and Ronald), his mother, one brother (Elvin), one sister (Emmeline — Mrs. Ervin Bast), 9 grandchildren, and one great-grandson. He was a member of the Tavistock Mennonite Church, where funeral services were held on Sept. 26, in charge of Wilmer R. Martin; interment in East Zorra 16th Line Cemetery.

Schertz, Dorothy Dessie, daughter of D. V. and Anna Kauffman, was born in Boise, Idaho, Mar. 18, 1910; died of a stroke at Nampa, Idaho, Aug. 28, 1975; aged 65 y. On Nov. 14, 1937, she was married to Arthur Schertz, who survives. Also surviving are one daughter (Marilyn — Mrs. Robert Toby) and 3 sisters (Esther — Mrs. Levi Haldeman, Ruth — Mrs. Ted Reid, and Naomi — Mrs. Harold Hooley). She was a member of the First Mennonite Church, where funeral services were held on Sept. 2, in charge of Max Yoder and Robert Garber; interment in Kohlerlawn Cemetery.

Widmer, Daniel G., son of John and Anna (Graber) Widmer, was born near Wayland, Iowa, Sept. 25, 1890; died at the Parkview Home on Sept. 25, 1975; aged 85 y. On Feb. 12, 1918, he was married to Viola Wyse, who survives. Also surviving are 7 children (Vernelda — Mrs. Warren Slagel, Galen, Willard, Wesley, George, Dale, and Stanley), 22 grandchildren, 2 great-grandsons, and one brother (Noah). He was preceded in death by 3 sons (Clayton, Clinton, and Blain), one brother (Edward), and one grandson. He was a member of the Sugar Creek Mennonite Church, where funeral services were held on Sept. 27, in charge of Orie L. Roth and Vernon Gerig; interment in the church cemetery.

Zehr, Simon S., son of John and Barbara (Schmidt), was born in Elma Twp., Ont., Mar. 18, 1902; died at St. Mary's Hospital, Kitchener, Ont., Sept. 19, 1975; aged 73 y. On Jan. 25, 1925, he was married to Sarah Bast, who survives. Also surviving are one son (Lloyd), one daughter (Eileen — Mrs. Melvin Boshart), 9 grandchildren, one sister (Fanny — Mrs. Henry Herrfort). And one brother (Joseph). He was preceded in death by one sister (Ervin) in 1965, 2 brothers, and 3 sisters. He was a member of the Maple View Church, where funeral services were held on Sept. 21, in charge of Alvin Leis and Jacob Roes; interment in adjoining cemetery.

Cover photo by Jean-Claude Lejeune; pp. 752, 753 by John Bender; p. 763, by Walter Swartsky; p. 764 by Gayle Gerber Koontz; p. 765 (middle), by Ernie Klassen; p. 766 (bottom) by Ron Sawatsky.

calendar

MBM Home Missions Committee, Elkhart, Ind., Oct. 23, 24.
Virginia Conference Fall Missions Conference, Hickory, N.C., Oct. 31 to Nov. 2.
Male-Female Relationships Seminar, Eastern Mennonite College, Oct. 31 to Nov. 2.
Council on Faith, Life, and Strategy, La Grange Park, Ill., Nov. 2-4.
Franconia Conference Assembly, Franconia meetinghouse, Franconia, Pa., Nov. 8.
Mennonite Board of Education, Rosemont, Ill., Nov. 6-8.
Washington-Franklin Mission Board (N), Chambersburg, Pa., Nov. 13.
MMAA Delegate Meeting, Rosemont, Ill., Nov. 22.
Southwest Conference, Phoenix, Ariz., Nov. 27, 28.

New Nation Populated Largely by Christians

While 86 percent of Papua's (New Guinea) population is listed as Christian, religion in the world's newest nation is as diverse as its 700 language groups, as exotic as the bird of paradise dominating its flag. Western religion and tribal customs, stone-age culture and technology, nationalism and regionalism all mingle in the Melanesian tropics.

Of the 2.6 million people, some 30 percent are Roman Catholics and almost as many are Lutherans. There are sizable communities of Methodists and Anglicans.

Reminds Black Baptists Of Other Minorities

Joseph H. Jackson, president of the National Baptist Convention, U.S.A., Inc., told the annual meeting of the nation's largest black denomination that black people must become aware that they "no longer hold the exclusive on the struggles and the problems of civil rights."

He told the delegates that "many other minorities have already increased in the United States of America. The American Indians are now asserting themselves and there are many persons, from Cuba, Puerto Rico, Vietnam, Cambodia, and many from other lands and from the isles of the sea. There is a growing number of poorer whites who are now keenly aware that they too are among the underprivileged minorities in America."

20,000 Mormon Missionaries

Some 20,000 Mormon missionaries baptized more than 70,000 converts around the world last year, according to Spencer W. Kimball, president of the Church of Jesus Christ of Latter-day Saints (Mormon).

About one third of all Mormon members become missionaries at age 19 and are called to serve for two years. Women who wish to serve on missions must wait until age 21 and are called to 18-month missions. All pay their own travel and living expenses.

Denies Nakajima Report

W. Stanley Mooneyham, president of World Vision International, has denied the validity of the Nakajima report that World Vision officials in Cambodia received subsidies from the U.S. government in return for intelligence. (Items and Comments, July 1, p. 491.)

In a letter dated June 23 Mooneyham rejected "the implication that World Vision personnel have ever been involved in information-gathering of a military or political nature for the government of the United States or any other government.

"We have on occasion received funds, goods, and services from [governments] but never with any strings attached.

"When Mr. Harris noted that 'we give more service to the U.S. government than we get from it,' he went on to explain exactly what he meant.

"One cannot help but wonder why you omitted his explanation since the statement appearing out of context certainly makes it appear more damaging."

Protest Religious Persecution

Some 12,000 Christians — Protestant and Roman Catholic — staged a silent march in downtown Zurich on Sept. 21, to protest against religious persecution in countries around the world. Church bells tolled as the marchers, forming a mile-long procession, walked quietly without saying a word or chanting a slogan. Banners and placards held aloft by members of the group proclaimed the equality before God of all men and urged the world to hear the voices of those persecuted for their religious convictions.

At a rally in front of Fraumünster Church, a resolution was read and adopted by acclamation calling on governments to observe "the basic human right of freedom of religion" and to release from prison those persons "detained because of their religious beliefs."

Bookstore Closed After 171 Years

The closing of the Cokesbury Store in New York City ends 171 years of Methodist retail book-selling in New York City. The United Methodist Publishing House and predecessor organizations opened operations in New York in 1804.

Declining sales and rising costs were given as the reason for the decision, effective Oct. 1. Methodist Publishing House president John E. Procter said the New York store required an ever-increasing subsidy, $85,000 for the current fiscal year and $90,000 since Cokesbury opened at its present location in 1962.

Champion Blood Donor

Joe Kerkofsky, who has donated more than 248 pints of blood and is acknowledged officially as the U.S. champion blood donor, died on Sept. 5 in Davenport, Iowa, as the result of an accident while "jogging." He was 63 years old. He donated a pint of blood every six weeks for the last 34 years of his life, according to research done by Sister M. Aquin, O.S.F., of Loyola University's Foster G. McGaw Hospital, where he donated much of his blood.

Mr. Kerkofsky was able to produce verification for 245 pints of blood donated — the equivalent of all blood in his body more than 20 times. Authorities estimate that an average adult male's body contains 10 to 12 pints of blood.

Appeals for Sudan Flood Aid

The All African Conference of Churches (AACC) has issued an urgent appeal to its member churches for relief assistance for victims of floods in Sudan. Widespread flooding in the northeastern African nation — believed to be the worst since 1946 — began when the Gash River, which flows down from the highlands of eastern Ethiopia, overflowed its banks and inundated sections of the Sudanese provincial capital of Kassala.

An AACC spokesman said there that more than 75,000 people were without food or shelter. At least 5,000 homes have been destroyed, and damage is estimated to be at least $25 million.

Christian Newspaper Distributes First Issue

The first issue of a new national newspaper, which is "seeking the mind of Christ in the events of our time," is being distributed coast-to-coast. *The National Courier*, a 500,000 circulation national Christian newspaper, is published biweekly at Plainfield, N.J. by the Logos International Foundation, Inc., headed by Dan Malachuk. The paper's editor is Bob G. Slosser.

The 48-page tabloid, in its first issue dated Oct. 7, cited an advertising policy emphasizing wholesomeness that "does not dishonor the Lord Jesus Christ or demean mankind." It bars liquor and tobacco ads. Its circulation will depend on a variety of outlets — shops, supermarkets, drugstores, newsstands, churches, mail subscriptions, and operating through regional distributors.

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School: The Beginning of Sorrows?

A young lady I heard about reflected on her 13 years in public school and labeled them time spent in prison. At the age of 5 she was sent to prison, she said; at the age of 18 she emerged. Another student I spoke to confirmed this impression. "You always have a feeling of being watched," she said.

Now it is quite likely that both of them overdramatized their plight. When one is close to a situation one is often not given to objectivity. But the disturbances in schools throughout the U.S. tend to support the contention that for many students the public school is not a happy place to be. In fact *The National Courier* in its first issue calls it "A Time of Sorrows." Some data from Canada suggests that the situation there is not completely happy either.

Particularly true is this, says the *Courier*, for "the fringe children." These children are identified as particularly children of minorities, children whose home experiences are problematic, and children on drugs. As for the latter, more than 80 percent of the students in one school said they needed drugs to cope with the pressure.

Statistics like these highlight the increasing inability of public schools to serve young people with varying needs. Complicating this problem is the increasing diversity in values among the public. Is public education becoming too great a burden for a divided public to bear?

When I was in public school, the opening of each day included a mandatory 10 verses from the Bible and the Lord's Prayer. I am not aware that this exercise did any good. It seems likely that it did no harm, although, if there was harm, perhaps it was in the false confidence such a routine practice might inspire that for this our schools were somehow in the hands of God.

No doubt it was also an example of a subtle Protestant bias which has been found in the U.S. public schools so that at least three groups have found them less than satisfactory. These groups include Catholics, atheists, and those like Amish, Mennonites, and Seventh-Day Adventists who do not accept the pervasive Protestant civil religion of the country. Today they are joined by miners in West Virginia, laboring people in Boston, and Fundamentalists all over the country who also find themselves out of step with the schools.

Recent controversies over schools raise the question, What is required for people to be able to cooperate in a school program? The following seem important. For one, there should be a commonly accepted definition of truth and how to find it. On the one hand are those who find truth mainly in their own heritage which they want to pass on to the children. On the other hand are those who want to give the children the widest possible exposure to the experience and thinking of a variety of people presumably so the children have a wide fund of knowledge from which to select.

A controversy over dirty books in Kanawha County, W.Va., seems to illustrate this tension. Parents wanted their children to learn the story of their country and its heroes. Teachers wanted to orient children to a wide variety of experiences and thinking. If the former were oversimplifying, the latter were in danger of causing confusion in the minds of youngsters.

Another requirement for a satisfactory experience is a common background of understanding: a common language, common ethical standards, common economic values. This is why children of the poor and fringe groups may not do well in public schools. Basic language skills and ways of coping are already learned by the time a child enters kindergarten. If his family learning has been unsatisfactory or differs completely from the assumptions of the school and teachers, he may be lost and unable to perform. So he may become a truant or a delinquent.

Various experiments are being tried in an effort to provide satisfactory education for those who do not fit the common mold. We can support these experiments, for we too have felt the tension of an educational system which teaches a way of life which we cannot completely accept.
— Daniel Hertzler

Gospel Herald October 28, 1975

The American Revolution and the Canadian Evolution

by Frank H. Epp

A comparison of our two histories and a critical view of the one from the vantage point of the other is a delicate undertaking.

First, this is true because both of our histories have not yet run their full course. The Dominion of Canada observed its centennial less than ten years ago. The American republic is older, but with its 200 years still young when compared to Britain, our common mother. There is yet much American and Canadian history to be recorded, and who is to say what the outcome will be in either of our two nations?

Second, a Canadian Mennonite perspective must be biased from the outset. Mennonite history in Canada began with the immigrations to Upper Canada following the revolution. Those pioneers from Pennsylvania were among the last of the so-called "loyalists," last in both chronological time and in the emotion of patriotism. Yet we in the north hold them in high regard as a people who had the strength to turn their back on the flag of the American revolution.

The bias is conditioned not only by those early events but also by the winds of Canadianism that are blowing today and touching also the Mennonite landscape. Our adolescent response sometimes leans in the direction of childishness as, resentful of our continuing dependence, we stomp our feet in the face of our elders; sometimes it is a more mature reaching for adulthood in our nation and an expression of both independence and interdependence, in their proper proportions.

Presumably the editors were aware of the twist this analysis could take and on the assumption that they may even have sought it for that very reason we can proceed with our critique, at the same time recognizing that it won't be the final word.

As already indicated, Canada and America both had the same European mother. America's severance of the apron strings was sudden. It came in a fit of rage (someone has suggested that the Boston tea party was actually a temper tantrum) and an overwhelming urge for independence. We now call that episode the American revolution.

Canada, on the other hand, has become independent of the mother more gradually. We might now refer to this development as the Canadian evolution. The severance is now complete, except for a ceremonial string or two which still lead back to the apron. If foreigners wouldn't remind us, we wouldn't know that pictures of the Queen still decorate our post offices and other public places.

In requesting this article the editor explained: Our idea is to compare the American revolutionary approach with the Canadian evolution and to draw obervations from a Christian nonresistant perspective. I will try to do so by making a few observations and asking a few questions in both directions.

First, Canada was easily drawn into the wars of her mother, Britain, including the Boer War of South Africa. Canada entered both of the world wars at the first sounds of the British cannon, in each case at least two years ahead of the USA.

It can now be concluded that most French Canadians resisted conscription each time because they above all, could see that Canada had been drawn into wars not really her own and her troops then used, as at Dieppe, for cannon fodder. Canada and her people could probably have been spared this bloodletting had she been a little more of an independent mind.

Second, the gradualist approach is sometimes so slow it moves in reverse. Even the best evolution requires some occasional decisive acts. As it has happened, Canada has moved, so it often seems, not as all societies should, from dependence to independence to interdependence but rather from one dependency (Britain) to another (America). Thus we were sucked into Korea and, except for our armed manpower, with our political psychology and defense industry also into Vietnam.

Canada is discovering this evolutionary slippage in shifting from one dependency to another rather late, and it may yet want to exercise revolutionary force in the nationalization of its basic resource industries. In that eventuality, nonresistants will be caught between two "bad" choices.

Nonresistant Christians in America, on the other hand, must also come to terms with several facts.

First, that the violence of the revolution started or reinforced a tradition in which violent solutions were seen for almost every problem: resisting Indians, rebellious Negroes, protesting university students, disrespectful foreigners.

The revolutionary tradition has filled not only the basements of a nation with guns, but its deepest silos in the land, its smartest submarines in the sea, and its most reliable satellites in the air (at least on the drawing boards) with the weaponry of war. And the budgets are still seen as too small! The violence of revolution breeds appetites that are never satisfied!

Second is the fact that revolution tends to devour its own children either by destroying them or making them over in the image of the former master. As the leaders of the thirteen colonies, as the gun-toting "cowboys" on the frontier, and as the "mad" generals on the loose in Indochina, so teenage gangs in the cities are now taking the law into their own hands.

And, in the same way that the British empire tried to police the world and in the same way that George III couldn't understand the need of young societies for independence, so the American revolution has become a reaction which wants to control a universe and which can't understand why the majority of Vietnamese wanted the Americans out not just in 1975 but already in 1955, as they had wanted the French out already in 1935.

In making these points we are, of course, writing history in very broad strokes and making generalizations which for some people will seem wild and irresponsible.

However, the brevity of this article and the urgencies of our time require such focusing of the issues. In both Canada and the United States the times of national celebration must for nonresistant Christians be times of very sober reflection.

Of course, we must express gratitude and, of course, we must pray! But praise may not be blind and prayer must not be seen as excluding critique.

On the contrary, those who pray do so precisely because the spiritual needs of the nation and of the leaders are so great. To pray in these violent times without breast-beating is to pray in self-righteousness like the Pharisee.

Nonresistant Christians especially must ask, as they pray, why a society which has known so much Christianity has also become the international champion of violence. And, whether or not the celebrated revolution wasn't the earliest training ground leading to excellence and zeal in the killing of one's enemies.

Frank H. Epp is president of Conrad Grebel College, Waterloo, Ont. This article is sponsored by the Meetinghouse group.

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Volume 68 Number 42

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Mennonite Church Giving--1974

by Ivan Kauffmann

In 1974 Mennonite Church members contributed over 23 million dollars to the total church program including the local congregation, the district conference, and the churchwide boards and agencies. This figure is based on reports received from the treasurers in local congregations. Reports were received representing 79 percent of the 96,-946 church members whose actual contributions amounted to $18,835,549. This figure when projected from 79 percent to 100 percent amounts to $23,842,467.

The average per-member giving for 1974 was $246.57, which is an increase of 16.8 percent over the 1973 average giving of $211.12. According to information received from the U.S. Dept. of Commerce and from the Canadian Consulate, the average income for Canadians in 1974 was $3,958 and for U.S. citizens, $5.434. If this information is average for Mennonites, then Canadian Mennonites invested 4.8 percent of their income in the total Mennonite Church program while U.S. Mennonites were investing 4.6 percent. See Table I, "Mennonite Church Giving and Income Compared."

Table I, MC Giving and Income Compared

	1974	1973
Percent reporting	79%	79%
Per-member giving	$246.57	$211.12
Percent of increase in per-member giving over preceding year	16.8%	7.1%
Average per capita income: Canada	$3,958	$3,750
U.S.	$5,434	$4,918
An average tithe would be: Canada	$396	$375
U.S.	$543	$491
Percent of income contributed to MC causes: Canada	4.8%	3.75%
U.S.	4.6%	4.45%

Although the 1974 giving by Mennonite Church members is a large investment, yet it is far below what a tithe of Mennonite income would be. If every member gave a tithe on the average of $10 each week, a total investment in church programs would be over 50 million dollars. There are many members who cannot give $10 each week. However, there are many others who can and who should give in larger amounts. Many are receiving ten to twenty thousand or more dollars income per year. Mennonites seem to have abundant resources and could give much if the will to give would motivate them.

Mennonites need to be challenged to invest more of their resources in the work of the church. Mennonite agencies attempt to use contributed dollars efficiently and for the cause specified. As little as possible is used for overhead expense. Mennonite agencies often spend fewer dollars for promotional materials in fund raising than non-Mennonite agencies. The total program of the Mennonite Church is worthy of wholehearted support and Mennonites are urged to invest an increased amount of their tithe in it. The teaching of Christian stewardship and effective promotion of all the church programs could stimulate Mennonite Church members toward a higher per-member giving.

Three conferences gave more than $300 per member in 1974. They are Washington-Franklin (North), Franconia, and Rocky Mountain. See Table II, "Per-Member Giving." The conferences in Table II are listed according to their rank in 1974 per-member giving. All conferences except one increased their per-member giving in 1974.

Table II Per-Member Giving

	1974 % Members Reporting	1974 Per-Member Giving	1973 % Members Reporting	1973 Per-Member Giving
1. Washington-Franklin (N)	97	$379.13	97	$214.98
2. Franconia	100	323.44	100	293.75
3. Rocky Mountain	77	310.53	78	268.94
4. Southwest	100	294.00	100	283.87
5. Northwest	100	284.82	100	227.01
6. Illinois	95	283.70	95	210.11
7. South Central	52	278.93	83	192.41
8. Lancaster	81	266.17	61	231.98
9. Iowa-Nebraska	91	260.22	95	185.98
10. Pacific Coast	91	253.27	50	219.99
11. Ohio & Eastern	83	242.37	75	177.55
12. Indiana-Michigan	69	235.67	87	223.44
13. Virginia	95	232.95	94	211.13
14. North Central	100	208.13	100	150.43
15. Allegheny	90	206.33	96	191.36
16. Conservative	88	200.50	74	217.53
17. Ontario	82	200.07	51	170.54
18. Western Ontario	100	161.25	100	134.19
Unaffiliated	9	130.31		309.47
Average	79	246.57	79	211.12

It was interesting to study the way in which funds were disbursed and for what specific causes in the Mennonite Church. Table III helps us to see how the contributed dollar was invested in 1974. Nearly three fifths (59.6 percent) was invested in the home congregation. Sixteen and one-half percent was invested in the churchwide program of the Mennonite Church.

Table III, Distribution of Funds

	Amount Disbursed	Percent of total Giving	Amount Per Member Per Year
A. Home Congregation Program	$10,621,777	41.3%	$109.56
Capital Funds	4,451,010	17.3%	45.91
Total	$15,072,787	58.6%	$155.47
B. District Conference Program	2,658,639	10.3%	27.42
Elementary and Secondary Schools	976,199	3.8%	10.07
Welfare Institutions	231,427	.9%	2.39
Camps	158,501	.6%	1.63
Other	229,858	.9%	2.37
Total	$4,254,624	16.5%	$43.88
C. Mennonite Churchwide Agencies	$5,815,849	22.6%	$59.99
D. Non-Mennonite Causes	$596,237	2.3%	$6.15
E. Total for All Causes	$25,739,497	100%	$265.50

The present organization of the Mennonite Church places the emphasis upon the local congregation and its mission. It is, therefore, proper that a sizable amount of Mennonite giving be invested in the local congregation. A strong, healthy congregation involved in its mission at home will also result in a growing investment of resources in the general mission of the church. It may be hoped that the churchwide and worldwide needs will not be neglected in the present emphasis being placed on the local congregation.

Table IV, "Five-Year Change Comparison," tells what has happened over a five-year period in the church from 1969 to 1974. The amount of money spent on the home congregation's program has more than doubled in those years. At the same time, money used for district conference and churchwide programs has increased 84 percent. Giving to non-Mennonite causes has increased more than 200 percent, although the actual number of dollars is only 2.3 percent of the total. The total for all causes is an increase of 95 percent from over 13 million to over 25 million in a five-year period.

Table IV, Five-Year Change Comparison

	1974	1969	Change in $	Change in %
Home Congregation Program	$10,621,777	$4,778,392	$5,843,385	up 122%
Capital Costs	4,451,010	2,739,393	1,711,617	up 62%
Total for Home Congregation	$15,072,787	$7,517,785	$7,555,002	up 101%
Mennonite Church District Conference and Churchwide Program	$10,070,473	$5,475,891	$4,594,582	up 84%
Non-Mennonite Causes	$596,237	$193,492	$402,745	up 208%
Total for All Causes	$25,739,497	$13,187,168	$12,552,329	up 95%

Following is Table V, "Mennonite Church Giving Comparison of 1974 and 1973."

Table V, Mennonite Church Giving Comparison of 1974 and 1973

	1974	1973	+ Increase - Decrease
No. of Members Reporting	76,390	70,977	+5,413
Percent of Members Reporting	79%	79%	0
Total Contributions (reported)	$18,835,549	$14,984,352	+$3,851,197
Total Contributions (projected)	$23,842,467	$18,961,531	+$4,880,936
Per-Member Giving	$246.57	$211.12	+$35.45
Home Congregation Program	$10,621,777	$8,524,717	+$2,097,060
Capital Funds	4,451,010	3,751,004	+700,006
Total for Home Congregation	$15,072,787	$12,275,721	+$2,797,066
District Conference Causes	$4,254,624	$3,088,570	+$1,166,054
Churchwide Causes	$5,815,849	$4,793,398	+$1,022,451
Non-Mennonite Causes	$596,237	$375,088	+$221,149
Total Disbursements	$25,739,497	$20,532,777	+$5,206,720

This table shows an increase in 1974 over 1973. This increase of $35.45 per member, or 16.8 percent, is above the inflationary increase. Mennonites have really invested more in 1974 than in 1973 in the total mission of the Mennonite Church.

Summary Questions:

1. We have chosen to relate to the kingdom of Christ through the Mennonite Church. Is less than 5 percent of our income a large enough investment in Mennonite Church programs?

2. About 60 percent of the contributions were invested in the program of the home congregation; the other 40 percent was for district conferences and churchwide programs. Is this a correct proportion for investment in the work of the kingdom?

3. The Mennonite Church in Canada and the United States has been blessed with abundant resources. What can be done to challenge church members to dedicated Christian living, a simpler lifestyle, and joyful giving for the work of the kingdom?

Ivan Kauffmann is associate secretary, Mennonite Church General Board.

Wit and Wisdom

A newly-wed husband . . . was carpeting a room in his home. It was his first do-it-yourself project and he was very pleased with his results except for one slight imperfection. Down in one corner of the room there was a small bump under the rug. Since he didn't want his wife to see the problem, he walked over, stomped down, and finally managed to flatten the bump quite nicely.

Much later that evening he had a terrible thought and said to his wife, "Have you seen my glasses and glasses case?"

She quickly responded, "Oh, sure, Hon, they are right here on the hall table. But I've been meaning to ask you all day — have you seen our parrakeet?" — Joyce Landorf in *Tough and Tender*, Revell, 1975, p. 149.

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He who indulges, bulges. — *Today's Manager*

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Even if you're on the right track, you'll get run over if you just sit there. — Will Rogers

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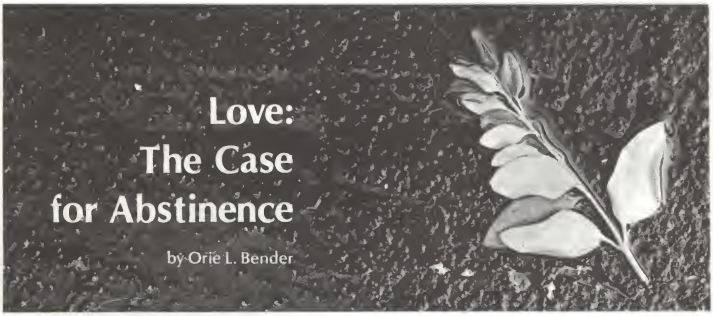
Commitment is one level higher than involvement. The difference is between ham and eggs — the hen is involved, but the pig is committed. — Robert Townsend.



Love: The Case for Abstinence

by Orie L. Bender

The Mennonite Church is moving away from the multitude of rules and regulations of the past. This in itself is healthy. There is no point in following tradition unquestioningly.

However, in reaction to the legalism of the past and to the dogmatism of Fundamentalism, there is danger in swinging too far in the other direction and blindly accepting the standards of society around us. In striving to be free, and in the desire to be accepted, there lurks the possibility of becoming enslaved in a much greater bondage.

"We've been lucky," a father told me recently. "We know our boy has never been into drugs. I always know where he is. Right now, he is having a few beers with his friends." He considers himself fortunate to have escaped the tragedy of a speed-freak son. His lack of logic in separating alcohol from other drugs never occurs to him.

Ben Wicks in a recent cartoon had one teenager say to another. "My mom is so pleased I'm off drugs, she's bought me a liquor cabinet."

A national problem. Although the perils of alcohol appear to have been overshadowed by the danger of narcotics, that appearance is deceptive. Alcohol remains the most dangerous, the most damaging, and the most costly addictive drug in the world today. This is because it has become so socially acceptable that multitudes of people use it who would not touch other drugs.

The Hon. Robert Welch, attorney general for Ontario, said recently, "The use and abuse of vast quantities of drugs by otherwise seemingly responsible individuals in our society presents one of the greatest contradictions of our times — whether we are talking about nicotine, alcohol, heroin, or aspirin, there is no doubt that the regular use of chemical substances for nonmedical purposes makes severe demands on society in terms of health costs, absenteeism from employment, interpersonal breakdowns, and a wide range of other consequences."

Agencies in the field of addiction estimate that up to one million Canadians abuse alcohol and other drugs. The toll in human lives and broken families is impossible to calculate. Approximately 50 percent of the 7,000 fatal highway accidents in Canada annually involve impaired drivers. Since the lowering of the drinking age in Ontario, collisions involving alcohol have increased nearly 350 percent among 18- and 19-year-olds, and there has been a doubling of teenage traffic deaths as a result.

The age of those seeking help at rehabilitation and treatment centers is dropping. They are now coming in at 16, 17, and 18, already confirmed alcoholics in real trouble.

The Mission Services of *London News* said recently "It is about time that sensible people began to speak up and reject the false illusion that alcoholic beverages should be associated with fellowship and social enjoyment. The awful fact is just the opposite, it destroys fellowship, it ruins an enjoyable social atmosphere, and in the end it stings like a vicious snake."

Anabaptist concern. The earliest Anabaptist Confession, the Seven Articles of Schleitheim (1527), forbade the patronage of drinking places. Capito, the reformer of Strasbourg, states that the Anabaptists had refrained among other things from drinking. Bullinger, Zwingli's successor in Zurich, in his 1560 work against the Anabaptists states that they drank only unfermented sweet cider and water.

In those days it was customary upon entering an inn to drink to the health of the other guests. If a man came in and refused to drink, it was a dead giveaway — here was an Anabaptist. An illustration of this is Michael Seifen-

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sieder who was discovered because of his refusal to drink in an inn in Vienna and burned at the stake on March 13, 1536.

One of the chief reasons given by the Protestant reformers against total abstinence was the fear of promoting the idea of works — salvation or legalism. The Anabaptists had no such fear. They were not afraid to advocate strict ethics and a high standard of Christian living in discipleship. However, not all of them maintained this standard, and today the Mennonite community in Europe has to a great extent lost the principle of abstinence.

In light of all this, what is our responsibility as Christians? A number of the following points concerning the New Testament perspective are condensed from the booklet *Alcohol and the Bible* by Howard H. Charles.

New Testament practice. In looking at the New Testament, we see that wine was accepted as a common beverage of the day, although its excessive use was condemned. This position might be summed up as one of moderation.

However, it would not be dealing adequately with the New Testament to conclude that this provides a clear answer to the problem in our society. This overlooks some significant differences between the world of 2,000 years ago and today. The wine of the New Testament was not distilled liquor, but was fermented. The alcoholic content was lower. It was further weakened by mixing it with water.

Also, it was drunk mostly with meals. The modern tavern was unknown in Palestine. Moreover, when drunkenness did occur, the disastrous social consequences were not as great as in our highly mechanized society.

However, these considerations, important as they are, do not go to the heart of the matter. As Howard Charles says, "If we would not abuse the Bible, we must look at all that modern science and observation has taught us about the physical and social effects of the use of alcohol in the light of God's will and purpose for us." The message of the New Testament was addressed to specific persons and definite situations. It is not a code book for Christian conduct.

The ethics of the New Testament point to the ideals and goals that ought to govern the life of man in the new order of grace. Christ summed it up in Mark 12:28-31 as the law of love for God and for our fellowman. Paul also finds in the law of love the norm for Christian conduct. He speaks of life in Christ as freedom from the yoke of slavery in which, led by the Spirit, we are no longer under the law.

If the New Testament is not a rule book offering detailed answers to all the problems that Christians face, we must try to find the direction in which it points. We must attempt to understand its spirit and intent, rather than be content with a literalism which may deny the very spirit of the gospel. This may mean that the ultimate outworking of the Christian ethic may take us beyond what is expressly stated in the New Testament, or what was practiced in the early church.

A ready example is the matter of slavery. Slavery is not condemned anywhere in the New Testament. In fact, Paul told the slaves at Colossae to obey their masters, and he told the slave owners to be just and fair to all their slaves.

Yet, it is clear that the good news which Paul brought to bear upon this problem, would, when it had borne its full fruit, demolish the institution of slavery. Who today would want to use the Scriptures to justify slavery? (In fact, who today would use Paul's epistles to require women to have their heads completely veiled, or to keep silent in church?)

The intent of the New Testament ethic is the enrichment and fulfillment of human life. Therefore, whatever impairs the mind or the body — which is the temple of the Holy Spirit — cannot be tolerated. Whatever threatens to overpower us and take us into captivity must be judged unworthy of a place in our lives.

The case against moderation. The initial feeling of elation and euphoria which accompanies the early stages of intoxication in most people is what makes alcohol so attractive and so dangerous. Its depressant effect on the higher functions of the brain, those involved with judgment and self-criticism, result in what many experience as a liberating release from inhibitions and conscience. As a result, they do not realize how much they are under the influence of alcohol, and do and say things they normally would not.

Therefore, those who believe in moderation really need the help of their nondrinking friends to advise them as to their true condition. Alcohol is so deceiving. As Christians, do we really want to put ourselves into this situation?

There is another hidden danger in moderate use. This is the possibility of becoming a slave to alcohol. Many have said, "This will never happen to me." However, there is no way of predicting who among those who drink will eventually become an alcoholic even though not all are equally susceptible. Its initial use may be extremely limited, but when problems and tensions come, it may so easily become a crutch. Of those who drink, at least one out of fifteen will become addicted.

Let us illustrate it as follows. Imagine going to an airline counter to buy a ticket for a flight. When the ticket is issued the agent says, "You should be aware that on this flight seating 150 persons, 10 seats will suddenly give way sometime during the flight and drop the occupants out of the plane."

The traveler would say "Well, make sure that I don't have one of those seats." But the agent replies, "I can't, for we don't know in advance which seats will fall out. Have a good flight!"

Not many people would be willing to take that sort of a gamble. No alcoholic ever intended to become one. The only certain guarantee of not becoming one is to adopt a policy of total abstinence.

Furthermore, abstinence is the easiest and most consistent position to maintain. Otherwise, how do we decide

what is acceptable for a Christian to use: wine only, or also beer or champagne? In what situations? What amounts are permissible?

If alcohol is permissible, why not other drugs? What is the difference whether you drink, eat, inhale, or inject a chemical? A drug is a drug. All of them are potentially dangerous. All, when used to excess will cause damage. All are addicting.

Where should a Christian draw the line? Why not avoid all drugs, since none is necessary for human life except in a limited medical sense. What logical reason is there for a Christian to use them? How can they help rather than hinder our Christian life and witness?

The power of example. Some may feel that others will be offended if one refuses to drink. This is rarely a problem when done in a gracious way. Many prominent people are abstainers and are accepted in most circles. This argument may say more about the need for acceptance on the part of the one who is afraid to refuse. And what about the offense you cause to those to whom this could be a problem?

Others may say that they are discreet and are very careful where they drink and with whom. Would it not be better for us to live a consistent life that is transparent and open wherever we are, with nothing to hide?

Since we believe in the church as a brotherhood, we acknowledge that we are our brother's keeper. When the Corinthians proudly boasted, "All things are lawful," Paul reminded them that not all things build up. He also said, "Let no one seek his own good, but the good of his neighbors." We may say that we have freedom in Christ, but our freedom ends where our brothers' welfare begins.

It is precisely with this thought in mind that Paul has a word to say about the use of wine. The Christian must act in such a way that he will not place . . . "a stumbling block or hindrance in the way of a brother. . . . If your brother is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died. . . . It is right not to eat meat or drink wine or do anything that makes your brother stumble" (Rom. 14:13, 15, 21).

Remember that your example can be more dangerous to someone who looks up to you than the example of the skid-row derelicts. No one will deliberately pattern his life after theirs. Knowing the suffering, slavery, and ruin which alcohol can produce in human life and society and knowing that some people are susceptible to addiction once the habit is established, should not the Christian try by his own example to make abstinence easier for others rather than more difficult?

Social pressure is powerful. In these days when drinking is widely accepted in society, some people find it difficult to refuse. As Christians, we must seriously ask whether it is not our duty and privilege to give them strength with a personal example of abstinence.

Sidney Katz, a writer for the *Toronto Star*, who holds an MA in social work and a diploma from Yale University School of Alcohol Studies, is quoted in the April edition of the United Church *Observer*, "I myself became so impressed by the necessity to change our attitudes that I abandoned alcohol two years ago, after a lifetime of drinking." If people in the secular world see the danger and act upon it, should not we also, as ones who believe in brotherhood, make it easier rather than more difficult for our brothers and sisters and our children to avoid being ensnared by any drugs, whether heroin, cocaine, marijuana, tobacco, or alcohol?

Art Gish, in his book *Beyond the Rat Race*, says, "Total abstinence is no more irrelevant than total noncooperation with war." As Anabaptist Mennonites we have rightly had a concern for the sanctity of human life. Let us have an equal concern for the quality of that life.

I'm Listening, Lord, Keep Talking

To be in a position of church leadership and make a wrong decision can be disastrous. Recently while serving on a committee, it happened to me. We were seeking consensus in regard to a problem facing us. Time for reaching a solution to our dilemma was limited. It was a difficult problem to resolve. We were locked into taking a position of the moment.

Hindsight often being better than foresight, our error soon became obvious to us and others in the church. In the process people were hurt.

For some time the matter weighed heavily upon me. It gave me a number of restless nights.

One night as I lay in bed, sleep not coming, I carried on a broken, one-sided conversation with God. "Lord," I complained, "You can do all things . . . why did You allow us to fail, to make a mess of this? . . . we wanted Your will to be done, You know that . . . why didn't You stop us? . . . and now look at what has happened . . . it has hurt the church, Your body . . . people are upset . . . it's like everything is coming apart . . . around us lay the broken pieces."

Prayer is also God talking to us, and God was finally able to get a word in edgewise with me. He interrupted my groaning with the beautiful thought, "That's right, around you are the broken pieces. But you forget: I am the God of the broken pieces."

The churning inside me came to a halt. How true that message from the Almighty. In our humanity we had failed, but out of His divinity would come success. From the broken pieces our God would fashion a mosaic of loveliness for His glory.

I never cease to stop praising God for that sweet message His Spirit brought me that night. — Robert J. Baker

A Model for Adult Education

by Richard Allison

Introduction: The Jefferson Brethren Church north of Goshen, Indiana, has been involved in an exciting and helpful six-year pilgrimage in which they searched together for an effective adult Christian education program.

In 1969, because of general dissatisfaction with the International Uniform Series, the Ministry of Christian Education was given a mandate by the congregation to prepare a number of adult course offerings for the Sunday morning Sunday school hour. Pastor Richard Allison, who led the congregation through this experience, describes what happened. — David Helmuth, associate secretary, Mennonite Board of Congregational Ministries, Elkhart, Indiana.

The Ministry of Christian Education designed several very primitive instruments to determine the recognized needs of the interested adults in the congregation. They matched this with available material and set up a program of elective courses. This meant that each quarter each adult in the church school could select a thirteen-week course that would meet his needs at that particular time and place in life. Initially the courses were set up quarter by quarter with no master plan establishing the course for the future. The program grew like topsy. Response was overwhelming, for personal needs were being met, personal questions were being asked and in many cases answered, and personal problems were presented and in some cases solved.

From the very beginning it was decided that the class structure needed to be small face-to-face groups. This meant training teachers to become facilitators. Leadership was to be shared but not extinguished. This meant that passive pupils needed to become responsible learners, persons who were responsible for their own learning and the learning of others.

Insights from group dynamics were shared with the class facilitators in monthly training sessions. At these meetings we arrived at a general format for the class sessions. Coffee would be available if the class desired. We discovered that the gripping of a cup can be important in releasing tension and anxiety. We met around tables, for this did not leave us totally exposed. Our groups met face-to-face because we believed each person to be unique and important and furthermore we learned that this stimulated the more passive members of the group to become active. Class sessions begin with a warm-up and then proceed.

At the completion of each quarter's study, every participant has the opportunity of evaluating and commenting on process and content. Many valuable ideas are gleaned from the feedback.

This is an accurate account of our procedures for approximately two years. Then there developed through the Ministry of Christian Education the concern that the course offerings while remaining open to personal needs should not be decided solely from this basis. It was felt that other considerations needed to be placed in the hopper and become a part of the process whereby the decisions were made.

It was at this point that the project now unfolding had its birth. A support group of volunteers was formed to identify individual needs, study the heritage, delve into educational philosophy, formulate structures, and implement a model for the Christian education of adults.

There were individual needs identified as developmental tasks. There were organizational needs as the structure began to expand. And there were needs that arose from the fact that we were a New Testament community. We needed to understand and appreciate our heritage. We needed to understand our mission and destiny as it relates to the providence of God.

There was an accumulative awareness of the needs of the participants through the feedback process that had been built into the original program. Societal needs were determined by the community survey reported elsewhere.

Because we have a Christian commitment, this has implications as to content. A study of the redeeming activity of the Creator God is imperative. The biblical text and the theologizing process are essential considerations.

Next, the needs were filtered through institutional purposes, namely our heritage and destiny. By identifying the essence of the believers' church and then projecting their implications for the Christian education of adults, we arrived at the following:

I. PRIMITIVE: A Spirit-Led Community
II. VOLUNTARY: A Covenanting Community
III. REGENERATE: A Holy Living Community
IV. VISIBLE: A Disciplined Community
V. MISSIONARY: A Caring-Sharing Community

Next came a projection of operational objectives and educational objectives.

Operationally we continued as we had begun. The small-group approach was consistent with identified needs and passed through the filters intact. Educationally it became evident that a biblical base was required by the nature of the educational task. This was cared for by a three-year cycle of courses organized under the categories of Bible General, Old Testament, New Testament, Doctrinal, Christian Family, Church, Ministry, Christian Living, and others.

We decided on a three-year cycle for three basic reasons. First, it is possible to select a category, concentrate one's study, and complete it. Courses that continue for long periods of time do not hold out this possibility. Second, from the standpoint of economics it is possible to reuse textbooks on a three-year cycle which probably would not be so with a longer cycle. Third, course offerings with filled registration would be offered again so that the learner could count on scheduling the course in the future.

If you would like to have a chart showing the complete three-year cycle of courses along with a bibliography of the textbooks recommended for use for each course, write to MBCM, Box 1245, Elkhart, IN 46514. These are available at a cost of $1.25 postpaid. Please send the money with your order.

Forgive and Forget

by Miriam J. Sauder

Our willingness to forgive and forget is made possible by God's love. Love produces the fruit of compassion, and compassion helps us to forgive and forget.

I recently became aware of this through a painful experience. Having been hurt by a broken promise, I prayed for God's help to rise above my disappointment. Secretly, I hoped that my friend would see her mistake and apologize. But her excuses and acting as though nothing had happened increased my pain. "Oh, Lord, help me to forgive," I prayed.

And then I was able to shift my eyes from myself to my friend. I saw the forces which affected her and the insecurity which caused her to change her mind. My heart was touched with compassion. No longer was I tempted to feel that she deserved the turmoil her decision had caused. Instead, I sympathized with her. After praying, I was able to communicate this, and the breach was closed. I forgave, and time will bring the healing of forgetfulness.

Forgiving can be instantaneous, but forgetting is a gradual process. How we long to forget unpleasant experiences and wish they could be wiped out in an instant! While some memories may never be erased, they need not be recalled in bitterness. It is actually the unpleasantness, not the events themselves, which we want to forget. If we discipline our minds to think of the positive effects of situations, we'll reach this point more quickly.

Every adversity is an opportunity to grow spiritually and to improve ourselves. If we believe this, we can appreciate the challenge of being hurt. As we explore the possibilities for growth, the unpleasantness dies, and we emerge better persons. Learning to forgive from our hearts can prove an invaluable lesson.

We cannot *pray* the Lord's Prayer, if we cannot forgive. Or at least we should not expect forgiveness, for we are asking for it in proportion to our willingness to forgive.

If we take a hard look at ourselves, and see how much mercy the Lord has had on us, we look at others with more leniency. Even if we say, "I would never do that," we might find that we had advantages in being taught to do differently. Or even if they knew better, they may have failed at a moment of weakness. We are often ignorant of circumstances which cause another's actions. Are we ourselves so perfect? Do we never hurt others?

I often search myself and wonder if and how I may be hurting others. I see many faults and know that I often disappoint the Lord with my failures. Can I then expect others to be perfect? No. Since God is merciful to me, I shall forgive and forget.

Looking to the Rock

by Marty Kelley

For the past year my husband has been involved with John Ruth's *Look to the Rock* which is referred to as "a dramatic reading for three voices" — those being the voices of our ancestors of the faith, Blaurock, Grebel, and Manz, as they take a hypothetical look at the Mennonite Church today. Since my husband was the only married member of the team I had no competition for the honored position of prompter. We presented the reading in many churches, practicing the same lines over and over in preparation, but continued to be challenged.

Toward the end of our presentations, however, we heard many say how tired they are of hearing about these ancestors and people often reminded us that we should be looking back to Christ. It is to this fatigue expressed by our brothers and sisters that I wish to speak.

As Grebel says in one of his last lines of the reading, "How can you be tired of something before you have tried it? Don't follow Anabaptism! Follow Christ!" Two things here: first follow Christ, which is exactly what the Anabaptists did, and second and most important is the suggestion that we have not tried it yet! This is most shocking, for we have professed Christianity for most of our lives. But yet we are drifting away from following Christ to following the world. We are rationalizing our faith to fit in to our social and economical desires.

Thus, John Ruth felt a need to speak to us as a people. He is not telling us to follow Georg Blaurock, Conrad Grebel, or Felix Manz. He is telling us to follow Christ. And by reminding us of these three men in our spiritual history he is showing us examples of humans as weak as we who followed Christ daily and closely without "selling out to the world."

Why do we need any other examples than Christ? Only we can answer that. We have had Christ's example all our lives yet we have somehow managed to avoid our commitment to Him. (Maybe we use the excuse that it was easier for Him — we're bound to make mistakes!) So I thank John Ruth for pulling me up to face the fact that Christ is to be followed with conviction! This Anabaptist walk with Christ in 1525 — their constant prayer and searching for the truth — can also be evident to my neighbors in 1975.

Schools for the Spirit

by Clayton L. Swartzentruber

It is quite apparent that the Sputnik-inspired curriculum reform of the 1950s has not adequately met the needs of either the country or its children. However, more fundamental than the question of *what* we teach is the question of *how* we teach and *why*.

A decade ago, the Ford Foundation sponsored a study that defined effective teaching as those practices that recognized and were adapted to the special needs and learning styles of the pupils. It was observed that cognitively oriented lessons (basic intellectual approaches) were of little interest and relevance to many children. The study concluded that significant contact with pupils is most effectively established and maintained when the content and method of instruction has an *affective basis*. This is to say that education, to be effective, should seek to discover the feelings, desires, and interests which move pupils emotionally. When these "whys" are considered important in educational planning, it will allow the student to become personally involved.

What are the motivations and concerns which lie underneath the surface of many students? The study projected three major areas of concern:

1. Concern about *self-image*. Who am I? Am I okay?
2. Concern about *connectedness*. A wish to be related well with others and to society and the environment as a whole. Where do I belong in the scheme of things?
3. Concern about *control*. Will I be able to be the kind of person I want to be and do what I want to do? Will I be able to live responsibly?

Schools should address themselves to these concerns. Christians schools will have significant and distinctive input in these areas. When a pupil's social-emotional-spiritual needs are related to as the above concerns suggest, then the school system will have relevance for its students and effective learning will take place. Schools should not be just for the intellect but for the spirit as well.

EXTENDING CHRIST'S KINGDOM

HOME MISSIONS

BROWNSVILLE, TEXAS

The vision that led them here to Iglesia Menonita del Cordero's ministry began in Archbold, Ohio, where, Conrado Hinojosa says, "I was converted, and my wife and I decided after about four or five years to come back to South Texas for Bible school and then start to work in our hometown. I wanted to come back to my folks and tell them about Christ."

They began with prayer meetings in several homes, then moved to a rented house. "We didn't have any money to put a deposit to get electricity, so we used a gas lantern for the first night. People carried their own chairs. After a while the Mission Board got involved," Conrado comments.

The congregation dedicated its new building in 1974. Their planned activities include Sunday services, Tuesday all-day Women's Circle and evening men's prayer meeting, Wednesday evening prayer meeting, Thursday evening Bible study in homes of new families, Friday evening team visit to Matamoros, Mexico, Saturday volunteer church chores.

Preparing for service in the church, Hector attends Rio Grande Bible School. Michael (center) plans to go there after high school.

Iglesia Menonita del Cordero was possible because of vision, willing workers, South Central Conference, volunteers who helped build the building and congregations who gave $384,900 to the cooperative work of MBM Home Missions last year —extending Christ's Kingdom.

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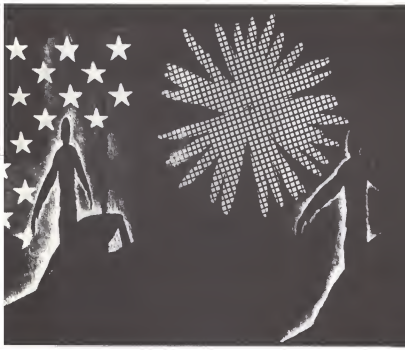
Watch for your congregational showing of the filmstrip worship service, **Extending Christ's Kingdom.**



Spooking for the CIA

by Dennis E. Shoemaker

Let's say you are a missionary in Colombia. Someone comes to you and asks about your knowledge of communists living in the village where you have spent many years coming to know the people, the language, and the political and social climate. What do you do?

Or suppose your missionary task is to run an undermanned and understaffed radio station in the same country. Suddenly you get an offer of thousands of dollars to finance the operation in return for the assurance that anticommunist information will be fed on the airwaves. What do you do?

The big religious news last summer raised that question. John D. Marks, former State Department official and recent coauthor of a controversial book on the CIA. *The CIA and the Cult of Intelligence*, says that's been happening as regular as clockwork, going back twenty-five years to the Office of Strategic Services, which predates the CIA. In a two-part release to the National Catholic News Service in late July, Marks told of his interviews with more than thirty missionaries, church officials, and present and past CIA operatives. "The church is just another sector of the American society permeated by the CIA to support its covert operations," says Marks who further indicates that the collaboration was prevalent in Latin America, Asia, and Africa where the CIA was or still is active in supporting anticommunist movements.

The range of these activities included the alleged giving of $10 million to Father Roger Vekemans, S. J., a Belgian sociologist, in 1963, for the development of an anticommunist network in Bolivia, to inoffensive questioning of missionaries upon their return to the United States. They also included, according to Marks, a nun who regularly reported on the political activity of the villagers where she served and the grant to the radio stations. How extensive this practice was or still is remains unknown, but one CIA operative was quoted as saying: "I'd use anybody if it was to the furtherance of my objective. I've had Buddhist monks, Catholic priests and even a Catholic bishop."

The revelation sparked consternation among the mission officials in the various denominational headquarters. Of six checked by the *Religious News Service*, only one; the Church of the Brethren, indicated a set policy directing its overseas personnel to "avoid" contact with the CIA. While none made light of the charge, others sought to assure their constituencies that for them the issue was a tempest in a teapot. Lois Miller of the Board of Global Ministries of the United Methodist Church was quoted as saying, "We are unaware that any missionary has cooperated with the CIA."

Nevertheless, concern persists. Enough concern to cause a three-person Roman Catholic-Protestant coalition to prepare a "code of ethics" designed to eliminate cooperation between U.S. overseas church personnel and the CIA. The "code," when developed, will be shared with mission agencies and offered for adoption by these groups.

These revelations raise several questions. To begin with, is talking with CIA wrong? A traveler recently returned from Russia, when informed of the activity, did not think so. "If I were called on the phone and asked to discuss my trip with the CIA, I would automatically feel honored that my government is interested," he said. An opinion, by the way, shared by some of the missionaries interviewed.

It is possible to argue a case for so doing. A good citizen supports his government. Put this way, the question is whether a missionary has any less obligation than, say, an Exxon company executive in Colombia who is knowledgeable of communists' movements of possible danger to U.S. interests there? Still, the fact that the CIA has a "hand-offs" policy in respect to Peace Corps workers

Dennis E. Shoemaker is executive secretary of the Associated Church Press. This article is supplied by ACP Features.

and Fulbright scholars suggests minimally that missionaries should have special consideration.

A more perplexing question arises when confronted with the knowledge that the CIA has more in mind than simply gathering information. Emerging revelations that the intelligence agency has participated in undermining political regimes unfriendly to the United States, as in the case of Chile and Bolivia, puts the issue in a different light. Should a missionary collaborate in the overthrow of foreign governments when they are hostile to the U.S.? A simple no to this question would suffice if it were not for the fact that many Christians, among them some missionaries, accept communism as being totally antithetical to not only the United States but to Christianity. "Godless communism," seen as the ultimate enemy, can lead straight to the conclusion that collaboration with the CIA is a Christian response of the highest kind.

There being no clear "Christian consensus" on this question, the answer remains muddied. Not, however, if you talk with Glenn L. Archer, executive director of Americans United for Separation of Church and State. Archer recently wrote President Ford that the disclosure of the $10 million grant to Father Vekemans gives evidence of a "shocking disregard for the First Amendment principle of separation of church and state." Archer argued in his letter that the Constitution of the United States forbids government funding of religious institutions *or* the entanglement in religious affairs. If that point were followed to the letter, it is apparent that missionaries would be as off-limits to the CIA as is the Peace Corps. If it is true, as Marks claims, that the CIA pumped a regular flow of money into a religious broadcasting operation in Colombia in order to transmit anticommunist propaganda, the Constitutional provision for separation of church and state has been grossly breached.

There is at least one more aspect to this issue. As evidence mounts that the CIA is dedicated by any and all means to prevent the spread of communism in countries where U.S. interests are acute, CIA-missionary collaboration suggests that the real goals of the church overseas are more political than they are religious.

In the end, however, the issue may be resolved at the level of tactics rather than principle. When Mark's report surfaced, church leaders were reluctant to talk. Marks himself complained that he thought he was being lied to. And there were several protests that the matter was ancient history and too infrequent to be of current concern. No one knows, however, if it is ancient history or not. But at the level of tactics, it was a different matter. Last October, after President Ford defended covert CIA activities in Chile, 16 Protestant and Catholic agencies sent him a letter. Calling the defense of the CIA "immoral," they then spoke of "gangster methods" that "undermine world order and promote widespread hatred of the United States."

But that doesn't resolve the issue. Cleaned-up CIA methods would only force it out in the open in a way more pronounced than it is.

Response: Be Wise and Harmless

by Harold S. Stauffer

It is difficult to know to what extent Mennonite missionary personnel have been used by the CIA, but the issue merits serious thought.

I have heard mission administrators of other denominations report on specific instances when they, as well as missionaries in their Board programs, were approached openly by CIA representatives in an effort to secure information about political developments in countries where they served. In other cases, such persons learned after the fact that they had been "used" by representatives for the CIA much to their surprise.

While I cannot speak authoritatively as a representative for all Mennonite missionaries, I suspect that most Mennonite missionaries would feel they have been free from such approaches and participation. However, I also believe that many of them develop a greater political awareness and interest simply via the process of living and moving in a multinational or international setting. This heightened interest can rather easily be preyed upon by persons with devious intentions.

There is some evidence that a few missionaries and international students who have come to the United States for study from overseas settings have been considered and/or approached by U.S. Government representatives for the sake of gaining political information.

The stance of our brotherhood regarding the separation of church and state and emphasizing a higher loyalty to the kingdom of God than to any earthly nation should help us to be concerned about this problem and cautious in responding to approaches which are suspect. This is not to say that faithful obedience to the lordship of Christ will not have effects which will be interpreted as politically motivated.

I trust that our heightened awareness of the possibility of such will lead us to greater dependence upon God for wisdom in being wise as serpents and harmless as doves. This type of wise/harmless stance, with an evident orientation to the kingdom of God, in itself should demonstrate to men that covert activities and plotting by one nation against another are neither necessary nor beneficial to mankind. Instead we look to the unifying effect of God's Spirit among men of all races.

I do not know to what extent Mennonite missionaries have faced their problem. However, the prayers of the brotherhood should be solicited for God's wisdom for each member in this and at every other potential point in which the powers of this world seek to counter the unifying effects of God's Spirit.

Harold S. Stauffer is director of Overseas Ministries, Eastern Mennonite Board of Missions and Charities.

China, Moratorium, Reviewed at Missions, Service Meeting

The semiannual joint meeting of the Council of Mennonite Mission Board Secretaries (COMBS) and Mennonite Central Committee administrators met on Oct. 8 and 9. The gathering in Chicago brought together representatives from nine different Mennonite Mission Boards plus various staff people from the MCC.

For the first time there were non-American personnel attending in their own right as mission board staff members. Hector Valencia was present in his role as secretary for Latin America with the Commission on Overseas Missions of the General Conference Mennonite Church. Negash Kebede participated in the sessions as an associate secretary responsible for Ethiopia under the Eastern Mennonite Board of Missions and Charities.

Also present was Robert Ramseyer, director of the Overseas Mission Training Center of Elkhart, Ind.

While a wide range of interests and concerns were covered during the two-day meeting, a major bloc of time was devoted to hearing firsthand reports given by four men who have in recent months been members of tour groups visiting the People's Republic of China: Lawrence Burkholder, president of Goshen College; Ben Sprunger, president of Bluffton College; Attorney Elvin Byler of Lancaster, and Arden Ramseyer, farmer and Mennonite layman from Smithville, Ohio.

All four expressed astonishment at what is being accomplished in China by the use of mass labor, shovels, and wheelbarrows. Particular reference was made to the way in which every available square foot of arable land is utilized for agriculture. With a population four times that of the U.S., a high percentage of the people are massed in an area roughly equivalent to that part of the U.S. east of the Mississippi River. It was further noted that in spite of such extreme human density it appears that many problems of social and moral nature have been largely resolved through massive indoctrination and overlapping group pressures of various kinds.

Burkholder summarized their reactions by stating that for Christians of the West, China poses both theological and anthropological questions which call for reflection and serious study.

Another focus of discussion during the two-day meeting was Howard Habegger's recently written research paper dealing with the theme of moratorium, a subject receiving much publicity and attention in mission/church circles today.

This meeting marked the return of Wilbert Shenk. After an absence of two years, during which he pursued studies at Aberdeen University in Scotland, researching the life and work of 19th-century mission leader Henry Venn, he returned to his post of leadership both as executive secretary of COMBS and as secretary for Overseas Missions for the Mennonite Board of Missions.

In a concluding session he traced briefly the evolvement of the present COMBS structure since its inception in 1958. The rapid growth of Mennonite and Brethren in Christ missions following World War II was paralleled by similar MCC development overseas. The growing network of programs brought mission and service agencies into close contact and necessitated a means for coordination. It was agreed to study the present organization with a view toward clarifying MCC's relationship to COMBS.

COMBS is a nonadministrative group of mission board secretaries which meet twice a year in joint session with MCC administrators. J. Earl Musser, Brethren in Christ Missions, is chairman and Andrew Rupp, Evangelical Mennonite Church Commission on Overseas Missions, is vice-chairman of the Council.

U.S. Aid to Vietnam Unlikely

Since the aid to Vietnam amendment was dropped from the new foreign aid bill in early October, it is unlikely that the U.S. Government will decide to send humanitarian aid to Vietnam this year, reported Delton Franz, Mennonite Central Committee Peace Section representative in Washington, D.C.

"The Kennedy amendment, which called for 50 million dollars of humanitarian aid to war-affected areas of southeast Asia, didn't make it out of the Senate Foreign Relations Committee. People here seem to think it will be quite a wait before other bills for aid could be introduced," Franz explained.

Franz and Earl Martin, a former MCC volunteer in Vietnam, recently spoke to eight senator's aides about needs in Southeast Asia. Both agree the political climate in Washington is not encouraging to those who feel the United States has moral obligations to help with war reconstruction in Vietnam.

"The senators say about the only kind of mail coming in is opposition mail," noted Franz, "and there isn't much of that."

Martin said that one senator's aide told him he felt it was important that persons who feel strongly about U.S. responsibility for aid to Vietnam continue to bring their concerns to the capitol since "no one is talking about it anymore."

"I had the feeling that people are simply trying to forget about Vietnam," Martin said.

Unions Top Concern of Business/Labor Community

A Christian response to Labor Unions is a matter of sharp disagreement in many Mennonite churches. This issue drew the strongest — and largest — response in discussions sociologist Calvin Redekop held in eight Mennonite communities this summer.

"The feelings ranged from strong support for what unions were doing to strong feelings that unions were incompatible with Christian faith and Anabaptism," reported Redekop to a Business/Labor Task force in a meeting on Oct. 11 at Elkhart, Ind.

The issue was highlighted at the Task Force Meeting by the attendance of one teamster trucker, another person who was considering resigning his job in a closed union shop because he could not conscientiously support the union, and one mission board administrator who reported that Mennonite hospitals would surely face unionization within the next few years.

In a study implemented by the Mennonite Board of Congregational Ministries and funded by Schowalter monies. Redekop spent the summer in Mennonite communities to determine Mennonite attitudes and practices and to surface the primary issues of business and labor problems for the Christian.

Other issues about which business and labor people felt strongly were the polarization between management and labor, ethics in business/labor activities, wealth and company profits, and concern over the loss of the "craftsmanship ideal." According to Redekop the surprising element was the degree to which these concerns were

expressed by both the employers and the employees.

Many also expressed concern that the church and the congregation no longer hold a central role in their business, perhaps because of professionalism or through the loss of the rural supporting community. At the same time Redekop reported, "The concern about how one shares one's faith in Christ, his joy, and wealth was a matter of real concern for many people. . . ."

Members of the Task Force, representatives from the Mennonite Brethren in Christ, and General Conference Mennonite churches, agreed to continue serving as a counsel and reference group for dealing with these issues.

A congregational curriculum is being planned and the Conrad Grebel Lecture Committee is planning a study on the Mennonite entrepreneur. Redekop was directed to submit popular article(s) based on his studies to the church papers.

Perhaps the increased concern for business issues can be seen with the recent emergence or reactivating of organizations such as Church Industry and Business Association (of which Redekop is executive secretary), Mennonite Business Associates, and Mennonite Community Association. Someone noted dryly that there is no comparable organization for the laborer or the employee unless that would be the church. — Levi Miller

Left to right: Hector Valencia, Alfredo Pauls, Peter Sawatsky, Henrique Ens, Howard Habegger, and Peter Pauls.

GC Cooperation in Brazil Gets Final Approval

Up to ten General Conference Mennonite Church missionaries may be placed in Brazil as a result of decisions agreed upon by the Commission on Overseas Mission (General Conference Mennonite Church) in consultation with Mennonite Board of Missions (Mennonite Church) and the Evangelical Mennonite Association (AEM) in Brazil.

At its midyear meeting in June, the Commission on Overseas Mission of that church approved a series of recommendations authorizing placement of COM workers in the country, with the full number to be reached by 1982. Final approval of the recommendations was given by AEM at its meeting in Sao Paulo on Sept. 13 and 14.

The first COM missionaries to Brazil will be Erwin and Angela Rempel of Harleysville, Pa., who will begin language study in Campinas early in 1976.

In Brazil in May to survey possibilities for COM work there were Howard Habegger, COM executive secretary; Hector Valencia, COM secretary for Latin America; Harris Waltner, an elected member of COM; Peter Sawatsky, then executive secretary of AEM; and Henrique Ens, president of the General Conference Mennonite Church in Curitiba.

Details of cooperation in Brazil between COM and Mennonite Board of Missions, which has had workers in Brazil since 1954, were worked at on Sept. 30 in Chicago.

Church Activities Continue in Vietnam

James Stauffer, missionary who had served in Vietnam, reported that churches there are able to continue their weekly worship activities. "Service-type ministries have been discontinued or drastically changed because they were mostly dependent on foreign resources and the new government wants to assume responsibility for all medical and social needs," he said.

James listed four reasons why he believes the Mennonite Church in Vietnam was well prepared for the changeover in government: Contacts of Mennonite Church leaders with the P.R.G. during the years before the takeover have been appreciated; The Anabaptist love ethic helped keep the Vietnamese church from being unduly influenced by the suspicion generated against the North by the former Saigon government; Churches were used not only for worship but as student centers and schools. Pastors were encouraged to be self-supporting; Missionaries had attempted to disassociate themselves from the American military presence.

Greater Desire to Work Together in Europe

At the recent meeting of the Mennonite Historical Committee, held in Germantown, Pa., Leonard Gross reported on his June 22 to July 14 trip to Europe. Among several reasons for going, he noted delivery of his dissertation on the golden era of the Hutterites to the University of Basel. He also consulted with scholars of the Reformation, including those specializing in Mennonite history, such as Markus Mattmuller, Ernst Staehelin, and Max Geiger.

He also attended a committee meeting of the Swiss Mennonite Historical Society. "We discussed the whole question of procedure of developing an archival program," Gross said. The Society accepted with gratitude the Samuel H. Geiser Collection (18 boxes) which Gross had helped salvage in 1973.

"This is the first major collection in the newly established Swiss Archives, and is comparable to the John Funk Collection, although decidedly smaller in size and scope," said Gross.

There seems to be a good spirit among the Swiss Mennonites, with a renewed awareness of the importance of heritage and the peace witness.

"Perhaps the most significant development within European Mennonitism is the desire among all types of Mennonites there to work toward closer fellowship and spiritual sharing," continued Gross. The pan-European Mennonite conference which met this year for the first time provided the setting for genuine deliberation, where passions were aroused, and warm words abounded. But by the last two days, a new level of unity was felt by all, and the Dutch shared together in the Lord's Supper with the Swiss, he reported.

One of the most important happenings was that among a highly divergent group there could be agreement as to the centrality of the Schleitheim Confession of 1527 for the Mennonite faith. The seven

articles were seen as being surprisingly up-to-date, and served as a common core around which to build faith and life.

"I had to ponder how odd it is that at a time when the European Mennonites are taking history seriously, in a manner that American Mennonites did during the 1950s, that the American Mennonites need to talk about an "identity crisis," largely because, it seems to me, there is too little awareness of the forces of [our] history upon our lives and actions. What the implications of this might be will need to be further pondered — and acted upon," Gross said.

Major Relief Effort Begins in Angola

During their meeting at the end of September, the Mennonite Central Committee Executive Committee agreed to the allocation of an additional $40,000 to be spent in projects with refugees in northern Angola during the rest of 1975. An extra $17,000 had previously been allocated.

Angola, scheduled for independence from Portugal next month, is the scene of civil strife between three groups, resulting in an exploding refugee population in the northern two provinces of Zaire and Uige.

"It is impossible to give a reliable estimate of the returning population, although 200,000 is a minimal figure," said Phil Rich, Zaire director, and Ken Langeman, Zaire business manager, who are directing the effort since the Committee has no personnel in Angola.

Incoming population includes many who had fled to the country of Zaire and are now returning, those who had been in hiding in the forests for up to 14 years and are now coming out ill, malnourished, and poorly clothed and people fleeing the capital of Luanda because of heavy fighting there.

A fourth group who needs help are those who either worked on Portuguese plantations or were otherwise involved in the production of coffee, the area's cash crop, which is now lacking transport and markets since Luanda, in the control of a different group than the north, is cut off.

Renewal Theme of Ontario Meetings

At the invitation of the congregations, Howard J. Zehr and Hubert Schwartzentruber, of Mennonite Board of Congregational Ministries, held meetings simultaneously in two Ontario Mennonite churches located just 25 miles apart beginning on Sunday morning, Oct. 5. The meetings were independently arranged by invitation of the congregations.

Schwartzentruber gave messages at the Bethel Mennonite Church near Elora while Zehr preached at the Steinman congregation west of Baden.

Zehr, who spoke on Sunday morning and evening, Monday evening, and Tuesday evening, focused on the three areas of his assignment with the congregational ministries board, as an interrelated whole, Sunday morning, then broken down in the succeeding services.

Sunday evening he talked about leadership in a ministering congregation, where every member is a minister. Monday evening he focused on evangelism and witness which happens through congregations who care, and concluded on Tuesday with a message on the stewardship of gifts and resources.

Congregational renewal was the theme for the series of meetings. Vernon B. Zehr is pastor at Steinman, a Western Ontario Conference congregation.

In five services at the Bethel congrega-

VS Continues Strong

Thirty-three new Voluntary Service workers were oriented at the new Mission Board offices in Elkhart, Ind., Oct. 5-10. The week concluded with commissioning combined with a service of celebration and commitment.

Back row (left to right): Carol Weaver, Goshen, Ind., to Phoenix, Ariz.; Louise Bechtel, Winnipeg, Manitoba, to Canton, Ohio; Phil Risser, Greencastle, Pa., to Canton, Ohio; Steve Nyce, Perkasie, Pa., to London, Ont.; Randy Miller, St. Lawrence, S.D., to Stratford, Ont.; Clair Hochstetler, Nappanee, Ind., to Stratford, Ont.; and Eric Kratz, Telford, Pa., to Toledo, Ohio.

Fourth row: Simon and Esta Hershberger, Walnut Creek, Ohio, to Buckeye, Ariz.; Eva Brubacher, Wallenstein, Ont., to Eureka, Ill.; Barb Hess, Ephrata, Pa., to Pico Heights, Calif.; Darlene Ropp, Fishersville, Va., to Washington, D.C.; Linda Schlabach, Kalona, Iowa, to Richmond, Va.; Rachel Miller, New Holland, Pa., to Stockton, Calif.; and Edward Pfeuffer, Ayr, Ont., to Scranton, Pa.

Third row: Debbie Swartzentruber, Loogootee, Ind., to Toledo, Ohio; Mike Weaver, Elkhart, Ind., to Carlsbad, N.M.; Anthony Troyer, Middlebury, Ind., to Glenhaven, Ariz.; Dave Oswald, Oakland, Neb., to Richmond, Va.; Brian Leichty, Fort Wayne, Ind., to Richmond, Va.; Len Peetoom, Hatzic, B.C., to Pico Heights, Calif.; and Paula Troyer, Milford, Neb., to Downey, Calif.

Second row: Bonnie Nyce, Harleysville, Pa., to Clintwood, Va.; Marie Miller, Newport News, Va., to Mantua, Ohio; Debbie Bellimer, Bridgewater, Vt., to Philadelphia, Pa.; Mary Sprunger, Goshen, Ind. (Mission Board writing assignment); Cathy Knopp, Salem, Ohio, to Stratford, Ont.; Peggy Springer, Hopedale, Ill., to Mantua, Ohio; and Judy Yoder, Mendon, Mich., to Tucson, Ariz.

Front row: Marlene Yoder, Grantsville, Md., to Washington, D.C.; Kristine Fitzsimmons, Rochester, Ind., to Clintwood, Va.; Nancy Miller, Wooster, Ohio, to Scranton, Pa.; and Nancy Mast, Millersburg, Ind., to Champaign-Urbana, Ill. (not pictured); Renee Daniels, Wichita, Kan., to Canton, Ohio.

tion, Sunday through Wednesday, Schwartzentruber, highlighted the Jubilee concept which Jesus revalorized in His Nazareth message (Luke 4). Speaking on the theme, "The Costly Choices of Discipleship," Schwartzentruber focused on the economic implications of social leveling — and wondered whether we as Mennonite Christians are ready to hear the words of Christ in this area.

"I believe the Jubilee proclamation has specific implications for us Mennonites, who are rapidly becoming a wealthy people," said Schwartzentruber, who is associate secretary for peace and social concerns with MBCM. Pastor at Bethel, an Ontario Conference congregation, is Simeon W. Hurst.

German Churches Promised Building Assistance

In a unanimous vote the Executive Committee of Mennonite Central Committee approved assistance to Mennonite churches in West Germany whose buildings are bursting at the seams due to the influx of Mennonites coming from the Soviet Union under a family reunification plan.

With the addition of these *Umsiedler* to their congregations, many German Mennonite churches need more meeting space, but lack the capital to build a new building or expand their old one.

"Church building is uppermost on the agenda of a number of Mennonite congregations in West Germany," said Peter J. Dyck, MCC director of Europe and North Africa programs. "These are all congregations that were formed with MCC help by refugees from Russia and Poland after World War II."

Dyck reported that the churches at Espelkamp, Bielefeld, Bechterdissen, and Neuwied are already too small and, assuming the rate of *Umsiedler* coming to Germany continues at 30 to 50 people a month, new church buildings will be needed at three or four other locations in the next few years.

"Espelkamp built a beautiful new church, but it was already too small at the time of the dedication this summer," Dyck noted. "They may build a second church perhaps two miles away with the membership of both belonging to one congregation."

At Bielefeld where the congregation has been meeting in a rented hall, regular attendance has swelled to 200 and is growing. At Bechterdissen and Neuwied (Torney) plans are being made to expand already existing church buildings.

The assistance to these congregations will be handled by the joint International Mennonite Organization (IMO)-MCC Committee which is currently operating a spiritual and social ministry to the *Umsiedler*.

Congregations wanting assistance in building or expanding church buildings need to submit building and funding plans to the IMO-MCC Committee which will channel funds to the congregation if the plans are satisfactory.

"I believe the procedure is clear and the lights are green," Dyck said. "Through Hans Niessen, who has been released on Oct. 1 from the pastorate at Neuwied by Peter Froese of Winkler, Man., to work full time with the *Umsiedler*, the various congregations and individual *Umsiedler* in Germany will know of our decisions and intention to assist in church construction.

One observer, however, raised the question as to whether MCC would do the same for refugees in Africa.

Clutter and mud characterized the inside of houses in Lawrenceville, Pa., after the five feet of floodwater receded.

Hurricane Floods Pa. Town

Mennonite Disaster Service has again gone into action in Pennsylvania to clean up after hurricane flood damage in small towns along the Susquehanna and Juniata rivers.

This time the major effort is in the town of Lawrenceville along the New York state line just south of the Corning-Elmira area which suffered major damage three years ago from Hurricane Agnes. The old three-foot dike and a new partially constructed higher dike around Lawrenceville were no match for over five feet of water that covered the town.

"Lawrenceville is at a bend in the northern branch of the Susquehanna River," explained Ron Sawatsky, of Akron, Pa., who visited Lawrenceville after the flood. "When a dam up the river broke, the river failed to negotiate the end. The water bottled up and overflowed into the town."

Water flowed over the dike without damaging it, and when the water began to recede it was held in by the dike, keeping the town full of water which could not seep away through the already saturated ground. The flood ended when a bulldozer was brought in to break through the dike.

Some of the town's population left for the homes of friends or relatives on higher ground, 10 families holed up in the second stories of their houses, and 1,000 headed for emergency housing at the school.

Klassen Resigns, Canada

J. K. Klassen has resigned as the national manager of Mennonite Foundation of Canada. He announced his decision to terminate on June 30, 1976, at a meeting of the Foundation's board of directors in Toronto on Oct. 4.

Klassen moved into the managerial position in 1974 after having held a pastorate in Ontario and various church positions in Manitoba. It is his intention to return to the pastoral ministry next summer.

Although Klassen felt unsuited for the Foundation's managerial position because of his training and interests, he strongly affirmed the Foundation's work. "It is my conviction," he told the board, "that the organization of the Mennonite Foundation

of Canada was a venture led by God and that its services will be a great asset to our Mennonite conferences, especially as we consider its long-range effects."

The Foundation's executive committee already has begun a search for a new national manager to take charge of the Winnipeg office. Rufus Jutzi, whose office is in Kitchener, will continue as regional manager.

Messiah Offers Training for Christian Writers

The Continuing Education Department at Messiah College is announcing plans for the second Christian Writers' Workshop to begin on Jan. 8 in the Chambersburg Brethren in Christ Church. The first such course was conducted in the Lancaster Brethren in Christ Church last year because of interest expressed by editors of various periodicals including *The Evangelical Visitor*, *Gospel Herald*, and *The Mennonite*. The response was very good.

Ray Zercher, teacher last year, will also teach the coming course. Classes will convene each Thursday evening from Jan. 8 through Mar. 25, from 7:00 to 9:00 p.m. Zercher is assistant professor of English and fine arts at Messiah College and has proven himself in the field of journalism.

The course will deal with fundamentals of writing, with consideration of student interest areas, e.g., prose articles, narratives, poems, news, radio script, etc. The classes will be tailored to individual needs where possible, encouraging the sharing of writing experiences. Methods of selecting and contacting appropriate publishers will also be studied.

The course may be taken for three hours of college credit, or it may be audited.

According to Zercher, course requirements are as follow: regular attendance, investment in needed textual materials, and a willingness to profit from the writing and revising process necessary for the production of good copy. Preparation of at least three written pieces for submission to selected editors will be expected.

The classes are open to anyone sixteen years of age or older who has interest in writing as a form of Christian service.

Contact Terry Stoudnour, director of Continuing Education, Messiah College, Grantham, PA 17027, phone (717) 766-2511.

As You Go, Kentucky

A small group of Mennonites living and working in Kentucky's Appalachia is making efforts not only to serve the people in their area but also to extend the borders of the "kingdom."

Registered nurses, registered dietitians, dentists, medical technologists, X-ray technicians, physicians, and others are needed to round out a battery of services these concerned Christians hope to make available to the area. Businessmen, tradesmen, and craftsmen may also find challenging work, they say.

Persons with a service motivation and who want to share in the supportive fellowship of the church should contact J. D. and Evie Miller, Star Route, Box 511, or Bill and Joyce Zuercher, 604 S. Main Street, both of Harlan KY 40831.

They like children, too, they say.

Study Guide Revised, 8,000 Copies Used

During the past four years, 8,000 copies of *The Story and Witness of the Christian Way* were used by new believers preparing for church membership or older believers renewing their commitment to Christ.

Growing out of this broad usage were some suggestions to enlarge the workbook section and strengthen it. Consequently, as the need emerged to reprint, a revision was carried out by Ernest D. Martin, the original author, working with the Mennonite Board of Congregational Ministries, Elkhart, and the Congregational Literature Division of Mennonite Publishing House.

This revised resource workbook is entitled *Experiencing Christ in the Church*. The workbook section now includes Bible study texts with each lesson, presession assignments and follow-up activity and additional content and group activities more suitable for high school youth.

The workbook section occupies the first half of the book. It incorporates some of the material formerly in the leader's guide only and retains the Mennonite Confession of Faith, Mennonite Position Statements, and Glimpses of Church History by J. C. Wenger.

Experiencing Christ in the Church, a resource workbook for older youth and adults, is now available from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683, or Provident Bookstores with the other membership materials prepared in 1971: *Off to a Good Start*, a devotional guide; *The Christian Way*, a study of the Sermon on the Mount; and *Preparing for Church Membership*, a leader's guide.

The purpose of the course remains unchanged. Through a study of these materials, new believers are helped to understand their initial Christian experience, to become aware of the extent of change the new life calls forth, to make use of the resources and disciplines of the Christian life which both empower and direct these changes, and to participate in the life and mission of the congregation.

mennoscope

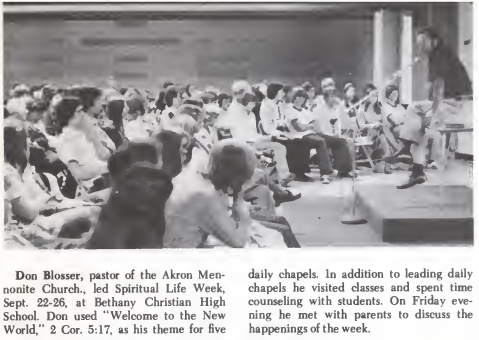
Allegheny Conference oversees the Ocean City, Md., Boardwalk ministry. This project involves a Boardwalk team, whose primary function is to meet and talk with people at the beach. Applications are now being accepted for the staff, who will be living in Christian community to share with persons referred to them for emergency food and lodging. Needed for 1976 are married couples to direct the work. Upper college age and older persons are needed for staff and team members. Write Maretta Hershberger, R. 1, Box 141, Grantsville, MD 21536.

Contributions to Mennonite Board of Missions, Elkhart, Ind., for its planned program, including support for Mennonite Central Committee, increased a modest 2.8 percent to $1,549,458 at Sept. 30, 1975, over the corresponding period a year ago, reported Treasurer David C. Leatherman. Adjusted for designated monies of $155,284 beyond budget for Mennonite Central Committee, receipts available for Mission Board program trailed those of last year by 7.5 percent, or $113,432. Mennonite Board of Missions channels Mennonite Church (U.S.) support to MCC.

Jonathan Yoder, Mennonite Board of Missions physician serving with the United Mission to Nepal in Tansen, addressed the 23rd graduation and the 26th acceptance service for the Dhamtari, India, Christian School of Nursing on Oct. 10. The 12 graduates were from Kerala, Bilaspur, Bareilly, Dhamtari, Balodgahan, Bihar, Jagdeeshpur, Chattarpur, Khursipohar, and Sankra.

From Ramat Gan, Israel, Paul Swarr wrote at the end of September: My deepest joy continues to be in the pastoral ministry of the Immanuel congregation here in Jaffa. God has graciously been adding a number of new seekers to our group. Shepherding is quite a challenge.

Two Ohio regional meetings for alumni, parents of students, and friends of Goshen College have been planned for November in Smithville and Walnut Creek. For persons in Holmes, Coschocton, Knox,

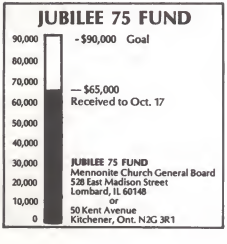


Don Blosser, pastor of the Akron Mennonite Church., led Spiritual Life Week, Sept. 22-26, at Bethany Christian High School. Don used "Welcome to the New World," 2 Cor. 5:17, as his theme for five daily chapels. In addition to leading daily chapels he visited classes and spent time counseling with students. On Friday evening he met with parents to discuss the happenings of the week.

Tuscarawas, and Stark counties, a meeting is planned for Saturday, Nov. 8, at Walnut Creek. For information and reservations contact Art Mullet, Berlin, OH 44610. For persons in Wayne, Ashland, Medina, and Richland counties, a program is planned for Nov. 15 at Smithville. Ralph Rheinheimer, Orrville, will be in charge of the program. Contact Ralph Rheinheimer, 6471 Chippewa Road, Orrville, OH 44667.

Herman and Jeanette Bontrager, missionaries in La Ceiba, Honduras, completed a three-year term with Eastern Board of Missions and transferred to Florida on Sept. 19. Herman has been offered a teaching assistantship in the Department of Sociology at the University of Florida. Their address is 4100 S.W. 31st St., Apt. 9, Woodland Terrace, Gainesville, FL 32601.

A seminar for Mennonite and Brethren in Christ working in community ministry is planned for Dec. 11-13 near Kansas City. The seminar, patterned after a similar ad hoc seminar last year in Wichita, is sponsored this year by the Mennonite Central Committee U.S. Ministries and the General Conference Mennonite Church's Voluntary Service program. Participation is limited to about forty community ministers, Voluntary Service workers, and other persons in similar work in the U.S. More information is available from Mennonite Central Committee, 21 South 12th St., Akron, PA 17501.



James and Rhoda Sauder and family, missionaries with Eastern Board in Honduras, are currently on furlough. Their address is Route 4, Box 476, Manheim, PA 17545.

The Community Mennonite Fellowship of the Corning-Elmira area, Big Flats, N.Y., formalized their church organization on Sept. 14. Forty-four persons covenanted together as charter members of the Fellowship and participated in a communion service. The same day 15 persons were baptized in the Chemung River.

"My values have changed completely — I've been seeing what Christ wants the church to be," said Carlton (Cotty) Landholm, Oakland, Neb., the day after completing his one-year Voluntary Service assignment with Mennonite Board of Missions. Working in housing rehabilitation with HOPE, Inc., at Toledo, Ohio, Cotty found the Bancroft congregation a big boost to discipleship. "That church has tremendous outreach, strong biblical preaching — our unit is closely tied with Bancroft." From covenant church background, Cotty believes the Christian church is coming out of a history, or doctrine-oriented, study to discerning and believing together what the Word means — " to the true knowledge of what Christ is." Working together with Bancroft Mennonite Church members and fellow VSers has changed Cotty so that now he will be searching for a church with close commitment among members to Christ as Lord and to each other as members of His body. Cotty concluded, "I wouldn't take a million dollars for this last year. Now money isn't important. I'm satisfied with just enough to get by. What I want is to be more like Christ."

The Mennonite Board of Missions Overseas Committee elected David E. Hostetler, Scottdale, Pa., as chairman and Calvin King, Colorado Springs, Colo., as vice-chairman during their Oct. 1-2 meeting. Both officers have served overseas, David with Mennonite Board of Missions in Brazil and Calvin with Mennonite Central Committee in Indonesia. The Overseas Committee is responsible for determining overall direction and administration of missions overseas for the Mennonite Church.

As an expression of thanks to outgoing chairman John H. Koppenhaver, Hesston, Kan., the Mennonite Board of Missions Overseas Committee recorded the following words during their early October meeting: "In light of your eight years of energetic service with the Overseas Committee we extend our deepest appreciation for your time, caring concern, experience, and insights which you brought to our work together."

John J. Miller

John J. Miller, tenor, will give a benefit recital for Locust Grove Mennonite School, Lancaster, Pa., on Nov. 1. Miller, a music teacher at Locust Grove will include arias from the *Messiah* and *Judas Maccabaeus*, Mozart and Schubert Lieder, and two songs from Ned Rorem's "Cycle of Holy Songs." He will also sing three songs by David Seitz from Merle Good's musical, *Yesterday, Today, and Forever*. One standing of songs will be accompanied by the Lancaster Choral Singers, under the direction of Hiram Hershey. The recital will be held in the Locust Grove Mennonite School Auditorium at 7:30 p.m. The following evening, Nov. 2, Miller will give another recital at Plains Mennonite Church, Lansdale, Pa., at 7:00 p.m. For this program, he will be accompanied by the Franconia Choral Singers, also directed by Hiram Hershey.

Bridgebuilders, a 14-minute filmstrip with tape recording was produced by MCC Information Services. Jan Swartzendruber wrote the script and produced the filmstrip. It takes a look at MCC's exchange visitor program. It features a number of former and present sponsors as well as some of the exchange visitors who comment on some of the inner workings of the program. It is hoped that the filmstrip might encourage people to host exchange visitors. The filmstrip is available from MBCM Audiovisuals, Box 1245, Elkhart,

IN 46514, for a service charge of $2.00.

An expanded newsletter titled *Alive* is being developed as part of follow-up for the public media ministries of Mennonite Broadcasts, Harrisonburg, Va. The new piece grew out of a decision of the Broadcast board to discontinue *Alive* magazine and *MBI News* in their present formats and to develop appropriate new follow-up. Inspirational features will, as much as possible, grow out of Mennonite Broadcasts' follow-up ministries. The new 10-page periodical will pick up the name *Alive* with the January issue. Edited by J. Allen Brubaker, it will contain news of program developments and staff changes and offer additional ministry materials. The decision came after several studies of the magazine's readership, circulation, and cost. In light of the editorial excellence of the magazine and the many positive comments from readers, the decision was not made easily, noted Kenneth J. Weaver, executive director.

A Youth Bible Study Guide

DISCOVER LIFE

Laurence Martin, Editor

A study of the Ten Commandments. Explores the meaning of the Old Testament. Designed for use in Sunday school, vacation Bible school, and youth Bible study groups. A revised Herald Youth Bible Study. Paper, $1.95.

HERALD PRESS

AT YOUR LOCAL BOOKSTORE

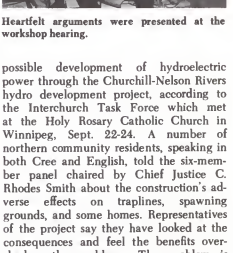
Eleven Keystone Bible Institutes for the 1975-76 season have been announced by Chester L. Wenger, executive secretary of the Keystone planning board. The places and dates for the institutes are as follows: New Holland, Pa., Nov. 3-7; Burnside, NYC, Nov. 4-8; Lost Creek, Oakland Mills, Pa., Nov. 10-14; Calvary and Freemanville, Ala., Dec. 29 — Jan. 2; Marion, Pa., Dec. 29 — Jan. 2; Christopher Dock High School, Lansdale, and Zion Mennonite Church, Souderton, Pa., Jan. 12-16; Alden and Clarence Center, N.Y., Jan. 19-23; Mount Joy, Pa., Feb. 2-6; Ridgeview, Gordonville, Pa., Feb. 9-13; Weaverland, East Earl, Pa., Feb. 16-20; and Willow Street, Pa., Feb. 23-27. This season the institutes move beyond Pennsylvania for the first time. Two are planned for New York and for Alabama. Thirty-four persons will serve as instructors. Little duplication of teachers and topics makes it possible for people to attend more than one institute. Classes are usually scheduled Monday through Friday with three 1 1/2-hour sessions each day. For programs contact Keystone Bible Institutes, Box 27, Landisville, PA 17538.

Open doors, by Samuel Floyd Pannabecker, a history of the General Conference Mennonite Church, will be published by Faith and Life Press, Newton, Kan., this month. The 432-page book is the first comprehensive history of the General Conference since H. P. Krehbiel published his two-volume history in 1898 and 1938. Portions of *Open doors* are a revision and update of Mr. Pannabecker's doctoral dissertation, "The Development of the General Conference of the Mennonite Church of North America in the American Environment," written at Yale University in 1943. The author's preface states, "This story attempts to tell the pilgrimage — geographical, cultural, and religious — of one Mennonite group from the old world to a new world," from closed doors to open doors.

"Faithful Citizens of Christ's Kingdom" will be the theme of the semi-annual Conference Assembly of the Franconia Mennonite Conference to be held on Nov. 8, at the Franconia meetinghouse. There will be an opening biblical study by Sheldon Burkhalter, Assembly discussion on questions and issues pertaining to the role of the church in the Bicentennial celebrations, and a concluding address by outgoing conference moderator, Richard C. Detweiler, with a charge to the incoming conference moderator. An added feature of this year's Assembly will be representation of youth from each of the congregations in the Franconia Conference.

The Woodshop, a Letcher County, Ky., project which has had much support from Mennonite Central Committee, will terminate this month after two years of operation. The shop, which made wooden toys and custom-built kitchen cabinets, was born when Hill 'n Hollow, an MCC-related locally operated crafts program, decided to assist Letcher West, a native craftsman whose shop had been crushed by rock from blasting on a nearby road. West worked at the Woodshop until his death in January 1974. However, the decision to close the shop does not mean that the MCC Self-Help shops will no longer carry the wooden toys which have been intriguing youthful shoppers in recent years. A few pieces of equipment were sold to Ronnie Shell, a former Woodshop employee, who decided to continue the toymaking portion of the business in his free time.

The livelihood of about 8,000 northern Manitoba residents is threatened by the



Heartfelt arguments were presented at the workshop hearing.

possible development of hydroelectric power through the Churchill-Nelson Rivers hydro development project, according to the Interchurch Task Force which met at the Holy Rosary Catholic Church in Winnipeg, Sept. 22-24. A number of northern community residents, speaking in both Cree and English, told the six-member panel chaired by Chief Justice C. Rhodes Smith about the construction's adverse effects on traplines, spawning grounds, and some homes. Representatives of the project say they have looked at the consequences and feel the benefits overshadow the problems. The problem is not yet resolved and much tension exists over the situation.

The General Conference Mennonite triennial program committee is recom-

mending the U.S. congregations hold a business session of their own, just as the Canadians do, to eliminate parochial concerns at the binational meeting at Bluffton, Ohio, in 1977.

If you enjoy accounting or bookkeeping and like an assignment with a variety of work where you can also be involved in supporting the work of the church, write the Personnel Office, Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683. A person is needed to work for the treasurer in the area of customer credit and collections, budget preparation, debenture records and payments, correspondence, and filing.

Arizona State University students, Tempe, Ariz., look up Elmer Hiebert who has been asked to serve as a contact person for Mennonite students on campus. Elmer is manager of the *Quo Vadis Bookstore*, 122-B East University Ave., in Tempe. If you are a student or prospective student at Arizona State University, call Elmer Hiebert at either 968-3663 or 946-0467.

Special meetings: Kenneth Good, Westover, Md., at Pleasant View, Schellsburg, Pa., Oct. 29-Nov. 2. **David Schroeder,** Winnipeg, Man., at Hesston College, Hesston, Kan., Dec. 5-7.

New members by baptism: two at Breslau, Ont.

Change of address: Glenn Zeager from Bronx, N.Y., to General Delivery, Linglestown, PA 17112. **Jonathan Yoder** from R.D. 1, Box 138A to R.D. 2, Box 81, Belleville, PA 17004.

readers say

Submissions to Readers Say column should comment on printed articles.

I find the passage of their statement on "Mennonites and Bicentennial Celebrations," by those attending the fall meeting of Lancaster Conference to be a very commendable action. The text of the statement, as printed in the Oct. 7 *Gospel Herald*, is clear and well written, following closely in the thought patterns of our Anabaptist forefathers. Love of nation and love of God have become too closely entwined in the fervor of the Bicentennial event. It would be heartening if all Mennonites in America would now move to make this statement applicable to our entire membership. — Becky Mast, State College, Pa.

* * *

It was with interest that I read Richard F. Keeler's "In Favor of Life" (Sept. 2, 1975) and Freeman Miller's comment (Oct. 7) on the article calling attention to some purported inaccuracies.

The question of the nature of a fetus is important to a people devoted to the principle of the sanctity of human life. It will be years before everyone is satisfied with whatever viewpoint the church adopts. The statement which came from Assembly 75 is a good one and should have wide and intense discussion. Opinions, to be valid, have to be based on facts.

Ever since Oskar Hertwig saw the mingling of male and female elements in the fertilization of a sea urchin egg in 1875, science has made one discovery after another not known to the ethicians of former centuries. We can say with certainty that the human embryo is alive and from the time of conception is endowed with the mechanisms to develop, under normal circumstances, into a complete human individual. It is unfair and inaccurate to speak of it as a blueprint. The embryo will develop unless interfered with.

We do well to note a report of a National Commission on the ethics of fetal experimentation. The eleven-member Commission was appointed by the U.S. Secretary of Health, Education and Welfare, Caspar Weinberger. It included medical specialists from Harvard and the University of California, professors of law, and of Christian Ethics.

The preface of the report states: "Throughout the deliberations of the Commission the belief has been affirmed that the fetus as a human subject is deserving of care and respect. . . . The members of the Commission are convinced that moral concern should extend to all who share human genetic heritage, and that the fetus, regardless of life prospects, should be treated respectfully and with dignity." They therefore ruled that only minimum or no-risk research was permissible.

These scientists considered the facts and although they could not conclude that the fetus is a "person," they felt that the only prudent thing to do in light of the information was to treat the fetus *as if it were*.

While we cannot say the fetus is a person, neither can we prove that it is not — depending, of course, on our definition. The question is, "At what stage in its development do we accept a growing individual as one of us?" Again, "Is the right to belong bestowed by us or is it inherent?"

The article, the letter, and the Assembly document are good starters. The *Gospel Herald* is a good medium for us to use to gain common understanding and consensus. — H. Clair Amstutz, MD, Goshen, Ind.

* * *

The editorial, "Is the End Near?" (Sept. 23) could suggest an undesirable concept. It is frequently pointed out (perhaps rightly so) that when the Bible was written another generation of people was alive. We need to be reminded occasionally that the Author of these writings "changeth not." Therefore the basic principles elucidated when the writings were given originally are still valid today. The imminence of our Lord's return is oft repeated in Scripture.

It is well to keep in mind that we are almost 2,000 years removed from the time the words "the end is not yet" were written. Such a span of time even in secular history must not be taken too lightly. The attitude referred to in Mt. 24:48, "My lord delayeth his coming?" or that of the scoffers in 2 Pet. 3:4, "Where is the promise of his coming?" might be stimulated by quoting Mk. 13:7 with too many ellipses. Not everybody reads an entire article, nor even to verse 33 in the same chapter, to catch the urgency of the possible imminence of that foretold end.

Paul warns in 1 Thess. 5:2, 4; "[Because of the information] that the day of the Lord so cometh as a thief in the night . . . But, ye brethren, are not in darkness, that that day should overtake you as a thief," and pinpoints the danger of preaching "peace and safety." This would also imply a similar possible danger of a careless quote of "do not be alarmed . . . the end is not yet" (Mk. 13:7). Rather emphasize that His coming is a fact, therefore, "Let us watch and be sober" (1 Thess. 5:6).

Paul's preference in meeting the Lord is found in Phil. 1:23 that "strait be-twixt two." On the one hand, he was willing to continue his teaching and preaching; on the other hand there was the possibility of dying at the hands of his opponents; the strait between these two was his keen desire for the Lord's return, spoken of today as the rapture; "Caught up . . . meet the Lord . . . and so shall we ever be with the Lord" (1 Thess. 4:17). This was Paul's desire, centuries ago. Obviously, we are nearer that event than Paul was. Do we have the same fond anticipation and/or desire? — S. C. Brubacher, Cambridge, Ont.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Brown — Miller. — William Brown, Washington, D.C., Episcopal Church, and Sandra Miller, Aurora, Ohio, Aurora cong., by David F. Miller, Aug. 15, 1975.

Eby — Bingham. — Nelson M. Eby and Cindy L. Durhan, both from Chambersburg, Pa., by Farrell Cox, Aug. 29, 1975.

Hackman — Stoner. — Dale E. Hackman, Buffalo cong., Lewisburg, Pa.; and Jean L. Stoner, Marietta cong., Marietta, Pa., by H. Raymond Charles, Oct. 4, 1975.

Harner — Driver. — David Harner, Waynesboro, Va., Hildebrand cong., and Velma Driver, Waynesboro, Va., Stuarts Draft cong., by Richard H. Showalter, June 27, 1975.

Horst — Newswanger. — Gerald M. Horst, Stanley, Va., Lucas Hollow cong., and Joan Marie Newswanger, Womelsdorf, Pa., Myerstown cong., by James R. Hess, Oct. 4, 1975.

Hoy — Glick. — Richard Hoy and Linda Glick, both of Mountain View Chapel, Reedsville, Pa., by Ivan E. Yoder, Sept. 27, 1975.

King — Riegsecker. — Ronald King, Archbold, Ohio, Central cong., and Cathy Riegsecker, Archbold, Ohio, Evangelical Mennonite cong., by Charles Gautsche, Oct. 3, 1975.

Mast — Yutzy. — Ronald Paul Mast, Clarence, N.Y., Clarence cong., and Karen Elaine Yutzy, Lyon Street cong., by Oliver Yutzy, father of the bride, Sept. 27, 1975.

Miller — Young. — Douglas Miller, Elkhart, Ind., and Linda Young, Osceola, Ind., both of Osceola cong., by G. Maurice Long, Sept. 20, 1975.

Shoup — Bender. — Milton Dean Shoup, Mt. Eaton, Ohio, Longenecker cong., and Sharon Kay Bender, Streetsboro, Ohio, Aurora cong., by Albert Slabach and David F. Miller, Sept. 27, 1975.

Snyder — Showalter. — Jerre Snyder and Karen Showalter, Hesston, Kan., both from Whitestone cong., by Jerry Weaver, June 28, 1975.

Swartzendruber — Swartzendruber. — Fred Swartzendruber and Jan Swartzendruber, Hesston, Kan., both from Whitestone cong., by Jerry Weaver, Aug. 9, 1975.

Thrapp — Gingerich. — Kevin Thrapp, Keota, Iowa, and Judi Gingerich, First Mennonite cong., Iowa City, Iowa, by Joe Hertzler and Edward Stoltzfus, July 19, 1975.

Troyer — Glick. — Terry Troyer, Birmingham cong., Birmingham, Ala., and Grace Glick, Mountain View Chapel, Reedsville, Pa., by Ivan E. Yoder, Sept. 6, 1975.

Wagner — Burkholder. — J. Mark Wagner, Chestnut Hill cong., Columbia, Pa., and Leone F. Burkholder, Hinkletown cong., Ephrata, Pa., by H. Raymond Charles, Oct. 4, 1975.

Yoder — Painter. — Jonathan E. Yoder, Barrville cong., Reedsville, Pa., and Susan Painter, Baptist Church, Bristol, Pa., by Ivan E. Yoder, father of the groom, and Milton Achey, Oct. 4, 1975.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Alliman, Kirk and Jean (——), Tegucigalpa, Honduras, first child, Christopher Richard, July 15, 1975.

Bender, David and Dawn (Yoder), Winchester, Va., second child, first daughter, Bethany Lynn, Sept. 29, 1975.

Erb, Carl and Fern (Schwartzentruber), Petersburg, Ont., third child, first son, James Carl, born on Aug. 23, 1974; received for adoption on Sept. 17, 1975.

Evers, Larry and Elva (Stryker), North English, Iowa, third child, first son, James Lee, Sept. 12, 1975.

Gingrich, Ellis and Margaret (Miller), Roanoke, Ill., second child, first son, Eric Wade, Sept. 20, 1975.

Hofer, Peter J. Don and Sandi (Solberg), Columbia Falls, Mont., fourth child, second son, Peter Jason, July 18, 1975 (one son stillborn).

Ibrahim, Abbidahir and Instanbul M. (Ali), Harrisonburg, Va., third child, second son, Kniss, Sept. 28, 1975.

Lazer, John and Carol (Shetler), Winchester, Va., second child, Preston Jon, Sept. 14, 1975.

Marshall, William and Dortha (——), Portland, Ore., second daughter, Stephanie Ann, Aug. 28, 1975.

Moyer, Carl and Jean (——), Pennsburg, Pa., third child, second son, Ryan Scott, Sept. 25, 1975.

Neff, John and Nancy (Buracker), Stephens City, Va., Joseph Lee, May 25, 1975.

Nissley, Gene and Pat (Duffy), Iowa City, Iowa, first child, Denise Marie, July 4, 1975.

Nofziger, Edward and Carol (Alcorn), Wauseon, Ohio, second son, Jonathan Lee, Oct. 1, 1975.

Rissler, Ed and Jean (Kuhns), Jowhar, Somalia, first child, James David, Sept. 17, 1975.

Rorke, David and Ruby (Gimble), Preston Cambridge, Ont., second child, first son, Joel David, Oct. 3, 1975.

Saltzman, Lynn and Pan (Yeackley), Milford, Neb., first child, Melissa Sue, Sept. 25, 1975.

Stutzman, James and Charlene (Stauffer), Friend, Neb., first child, Janel Jessie, Sept. 24, 1975.

Yeager, Jerry and Sharon (Keener), Chambersburg, Pa., first child, Scott Lynn, July 25, 1975.

Zuck, Ray and Janice (Miller), Quakertown, Pa., first child, George Raymond, Sept. 28, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brenneman, Daniel D., son of Jacob and Barbara (Stauffer) Brenneman, was born at Milford, Neb., Sept. 16, 1906; died of a brain tumor at Whitefish, Mont., Oct. 1, 1975; aged 69 y. On Nov. 10, 1926, he was married to Mary Kauffman, who survives. Also surviving are 2 sons (Clifford and Delbert), 2 daughters (Bertha — Mrs. Owen Hochstetler and Kathryn — Mrs. George Lapp), 22 grandchildren, 6 brothers (Harvey, Fred, Joe, Titus, James, and Paul), and one sister (Norma — Mrs. Edgar Boettger). On Nov. 29, 1942, he was ordained a minister and served the Mountain View congregation at Kalispell, Mont. Funeral services were held at Kalispell on Oct. 4, in charge of Glenn Roth, C. J. Ramer, and Duane Oesch; interment in Fairview Cemetery.

Brenneman, Mattie L., daughter of Jonas and Lucy Ann (Miller) Miller, was born in Johnson Co., Iowa, Aug. 23, 1888; died at Kalona, Iowa, Oct. 2, 1975; aged 89 y. On Oct. 27, 1912, she was married to Irwin Brenneman, who preceded her in death on Feb. 5, 1972. Surviving are 2 daughters (Edna — Mrs. Eauve Niles and Leona — Mrs. L. David Yoder), one son (Harold), 4 grandchildren, 2 great-grandchildren, and one sister (Mrs. Nancy Brenneman). She was a member of the East Union Mennonite Church, where funeral services were held on Oct. 6, in charge of J. John J. Miller; interment in the East Union Cemetery.

Gramley, Fanny R., daughter of John and Rosella (Shoemaker) Fortner, was born in Freeport, Ill., June 1, 1884; died of heart failure at Freeport, Ill., Oct. 3, 1975; aged 91 y. On July 13, 1905, she was married to Joseph Gramley, who preceded her in death on July 13, 1952. Surviving are 2 sons (Ray and Irvin), 2 daughters (Dorothy — Mrs. Sam Shelley and Miriam — Mrs. Karl Meier), 12 grandchildren, 21 great-grandchildren, and 2 sisters (Mrs. Edna Smith and Mrs. Orpha Detwiler). She was preceded in death by 2 daughters (Rozella — Mrs. James Hershey and Irene — Mrs. George Vassos). She was a member of the Freeport Mennonite Church, where funeral services were held on Oct. 6, in charge of Paul O. King; interment in the Chapel Hill Cemetery, Freeport.

Lewis, William H., Jr., son of William Henry and Elizabeth Lewis, was born in Hilltown Twp., Pa., Feb. 2, 1899; died of heart failure at Sellersville, Pa., Sept. 21, 1975; aged 76 y. On Nov. 23, 1918, he was married to Viola A. Moyer, who preceded him in death on Apr. 25, 1966. Surviving are 5 daughters (Elizabeth — Mrs. Ernest Godshall, Jeanette — Mrs. John McKay, Mary Ellen — Mrs. Arnold Joyce, Gertrude — Mrs. Edward Haas, and Mildred — Mrs. Charles Kozitsky), 3 sons (Leonard, William, and Arthur), 28 grandchildren, 11 great-grandchildren, 2 brothers (Morris and Leidy Lewis), and 2 sisters (Mrs. Earl Weitzel and Mrs. Alta Dorn). He was a member of the Blooming Glen Mennonite Church, where funeral services were held on Sept. 26, in charge of David F. Derstine, Jr.; interment in the Blooming Glen Church cemetery.

Martin, Anna H., daughter of John and Annie M. (Hess) Martin, was born in Lancaster Co., Pa., Oct. 19, 1884; died at Landis Homes, Lititz, Pa., Oct. 3, 1975; aged 90 y. She was a member of the East Chestnut Street Mennonite Church. Funeral services were held at the Groff Funeral Home, Lancaster, Pa., in charge of James R. Hess; interment in the Landis Valley Mennonite Church Cemetery.

Miller, Noah T., son of Noah E. and Saphrona (Hummel) Miller, was born in Holmes Co., Ohio, Apr. 1, 1893; died at Pryor, Okla., June 16, 1975; aged 80 y. On July 17, 1921, he was married to Rachel L. Kindy, who survives. Also surviving are 5 sons (Ethan, Melvin, Henry, Dennis, and Leonard), 6 daughters (Esther Stoll, Nora Stoll, Charlotte Kuhns, Verna Miller, Olive Stalnaker, and Martha Harder). He was a member of the Mennonite Church at Pryor, Okla., where funeral services were held, in charge of William Brickey and Ralph Yoder; interment in the church cemetery.

Moyer, Nancy, daughter of Norman S. and Mildred M. Ruth, was born at Sellersville, Pa., Mar. 10, 1945; died from injuries resulting from an automobile accident on Oct. 5, 1975; aged 30 y. On June 29, 1963, she was married to R. Glenn Moyer, who survives. Also surviving are her parents and one sister (Janice — Mrs. Richard Cross). Three children preceded her in death (Brian Kirk, Brandon Kent and Timothy Neil — all in infancy). She was a member of the Blooming Glen Mennonite Church. Funeral services were held at the Hunsicker-Anders Funeral Home, Souderton, Pa., Oct. 7, in charge of Sheldon W. Burkhalter and David F. Derstine, Jr.; interment in Perkasie, Pa.

Schlabach, Martha E., daughter of Christian D. and Magdalena (Bachman) Schlabach, was born in Roanoke, Ill., June 12, 1889; died at the Washington (Ill.) Nursing Center on Oct. 2, 1975; aged 86 y. Surviving are one brother (Raymond Schlabach), 3 sisters (Laura — Mrs. J. W. Davis, Anna — Mrs. Daniel Schrock, and Freda — Mrs. Emory Schrock.) She was a member of the Metamora Mennonite Church, where funeral services were held on Oct. 5, in charge of James Detweiler and J. W. Davis; interment in Harmony Cemetery.

Shank, Mary M., was born in Wayne Co., Ohio, May 30, 1881; died on Sept. 17, 1975; aged 94 y. She was married to John M. Shank, who preceded her in death on Nov. 18, 1945. Surviving are 4 sons (Paul V., Ralph M., Aaron M., and Walter A.), 3 daughters (Naomi R. — Mrs. Cecil Searle, Gladys F. — Mrs. Russell Baer, and Mary Louise — Mrs. Earl Martin, Jr.), 25 grandchildren, 22 great-grandchildren, one sister (Anna Miller), and one brother (Ernest). She was preceded in death by a son (J. Mark), her twin sister, and one brother. Funeral services were held at the Rehrersburg Mennonite Church, in charge of Lester Martin and Sidney Gingrich; interment in the Meckville Mennonite Church Cemetery.

Troyer, Rudy J., was born in Geauga Co., Ohio, Sept. 6, 1891; died at his home in Middlebury, Ind., June 19, 1975; aged 83 y. On Jan. 26, 1919, he was married to Matilda Kaufman, who preceded him in death on July 13, 1965. On Nov. 27, 1966, he was married to Barbara Bontrager, who survives. Also surviving are 3 sons (Albert, William, and Owen), 5 daughters (Ella — Mrs. Eli Hochstetler, Irene — Mrs. Joas Frye, Susan — Mrs. Carroll Good, May — Mrs. Richard Birker, and Laura — Mrs. Hubert Miller), 21 grandchildren, 6 great-grandchildren, one stepdaughter (Edna Bontrager), and 2 stepsons (Ora and John Bontrager). Funeral services were held at the Andrew Lehman residence on June 22, in charge of Henry Miller and Elmer Jantzi; interment in Miller Cemetery.

Yoder, Orpha Delia, daughter of Frank and Mary (Weaver) Reed, was born in Lagrange Co., Ind., May 18, 1894; died at Middlebury, Ind., Oct. 1, 1975; aged 81 y. On Nov. 24, 1912, she was married to Ora E. Yoder, who survives. Also surviving are 6 daughters (Florence — Mrs. Rollin Frey, Ethel — Mrs. Clyde Yoder, Ruth — Mrs. Alvin K. Miller, Fern — Mrs. Lester Ebersole, Mabel — Mrs. Russell Shriner, and Margaret — Mrs. Lewis Ramer), 23 grandchildren, and 25 great-grandchildren. She was a member of the Forks Mennonite Church, where funeral services were held on Oct. 4, in charge of Sylvester Haarer and David Helmuth; interment in Yoder Cemetery.

Cover by Glenn Millslagle; pp. 775, 782 by Wallowitch. p. 785 by Harris Waltner; p. 787 by Ron Sawatsky; p. 790 by Menno Wiebe.

calendar

Virginia Conference Fall Missions Conference, Hickory, N.C., Oct. 31 to Nov. 2.
Male-Female Relationships Seminar, Eastern Mennonite College, Oct. 31 to Nov. 2.
Council on Faith, Life, and Strategy, La Grange Park, Ill., Nov. 2-4.
Mennonite Board of Education, Rosemont, Ill., Nov. 6-8.
Franconia Conference Assembly, Franconia meetinghouse, Franconia, Pa., Nov. 8.
Washington-Franklin Mission Board (N), Chambersburg, Pa., Nov. 13.
MMAA Delegate Meeting, Rosemont, Ill., Nov. 22.
Southwest Conference, Phoenix, Ariz., Nov. 27, 28.

High Schoolers' Use of Drugs Found on the Rise

A national study on drugs has revealed an "alarming" increase in the use of all types of drugs in the last two years, especially among young people. Studies released by the National Institute on Drug Abuse revealed that experimentation with marijuana is beginning at an earlier age and its use among 14- and 15-year-olds has doubled from 10 percent to 22 percent between 1972 and 1974.

The study found that one of every five 13-year-olds increased from 17 to 24 percent during 1972-74.

Says Students Take Vacation from Church

A university chaplain at Raleigh, N.C., says students generally take a "vacation" from church during their four years in college. It is not necessarily a bad development, he adds, noting that most of them will return when they finish school.

The "vacation" should not, however, allow the churches to forget their responsibility to students on campus, says Steve Shoemaker, an ordained Presbyterian clergyman who serves students and faculty of North Carolina State University.

"Ninety-five percent of them list some church affiliation when they register, but most of them have been strongly encouraged, if not actually forced, by their parents to attend church as precollege people. This is their first chance to exercise their freedom from that coercion. When these students get out of school, get married, go to work, they come back to the church."

"Friendshipment" Presses Aid by U.S. to Both Vietnams

A program designed to provide material relief to the people of North and South Vietnam and to change U.S. government policy regarding relations with the Vietnams was launched in New York City by a coalition of religious and peace-oriented groups.

"Friendshipment: People-to-People Aid to Vietnam" announced that it wanted the United States to "live up to the conditions" of the Vietnam peace accords, and "to show the American people how easy it is to aid Indochina."

Among the organizations sponsoring the effort are Church World Service, Clergy and Laity Concerned, Interreligious Foundation for Community Organization (IFCO), the Division of Church and Society of the National Council of Churches, the Christian Church (Disciples of Christ), the Bishops' Call for Peace (United Methodist), the American Friends Service Committee, and a number of other organizations.

5,000 More Viet Refugees

A commitment to resettle 5,000 more Vietnamese refugees has been taken by the Immigration and Refugee Program of the Church World Service (CWS), relief agency of the National Council of Churches. By mid-September, the program had found homes for more than 11,000 refugees, exceeding its initial goal of 10,000 Vietnamese and 250 Cambodians. The Vietnamese resettlement program is expected to be concluded by mid-December, CWS said.

N.C. Colleges Report First Gain in Four Years

Preliminary figures compiled by the North Carolina Association of Independent Colleges and Universities show 42,823 undergraduates enrolled in 38 member schools. It represents a slight gain of only 26 students over last year, but the total ends a four-year span of losses. This is the first year since 1971 that the total undergraduate enrollment has not dropped, the association said. It had previously predicted a decline this year because of rising tuition costs.

The gain in enrollment was largely attributed to increased state aid provided by the 1975 state legislature through tuition grants to North Carolina students who choose to attend a private institution in the state.

Asks U.S. Action on Hand Gun Bill

The Christian Life Commission of the Southern Baptist Convention has called for quick federal action on strong hand gun legislation before "tragedy strikes again. The second presidential assassination attempt this month underscores a grim reality: the United States needs immediate and effective legislation to control the abuse of hand guns," the commission said in a letter signed by executive secretary Foy Valentine.

Copies of the letter were sent to President Ford, Vice-President Rockefeller, the majority and minority leaders of the U.S. Senate and House of Representatives, and Tennessee Senators Howard Baker and Bill Brock.

Says Enforced Idleness Spurs Crime Wave

Pollster George Gallup places high on his list of reasons for increased crime in this country the "enforced idleness of youth." Writing in the current issue of *Today's Education*, published in Washington, D.C., Gallup notes that as the United States changed from a rural society to an urban one, "the necessity for children to help with family chores largely vanished.

"Now, the government has made it virtually impossible for young persons to find work even when they wish to," he states. "Many of them must now obtain work permits, and the minimum wage laws make it uneconomical for most employers to hire young and untrained workers." He concludes that young people, as a consequence, have been "effectively removed from the labor market and from nearly every opportunity to learn a trade."

See Churches as Last Haven of Freedom

Two Quakers, returned from a two-year tour of duty with the American Friends Service Committee in Chile, said in New York that the churches, particularly the Roman Catholic Church, are the "last haven of real freedom and democracy" in that junta-controlled nation. The husband and wife team, Dr. Arthur and Natalie Carillo Warner of Denver, asserted that numerous feeding programs for the poor, small clinics, and other social services offered in church are the only visible manifestations of free and open activities in Chile.

"And even the churches are watched closely by the military government, which requires that these activities be confined to church property," said Dr. Warner. "But the churches have become remarkably adept at including many social services under the umbrella of 'spiritual activities.' They make a broad interpretation and so far the government has allowed it."

NEWSPAPER

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The Gentle Power of Love

"He will not cry or lift up his voice . . . a bruised reed he will not break" (Is. 42:2, 3).

Orie Bender in his article, "Love: the Case for Abstinence," uses a number of appeals to urge abstinence from alcoholic drinks. One is the appeal from the standpoint of love. What is the force of love as an appeal for abstinence? Or any other pattern of behavior? Does love prevail, or must we ultimately resort to law?

Some years ago I led a Sunday school class which was considering, if I remember, Peter's experience of detribalization described in Acts 10. In an attempt to generate discussion, I asked whether more is accomplished for the good of people through grace and love — or through law.

There was vigorous support for progress through love until one person spoke who had observed the problems of inner-city dwellers. Love alone was not effective in improving their situation, he said. It took laws to bring about needed change.

Is love perhaps only a nice ideal, but ineffective in the area of behavior? Will a person respond for love's sake or does it require more rigid discipline? Of what significance is the power of love?

The answers to these questions are not simple, for the human personality is complex and varied. The reasons for a given pattern of behavior may be specific and strictly personal, the result of a composite set of influences on an individual person.

At the heart of the biblical message is an expression of concern on the part of God and an invitation to fellowship. In the Old Testament there is a call to covenant, using a political model of relationships. The New Testament also uses a political model with a call for reconciliation to God by persons who are ambassadors. But basic to this is the appeal of love. God so loved the world that He gave His only Son.

So love is the basis of the appeal to be a Christian and to live in the Christian way. But each of us faces a lot of influences other than love. Throughout life, the person is subjected to a complex of influences. Many of these are loving influences, but others are not. Many of these forces, particularly those exerted on young children, influence their responses throughout life.

Psychologists have theorized that the developing young person goes through stages in growing up. These stages are seen as a process of growing away from parents. This growing away process is not always successful or pleasant. Parents who thought they were loving may have dominated the child unduly so that he feels he must rebel. Some, it appears, never quite get finished rebelling. Can the gentle power of love overcome such rebellion?

Society also exerts a variety of nonloving pressures, particularly pressures to conform. There is the pressure of status: everybody does it. There is the pressure toward revenge: he wronged you, you wrong him. There is the pressure toward prosperity: a man must live. There is the pressure toward enjoyment: try it, you'll like it. There is the pressure to achieve: people on the way up must adapt or lose out.

Can the gentle power of love overcome these pressures? Perhaps we do not know for sure. We have heard that the love of and for a good woman has made changes in many a man, and no doubt vice versa. We have observed that loyalty to a cause has led many to give up or to take a variety of practices. A sermon by a famous preacher in a book I no longer have at hand was entitled "The Expulsive Power of a New Affection."

And so we are reminded again of the power of love as shown in the life of Christ and those who first followed Him. The effect of love on one very intense person is illustrated in the example of Paul. His argument for behavior governed by love appears in various places, particularly in 1 Corinthians 8-10.

"Though I am free from all men" the apostle writes, "I have made myself a slave to all. . . . I try to please all men in everything I do, not seeking my own advantage, but that of many, that they may be saved" (1 Cor. 9:19, 10:33). Love as strong as this is a powerful force indeed.

If such love can be unleashed in the church today, it will bind us together in concern and service for one another and enable us to be of significant help to the world. I see examples of such love among us as a church. But I see also evidence of the spirit of rebellion and of response to the pressures to conform. I see evidence of caring more for one's own status and pleasure than for the things of Christ or the health of the total fellowship. — Daniel Hertzler

Gospel Herald

November 4, 1975

Is Faith a Crutch?

by Arthur G. McPhee

The accusation that religion is a crutch takes many curtain calls in a day when self-sufficiency is lauded. Our day is such a day, of course, and we are all familiar with the charge. Some of us have encountered it in atheistic writers like Theodore Dreiser, who defined religion as "a bandage that man has invented to protect a soul made bloody by circumstance." Others of us have heard the definition given by Ambrose Bierce, that religion is "a daughter of Hope and Fear, explaining to Ignorance the nature of the Unknowable." But we have all heard it said somewhere that religion is for the weak and faint of heart. With William Ernest Henley, modern man declares:

I am master of my fate:
I am the captain of my soul.

And to say other is to give proof positive that one has never learned to stand on his own two feet, and that he remains in the vice-grip of superstition.

In the courtroom of our minds, this indictment will not lightly be dismissed. Each of us will need to wrestle with it and come to a verdict. Each of us will need to weigh the evidence. Each of us will need to hear the arguments, and there are some powerful ones.

For example, in support of the contention that religion is a daughter of Fear, it is pointed out that Christians have come to God usually in a moment of weakness. It may be under the threat of hell. It may be in the grip of a terminal disease. It may be at the threshold of an emotional breakdown. It may be in the winter of life when death suddenly takes on cold reality. But it is usually in weakness that men and women embrace religion, we are told.

And in support of the contention that religion is a crutch for those who have never learned to think for themselves, it is argued that the church is a follower of society — not a leader, that it has no vision, that it is the champion of the status quo, and that it lacks the breadth of perception contained in the scientific world view.

A Powerful Appeal. These are persuasive arguments to which there seems to be a ring of truth. Their appeal is powerful, and they are not easily ignored. As a matter

of fact, when we try to ignore them, we appear to affirm them. When we dismiss outright the accusation that religion is a crutch, we appear to be demonstrating that we really cannot stand on our own two feet. Because we tenaciously cling to that for which we will not fight, we appear to have proven the truth of the charge that Christianity is no more than a placebo, a security blanket, a crutch for the weak and those whose vision is restricted.

No, we cannot run from the charge. We must have our day in court. Otherwise, we will be like that Arab who decided to have a midnight snack of dates. In the candlelight in his tent he picked up a date, happened to notice there was a worm in it, and threw it aside. Upon examination of a second date, he discovered that it, too, had a worm in it, so he threw it aside. Then he blew out the candle and proceeded to eat the rest of his bowl of dates.

Now surely we do not want to approach our religion as the Arab approached his bowl of dates. There are some, of course, who do that. We all know some persons who approach religion as a drug. Karl Marx was not entirely wrong when he said that religion is the opium of the people, because for some people it is! Religion is every bit as much of an escape to them as alcohol is for others. Without a doubt, in every congregation there are a few for whom Christianity is merely a pleasant pill, a source of comfort in an uncomfortable world, and therefore, when their Christianity is threatened, instead of facing the challenge they retreat even further into their fantasy land. You see, to them comfort is more important than truth.

True Christians, however, have no such reluctance to face the issues, and that includes the accusation that religion is a crutch, a wishful dream. True Christians are not escapists. True Christians are not dreamers. They are supreme realists! And it, therefore, behooves the critics of Christianity to be absolutely certain that they do not judge the whole by the few.

After all, we would not think of judging art by a few impoverished comic strips. We would not think of judging music by the hard rock detonations that blast from the stereos of teenagers. We would not think of judging literature by the pornographic periodicals that are peddled at newsstands, or by dime store Gothic romances. Nor should we judge Christianity by the fairyland mirage that has been embraced by a misguided few.

No doubt the mirage *is* a crutch for those who lack inner fortitude and inner vision, but genuine Christianity is just the opposite. It is not a bomb shelter. It is not a comfortable hiding place in which those who are afraid of life may retreat. Upon the contrary, there is no way of life that requires more vulnerability, more invincibility, or more durability than the Christian way of life. True religion, true Christianity, is always difficult precisely because it is *not* a retreat, but an enlistment of supreme allegiance. Jesus made that incontrovertibly clear: "Whoever does not bear his own cross and come after me, cannot be my disciple," He said. And again, "Whoever of you does not renounce all that he has cannot be my disciple." Does that sound like a crutch? Does that sound like retreat? Does that sound like an escapist's refuge?

Empty Rhetoric? There are some who would dismiss these statements of Jesus as empty rhetoric, but Jesus' life and death was not empty rhetoric, nor have the lives of saints who have borne out His words been empty rhetoric.

Hear the words of Peter, for example: "Lo, we have left everything to follow you." Does that sound like empty rhetoric?

Hear the words of Paul: "Five times I have received at the hands of the Jews the forty lashes less one. Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren, in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And, apart from other things, there is the daily pressure upon me of my anxiety for all the churches." Does that sound like empty rhetoric?

The author of Hebrews, surveying the role of Old Testament saints, begins to illustrate this very fact, but after a long chapter he finally has to admit, "Time would fail me to tell of Gideon, Barak, Samson, Jepthah, of David and Samuel and the prophets — who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. . . . Some were tortured, refusing to accept release. . . . Others suffered

Arthur G. McPhee is pastor of Lindale Mennonite Church, Linville, Va.

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Daniel Hertzler, Editor **David E. Hostetler,** News Editor
Volume 68 Number 43

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mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated . . . wandering over deserts and mountains, and in dens and caves of the earth." Were their lives empty rhetoric?

But do not stop there! Think about the saints of Reformation times who stood for the faith in spite of fire, dungeon, and sword. Think about the martyrs of our own times, the John and Betty Stams, the Jim Elliots, and the Paul Carlsons. The history of the church is a recital of strength and steadfastness in the face of the most difficult circumstances imaginable.

But what of the argument that the decision to become a Christian is an emotional one made in weakness? That is an objection heard frequently, to which we may respond: Is the decision to reject God *less* emotionally motivated? Take a man like Theodore Dreiser. What caused him to turn against religion and God? Was it a purely intellectual conviction of the tenets of socialism? Or were both his rejection of God and of capitalism the result of his bitter emotional reaction to a social system and a religious naiveté which he thought had shackled his immigrant parents and their fifteen children in irons of perpetual poverty? Undoubtedly it was the latter.

His decision to reject God was not primarily intellectual, but the result of a gnawing frustration with life. Of course, every decision has its intellectual aspects too, but to object to Christian faith because it is partly motivated by emotion is to open a whole bag of parallel conclusions that religion's accusers would not accept in ten thousand years!

Furthermore, since when is the recognition of need, weakness? It takes courage to admit need. It may be that a man or a woman will have to come to the end of themselves to finally acknowledge it; nevertheless, even then it takes guts to relinquish pride and step out in faith. They are not weak, then, who turn to Christ, but humbled and conscious of a need. On the other hand, I am convinced that there are many who, having come to the end of themselves, accept that state as their lifelong fate. They give up rather than admit their need. From there on, they simply exist. *That*, it seems to me, is the weak position, not the former. They think that it is courage, but the truth is that it is the weakness of stubborn pride.

A Resource, Not a Refuge. Is Christianity, then, a blind escape? Is it that sort of refuge? No, it is, rather, a resource! It is a source of strength, a source of purpose, a source of life, and a source of hope that knows no parallel. From whence came the emotional and physical strength of the great heroes of the faith? Where did they get their courage? They got it from God!

From whence comes faith's affirmation that there is more to this universe than what can be detected by man's five senses and by means of technological aids? It comes from the revelation that God has given through the Bible, the written Word; and through Christ, the living Word! It is not the religious man whose vision is restricted; it is the self-sufficient man of the world!

Do not be deceived, then, by the restricted vision of those whose universe is a closed system. It is not the Christ-less man who is the crutch-less man. On the contrary, the man whose God is the security of self-sufficiency is the least secure of all, for he has confined himself to himself. Since he lives for no one else, he can depend upon no one else. He becomes his own crutch. His only resource is his bankrupt self. He is an island surrounded on the north, east, south, and west by himself. And beyond himself there is no meaning.

The great trial lawyer, Clarence Darrow, who was such a man, hopelessly affirmed, "The outstanding fact that cannot be dodged by thoughtful men is the futility of it all." And Bertrand Russell admitted, "Only on the firm foundation of unyielding despair, can the soul's habitation be safely built." That is the alternative of atheism! The futility of it all!" "Unyielding despair!"

No wonder, then, that men turn inward to themselves; they have nowhere else to turn! But that is not strength; that is retreat. Inevitably it leads to some form of self-gratification as one's chief end in life, which in the face of meaninglessness is retreat, a temporary drug, an escape from despair that leads back to despair on that fateful day when the great Creator and Judge says, "Fool! This night your soul is required of you; and the things you have prepared, whose will they be?"

Christians, however, look beyond self, not to a celestial Never-Never Land but to a reality and to a Person — not to one who keeps them from trouble, but One who sees them through it — whose grace is sufficient and who enables them to do all things. No, the Christian faith is not a crutch, but the victory that overcomes the world!

Tears

by Martha Miller Zimmerly

Even my tears shall praise You, Lord,
"Weeping with those who weep,"
Understanding through some equally hard experience
You have deemed best for me.
Weeping in joy: as at our children's births,
Or seeing another segment of Your perfect plan unfold.
Weeping in weakness, but praising my Lord.
"For when I am weak, then He is strong."

Just lifting holy tears to God
Who answers my prayers
By allowing circumstances worse than I'd ever imagined
To bring about the answer to my tearful pleas:
"Do what You must, Lord, to bring him to Yourself."
"Do what You must, Lord, to teach them forgiveness."
Through tears I recognize the answer to my prayers
And praise the Lord.

A Cross Eschatology

1. Messianic Fulfillment

by Erv Schlabach

Many people today are disturbed by the political upheaval and social unrest in the world. As they study current events, some Christians believe that they can see the fulfillment of biblical prophecy. Prophecy is not one of my primary interests, but laying the groundwork for sound interpretation of the Bible is a major concern.

There are many things relating to the future which I do not understand. However, there are some things which are very clear. Much prophecy teaching is inconsistent with a peace position. It is my intention to interpret biblical eschatology from the perspective of our heritage as a peace church. In a few brief articles it will obviously be impossible to say all that should be said, so I will merely attempt to present a basic outline.

Three Convictions. When dealing with eschatology (the doctrine of last things) the primary issue is one of biblical interpretation. I want to be honest about the principles of interpretation which I will be applying. In order to present a cross eschatology I will build from three basic convictions.

First of all, I believe that Jesus Christ is the full revelation of God. All Scripture must be interpreted in the light of the coming of Christ. That is especially true of the Old Testament.

In the second place, I am committed to the principle of defenselessness. I believe that the cross of Christ manifests most clearly the true nature of God. He is defenseless in the face of evil. God's way of overcoming evil is by loving His enemies, by sending His Son to suffer and die on their behalf. Likewise the people of God are called to be a defenseless people.

Finally, I believe that the best way to interpret the New Testament passages which speak of future events is to study the Old Testament messianic prophecies and observe how they were fulfilled in the coming of Christ. Whatever God will do in the future will be consistent with what He has already done in the past. The coming of Christ the second time will only bring a further unfolding of what we already know to be divine reality because of His having come the first time. Anyone who does not identify with these basic convictions will probably not identify with my conclusions.

The story of the Bible is a record of the relationship between God and His people. Through His people God sought to make His purposes known to the nations. Israel was to be God's servant. The nation was very unfaithful to its calling, therefore God called servants (prophets) from among His servant to lead it back to the way of obedience. Such a concept is clearly expressed in Isaiah 49. The Old Testament story of peoplehood was a great tragedy. The faithful diminished to a small minority. The history of God's people became the record of a faithful remnant. From out of this remnant was to arise a Messiah, One who was to bring deliverance. He was to rule among God's people.

The life and ministry of Jesus were the fulfillment of God's intention for the whole of Israel. The New Testament imagery is very vivid at this point. When Jesus went to pray at Gethsemane only a few of His disciples went along. In the real moments of His struggle of soul they were sleeping and He was all alone. The same was true when He was crucified. In the biblical narrative there was ultimately only one person left who was faithful to God. He had to face the vicious onslaught of the power structures of the world all by Himself. As a handful of disciples scattered after Pentecost, they called and built a people as they went. The Christian church stands in the tradition of Israel. In the New Testament age the church becomes the servant of God.

The Old Testament is usually the most difficult portion of the Bible for Christians to interpret. The crucial issue is not how to interpret the Old Testament most literally, but how to interpret the Old Testament most faithfully in harmony with Jesus' own interpretation of it. Jesus saw His own life as a fulfillment of Scripture. He was selective in His interpretation of the Old Testament. He identified with the servant motif. In the Gospel of Matthew when the devil placed before Him the option to rule the kingdoms of the world, Jesus might have said: "It is written, 'The Lord is a man of war.' My disciples will conquer by the sword." Yet Jesus clearly rejected the Zealot temptation to rule by force. The implication in this passage is very clear — world domination by violent means is the devil's way, not God's.

The Zealots opposed the foreign presence of Rome because they believed that God alone was their King. One of the disciples of Jesus was Simon, a Zealot. The closest that Jesus ever came to taking the position of the Zealots

Erv Schlabach is pastor of Walnut Creek (Ohio) Mennonite Church. This is the first of a three-part series.

was in the cleansing of the temple. The disciples reflecting upon that experience remembered that it was written that the Messiah would be one who had zeal for God.

Fight with the Sword? In Matthew 16 Peter recognized that Jesus was the Messiah. Apparently the disciples at this point were aware of the messianic mission of Jesus. However, Jesus told them to keep His true identity a secret because they misunderstood its real meaning. When Jesus explained to them that being the Messiah meant going to Jerusalem and suffering and dying, Peter sharply rebuked Him. He thought that Jesus was losing courage. Peter had been influenced by the Zealots who believed that the Messiah would rule by force.

When the Roman soldiers came to take Jesus in the Garden of Gethsemane, the disciples asked Him if they should fight with the sword. Even at this late moment in the messianic drama, the disciples still revealed that they did not understand the way of their Master.

Notice the response of Jesus to Peter's rebuke in Matthew 16. He said, "Get behind me, Satan. You are a hindrance to me; for you are not on the side of God, but of men" (Mt. 16:32). To rule by the use of arms is the way of humans; it is not the way of God. That truth has been confirmed in every age. When Peter tried to push Jesus in the direction of violence, the rebuke of Jesus was very severe. He rejected such an option as Satanic (cf Lk. 9:45,55). His response can only be understood in the light of the Zealot temptation.

In the Old Testament kingship was seen by Samuel as a form of disobedience. God alone was King. It was He who ruled among His people. In the New Testament the state is seen as one of the institutions of rebellion. It is part of the fallen order of creation. In "The Schleitheim Brotherly Union" the early Swiss Anabaptists said that "the sword [i.e.. the state] is an ordering of God outside the perfection of Christ" (*The Legacy of Michael Sattler*, p. 39). In the biblical narrative the devil is presented as a rebellious servant of God. By its very nature the secular authority tends to usurp the kingship of God; it belongs within the demonic order. While it may be true that Christians could conceivably function within that order, it is also true that in so doing they will be working against their own good intentions. Real life cannot emerge out of an institution that is in the process of dying.

The New Testament clearly portrayed Jesus as a King, although not the kind of king which many had been expecting. The Old Testament prophets had predicted the coming of a messianic age — an age of peace, justice, and righteousness — when God would rule His people with a new sense of immediacy. Yet the world in which we live is full of violence. It is characterized by injustice. It is a world of unrighteousness. Thus many Christians anticipate a future messianic age. That, however, was not the viewpoint of the New Testament writers. In the coming of the Messiah they saw the fulfillment of the prophetic vision.

New Age Had Dawned. With the coming of Christ, the New Testament writers believed, the messianic age had dawned. The messianic kingdom did become a reality in Him. He came to rule among God's people, to establish the kingdom of God. Through Him God is gathering a new humanity for the purpose of proclaiming His purposes to the nations. The first public statement of Jesus which has been recorded was an announcement in His own hometown of the age of the jubilee, the acceptable year of the Lord. The jubilee was to be a time of social leveling, a time when justice and righteousness were to prevail. According to the proclamation of Jesus, the church was to become God's jubilee people. It has been called to be a manifestation of God's will for peace on earth, to be instrumental in promoting justice and righteousness in the world.

By calling persons to faith in Christ the church is proclaiming the jubilee — good news for the poor, release for those who are in bondage, the recovery of sight for the blind, and hope for those who are oppressed. That is what Christ came to do; that is what the church will be doing if it is faithful to Him.

It is true that many times the church is a very poor representation of the messianic kingdom. Yet that does not negate the fulfillment of the Old Testament prophecies as interpreted by the New Testament writers. They were convinced that Jesus Christ was Lord, that He had begun to reign. It only means that when the church is so unfaithful that the messianic kingdom does not appear to be a reality breaking in upon humanity, then like Israel of old, it stands under the judgment of God.

The question is not whether persons with different views concerning the future can enter the kingdom. The question is whether Christians today are faithful in identifying with the servant motif personified by Jesus in His inauguration of the messianic age — a thing rather hard to do if they do not believe in the present reality of such an age.

Is it not strange that many Christians are expecting Christ to establish an earthly kingdom when He comes again, and are expecting Him to rule by force? Since Christ rejected such an option as demonic when He was here, it seems inconceivable that He would so manifest His reign in the future. The way that Christ conquered the powers of darkness and evil of this age was by suffering and dying.

Unfortunately, many who call themselves Christians do not identify with Christ's way of conquering evil. Many are expecting a militant messiah when Christ comes, not the Prince of Peace who already came. That was the misinterpretation of prophetic Scripture which led many persons in the first century to reject the Messiah. The suffering Servant of God, the Prince of Peace, did not fit their eschatology. He does not fit the schemes of much popular writing on the subject.

The lesson which we learn from the cross is that we have not learned the lesson at all. The Messiah is still being rejected by His own people.

Mennonite Petition to the Assembly

When in early 1775 British-American quarrels turned into armed clashes, a "Continental Congress" was formed and local "Associations" sprang up throughout the Colonies, aiming to organize military companies for the emerging struggles. Rapid and fervent polarization took place at the grass roots, each side complaining that the other insulted it.

When a level-headed "Committee" in the borough of Lancaster, Pennsylvania, had a bill printed calling on both Associators and non-Associators (Mennonite, Brethren, and Quakers) to moderate their criticism of each other's views, angry militiamen shot the handbill to pieces against the town whipping post. Hotheads rumored falsely that Mennonites and Quakers had bribed the authorities to allow them military exemptions.

In June the pro-war Associators called for the payment of special taxes by those who did not join the military effort. The Pennsylvania Assembly, alarmed at potential disharmony in the colony, called for brotherly regard between factions and recommended that conscientious refrainers from bearing arms "cheerfully assist," by contribution, those whose families were in difficulty because of their military service. Likewise the Continental Congress, claiming that it "intends no violence to their consciences," strongly recommended monetary contributions from those who could not bear arms. It was in this context that the Mennonite "Petition to the Assembly" appeared. The following petition was reported in the Pennsylvania Assembly on November 7, 1775.

"An address or Declaration by divers persons in behalf of the Societies of Menonists and German Baptists in this Province was presented to the House and follows in these words. — John L. Ruth

"In the first place we acknowledge us indebted to the most high God, who created Heaven and Earth, the only good Being, to thank him for all His great Goodness and Manifold Mercies and Love through our Saviour Jesus Christ who is come to save the souls of Men, having all Power in Heaven and on Earth. Further we find ourselves indebted to be thankful to our late worthy assembly for their giving so good an Advice in these troublesome Times to all Ranks of People in Pennsylvania, particularly in allowing those, who, by the Doctrine of our Saviour, Jesus Christ, are persuaded in their consciences to love their enemies, and not to resist Evil, to enjoy the Liberty of their Consciences for which, as also for all the good things we enjoy under their Care, we heartily thank that worthy Body of Assembly and all high and low in office who have advised to such a peaceful measure hoping and confiding that they and all others entrusted with Power in this hitherto blessed Province may be moved by the same spirit of Grace, which animated the first Founder of this province, our late worthy Proprietor William Penn to grant Liberty of Conscience to all its inhabitants that they may in the great and memorable Day of Judgment be put on the right Hand of that Judge, who judgeth without Respect of Person and hear these blessed Words, 'Come, ye blessed of my Father, inherit the kingdom prepared for you, etc., what ye have done unto one of the least of these my Brethren, ye have done unto me,' among which number (i.e., the least of Christ's Brethren) we by His Grace hope to be ranked; and every Lenity and Favor shown to such tender conscience, although weak followers of this our blessed Saviour will not be forgotten by Him in that great Day.

"The Advice to those who do not find Freedom of Conscience to take up Arms that they ought to be helpful to those who are in Need and distressed Circumstances we receive with Cheerfulness towards all Men of what Station they may be — it being our principle to feed the Hungry and give the Thirsty Drink. We have dedicated ourselves to serve all Men in every Thing that can be helpful to the Preservation of Men's Lives but we find no Freedom in giving or doing, or assisting, in anything by which Men's Lives are destroyed or hurt. We beg the Patience of all those who believe we err on this point. We are always ready, according to Christ's command to Peter, to pay the Tribute, that we may offend no Man, and so we are willing to pay Taxes and so render unto Caesar those Things that are Caesar's and to God those Things that are God's. Although we think ourselves very weak to give God His due Honour, He being a Spirit and Life, and we only Dust and Ashes. We are also willing to be subject to the higher Powers and give in the manner Paul directs us: for He beareth the Sword not in vain, for He is the Minister of God, a Revenger to execute wrath upon him that doeth Evil. This Testimony we lay down before our worthy Assembly and all other Persons in Government, letting them know we are thankful as above mentioned, and that we are not at Liberty in Conscience to take up Arms to conquer our Enemies but rather to pray to God, who has power in Heaven and Earth, for us and Them. We also crave the Patience of all the Inhabitants of this Country what they think to see clearer in the Doctrine of the blessed Jesus Christ, we will leave to them and God, finding ourselves very poor; for Faith to proceed out of the Word of God, which is Life and Spirit, and a Power of God and our Conscience is to be instructed by the same, therefore, we beg for Patience, our small Gift, which we have given, we gave to those who have power over us, that we may not offend them, as Christ taught us by the Tribute Penny. We heartily pray, that God would govern all Hearts of our Rulers, be they high or low, to meditate those good Things which pertain to our and their happiness."

EXTENDING CHRIST'S KINGDOM

OVERSEAS MISSIONS

NAKASHIBETSU, JAPAN

Ruth and Charles Shenk did not want to go to this eastern Hokkaido city upon their return from furlough.

"Our humanness shrunk from the thought of the isolation that living in Nakashibetsu would mean. We would have preferred opening up some new area," they comment.

They went to Nakashibetsu. After a year and a half, they're excited about the work, the people and the possibilities.

The congregation had a big order for Shenks. They hoped for leadership in preaching, instruction and ordinances, visitation, evangelism and working with teachers and parents of the kindergarteners. Also there were the towns and villages of the Nemuro District without any witness.

The Lord provided Chieko and Hiroshi Kaneko for ministry in the congregation, including kindergarten leadership.

"The vision must continue to focus beyond ourselves. We have confidence that the Spirit will be at work," Shenks underscore.

Holding each other up in prayer and fellowship and planning outreach have brought new life to the congregation. Witness has been started in the fishing village of Rausu. Mission with members involved is planned in other areas.

In 20 countries, congregations and missionary self-support provided $1,005,509 through MBM Overseas Missions last year—extending Christ's kingdom.

MENNONITE BOARD OF MISSIONS
BOX 370 ELKHART, IN 46514

Watch for your congregational showing of the filmstrip worship service, **Extending Christ's Kingdom.**

Miller Installed as GBS President

R. Yordy, M. Miller, W. Shenk.

"There is a glory which springs from genuine humility, is shaped by Jesus Christ, and lives by God's presence among us. This is the kind of glory we may rightly covet for Goshen Biblical Seminary."

These words were spoken by Marlin E. Miller during his installation as president of Goshen Biblical Seminary in a special service on Oct. 17.

Held in the seminary chapel in the presence of numerous students, faculty, church, and family visitors, the celebration was highlighted by Miller's address, "The Glory of a Biblical Seminary." The service coincided with the annual joint meeting of the Boards of Overseers of the Associated Mennonite Biblical Seminaries.

Miller, whose term as president of GBS officially began on Aug. 15, succeeds Joseph Hertzler, who has served as acting president the past two years.

During the service, several individuals representing various groups extended greetings to the new president. These included Wilbert Shenk, president of the Mennonite Board of Education; Vincent Ozor, a GBS student; J. Lawrence Burkholder, president of Goshen College; Ronald Kennel, pastor of Wellman (Iowa) Mennonite Church; and Erland Waltner, president of Mennonite Biblical Seminary.

Richard Yordy, chairman of the GBS Board of Overseers, led the celebration and recounted the history of Goshen Biblical Seminary in brief remarks entitled "How God Has Led Us to This Moment."

Several special guests were present for the service. These included Benjamin Sprunger, president of Bluffton College; Paul and Wilma Friesen -representing Hesston College; G. Irvin Lehman, Eastern Mennonite Seminary; Paul Keller, representing Bethany Theological Seminary; George Harris, representing Christian Theological Seminary, Indianapolis; J. Winfield Fretz, Conrad Grebel College; and Wilmer Cooper, dean of Earlham School of Religion.

The seminary choir, under the direction of Peter Letkemann, also participated in the service.

In his address, Miller asserted that three kinds of glory can characterize a biblical seminary: (1) "a faithfulness to the best of the tradition in which the seminary stands," (2) "a vulnerability to the suffering of the church and the broader human community," and (3) "the missionary use of language in the diversity of congregations and broader human communities."

In the first place, Miller said, being faithful to the Anabaptist tradition in which GBS stands means that the seminary must take the Bible seriously. Not only is the Bible the focus of study at GBS; it stands in the center of the life of the Mennonite Church, and it is the task of the seminary to help the church enhance its understanding of the Bible. "This way of reading the Bible and these reasons for reading the Bible are at the heart of the Anabaptist tradition. That may sound rather plain and humble. But precisely this plainness and this humility characterize the particular glory of a biblical seminary in the Anabaptist tradition."

Second, a biblical seminary is glorified by being vulnerable to the suffering of the church and of society. Jesus condemned the religious leaders of His day, Miller noted, for insulating themselves from the suffering of their people. "Unfortunately, seminaries have sometimes been institutions which have also insulated themselves from the suffering of the churches and of the broader human society. If, however, a mark of a biblical seminary in the Anabaptist tradition is its vulnerability to the suffering of men and women with broken spirits and bodies, we will not be able to carry on our task of learning and teaching without lifting a finger to the burdens of the church and the world."

Finally, a biblical seminary is glorified by its "missionary stance in the use of language." Like expanding empires, Miller observed, seminaries often have tended to impose a certain language or jargon on the churches they serve, and "all too often the glory of a seminary or a theological scholar is measured by how many persons in the church learn to speak that language." Citing the Apostle Paul, who used the language and thought forms of the local communities he visited to transmit the gospel message, Miller affirmed that "the glory of GBS will not be the number of persons in North America and around the world who learn Anabaptese, but the degree to which those of us who are students and teachers can adopt and adapt the diverse languages in our congregations and in the world around us as a means of faithfully translating the message which has been entrusted to us."

Historical Committee Looks Ahead to '76 and Beyond

Committee members John A. Hostetler, Hubert Brown, and James O. Lehman.

Holding its annual meeting at the oldest Mennonite meetinghouse site in North America, the Historical Committee of the Mennonite Church met on Oct. 9 and 10 at Germantown in Philadelphia, Pa. As a standing committee of the church, the group is responsible for operation of the Archives of the Mennonite Church, located at Goshen, Ind., and for the accompanying historical research program. Its budget allocation for 1976 stands at $33,000.

Leonard Gross, Goshen, Ind., was reappointed for a two-year term as archivist, in which capacity he also serves as executive secretary of the Historical Committee and director of its research program. Sharon Klingelsmith serves as associate archivist, and Elizabeth Bauman, administrative assistant.

The Historical Committee took action to encourage conference historians to arrange for appointment of a historian in each congregation and to provide for them an information manual outlining essential responsibilities. It was also felt that conference historians should report annually to their conference districts and to the execu-

tive secretary of the Historical Committee. Pamphlets entitled *The Duties of the Conference Historian* and *The Work of the Local Church Historian* are currently available from the Archives of the Mennonite Church, 1700 South Main Street, Goshen, IN 46526.

Projected work for 1976 will deal with church/state concerns in the Mennonite brotherhood and with critiquing the role of the museum in communicating Mennonite history and thought. The group also recognized the need for a condensed, popular-style history/study guide, giving an overview of 450 years of Mennonite history, and agreed to cooperate in updating *The Mennonites: A Brief Guide to Information*, which is currently out of print.

The Historical Committee took action to encourage dialogue regarding a broad, analytical study of three centuries of American Mennonite history for 1983.

Because one third of the Mennonite Church is part of the Third World, concern was expressed that the Historical Committee promote serious historical scholarship in the area of Mennonite history of minority congregations and individuals.

As a result of increased publishing costs, the quarterly *Mennonite Historical Bulletin* subscription rate was increased to $5 per year. It was reported that the Colonial Mennonite sourcebook, *Revolutionary War Era*, a project initiated by the Historical Committee, is progressing under the joint editorship of Samuel Horst, Richard MacMaster, and Robert Ulle. Present plans call for a rough draft to be completed by Thanksgiving.

The committee expressed warm appreciation to Mennonite Publishing House for its part in making possible the Anabaptist congregational bulletin series, the Anabaptage Slide Series. Appreciation for Tour-Magination's travel-study ministry was also highlighted.

Jan Gleysteen and Leonard Gross were commissioned to implement development and interpretation of a church architecture study, based on more than 300 photographs and slides collected as an educational contribution to the church.

The Historical Committee noted with a profound sense of loss the passing, on June 24, of Melvin Gingerich, longtime archivist of the Mennonite Church and former committee member, who donated nearly full-time assistance to the staff at the archives following his official retirement. Leonard Gross noted that this vacancy considerably tightens the staff situation at the archives.

Historical Committee members are John A. Hostetler, chairman; James O. Lehman, vice-chairman; Carolyn L. Charles, secretary; Lorna Bergey, Hubert Brown, and Levi Miller.

Northwest Group Meets Concerning Missile Base

British Columbia, Washington, and Oregon Mennonites gathered recently in Vancouver to build a sense of community across the U.S.-Canadian border and to take a stand against continued construction of the Trident nuclear missile base in northern Washington.

The conference, organized by Reconciliation (a Mennonite Central Committee peace project), brought together 49 Americans and Canadians from the Mennonite Brethren, Mennonite, and General Conference Mennonite churches, Sept. 12-14, at Killarney Park Mennonite Brethren Church.

The group drafted a letter to all British Columbia, Washington, and Oregon legislators expressing their opposition to the Trident base which "disrupts significantly the balance of power between the U.S. and the USSR, making this area of the West Coast the first target in any nuclear war."

The group said the missile base under construction at Bangor, Wash., would house ten submarines capable of launching an aggressive first strike of 24 missiles, each with seventeen independent nuclear warheads.

"In response to this aggressive preparation of war, we, a group of American and Canadian Christians, would like to voice our resistance to this kind of immorality. . . . Human experiences confirm the teaching and model of a Jewish carpenter who warned us that those who live by power will be killed by it."

Perspective on China

James Metzler, Eastern Mennonite Board missionary in the Philippines, reported on a study seminar held Sept. 7-11 in Manila called "Love China '75." Over 400 persons from 19 different countries attended. The seminar was convened by 16 evangelical groups.

Metzler wrote: "As I observed this group trying to understand how the church could really live and grow in China today — without institutions, programs, buildings, and professional leadership — I suddenly realized the intuitive understanding that my Anabaptist background gave to me. Nothing seemed new or strange to me as I listened to the descriptions of how Christians worship and witness. I believe that a knowledge of early Anabaptist practices and a study of the effects of opposition and suffering is a great help in understanding the situation in China today. Our whole theology is more fitted for such situations than for the USA because it was forged in that kind of matrix."

Metzler criticized the "closed-door" perspective which some delegates brought to the conference. But he expressed appreciation for others who countered the pessimism by saying, "If you believe China is closed, then for you, of course, it *is* closed."

More than half of the delegates were overseas Chinese, Metzler estimated. In a delegation of 40 who attended from South Africa, 17 of them were Chinese.

James Metzler has been working with agricultural and self-help development projects.

Tanzanian Deacon Naftali Nyangi Leaves a Void

It was with shock and grief that I got word of the passing of my brother in Christ, Deacon Naftali Nyangi Chacha of the Nyarero District. He said farewell to this world and went to his heavenly reward on Aug. 3. The immediate cause of his death was such a small thing that we couldn't believe he was gone.

Brother Nyangi injured his little finger and had been treated at the Tarime Government Hospital. After some days infection set in and he showed it to nurse Elva Landis at our Nyabasi clinic. Landis told him to go to Shirati Hospital as quickly as possible. He went the next day and an immediate amputation was made. That seemed to take care of the matter, but that night tetanus set in and he died shortly thereafter. He was buried on Aug. 6 at his home near the Nyabasi church.

Brother Nyangi, about 50 years old, was still in the prime of life. He and his wife were blessed with 13 children, some of whom are married with families of their own. His youngest child is still a toddler.

Brother Nyangi had an excellent business sense which enabled him to make good use of a loan from Mennonite Economic Development Associates. He used the loan to purchase a hammer mill. He paid the loan back early and used his milling business to serve the community in many ways.

Our deacon brother was a valued assistant to Nyarero pastor Yeremia Marara Kaburi. He was greatly loved by many people, both Christians and those who still follow the traditional religion. For his funeral the Nyabasi Church, one of the largest churches, was packed to the doors.

Our brother has left a great void in his family, in the church, and in his community. God alone will be able to fill this void. We look to Him to do this in His own time and way. Pray that Jesus may bring true comfort to the hearts of Brother Nyangi's orphaned children and their mother. — Bishop Z. M. Kisare, Tanzania

Boards Now at Work in New Offices

Staffs of Mennonite Boards of Education, Congregational Ministries, and Missions joined on Oct. 10 with Mission Board directors and Personnel Committee and newly appointed Voluntary Service workers to give thanks and commit to service church offices in Greencroft Center, Elkhart, Ind.

Commissioning of 33 VSers followed the celebration and commitment. The hour-long service came during the annual meeting of the directors and Personnel Committee of Mennonite Board of Missions, Oct. 9 and 10.

Recognitions were the order of an evening dinner fellowship for the Mission Board directors, Personnel Committee members, and administrative secretaries and spouses. Recognized were James Detweiler for ten years of service as a member of the Board of Directors and former Executive Committee, and J. D. Graber for his return term the past year in the overseas office.

The Board and Personnel Committee met together to hear and act on the recommendations for administrative secretaries appointments growing out of the annual interviews conducted at the joint Board and Personnel Committee meeting in June. All administrative secretaries were reappointed for 1976.

Kenneth J. Weaver, at last year's meeting, had been appointed associate executive secretary of the Board pending the appointment of a replacement for him at Mennonite Broadcasts. He was reappointed to both posts until a secretary for Broadcasts is named.

Howard Charles, James Lapp, and Edward Stoltzfus were reappointed to serve on the Personnel Committee for two-year terms.

In other business the Board:

— Confirmed the 1976 budget for program based on an asking of $45 average per member.

— Set Apr. 25, 1976, for open house and dedication of new offices in Greencroft Center.

— Granted $10,000 from estate funds to Mennonite General Board to assist with its current deficit.

— Allocated $60,000 as an above-budget remittance to Mennonite Central Committee based on the designated contributions received primarily for world food needs.

— Approved mission investment loans (repayable in terms from two to five years) to Calvary Mennonite congregation, Newport News, Va. ($10,000); Argentine pastor assistance in setting up self-support business ($5,000); Friendship Community Church, New York ($1,200); Mennonite Broadcasts for purchase of computer services ($50,000).

Reuel Howe greets Beulah Kauffman (right) at the outset of the workshop.

'Nurturing Our Leaders': Focus on Feelings

Combining warmth of personality, a gentle humor, and willingness to be vulnerable, Reuel Howe, Episcopalian teacher and writer, directed a three-day workshop for Mennonite conference ministers and staff persons, Sept. 30 to Oct. 2, at the new facilities in Elkhart, Ind.

The workshop focused on personal growth and relationships. Through dialogue, role-playing, input, and group discussion, the 28 participants were enabled by Howe to probe inner feelings and get more closely in touch with the complex dynamics of relating to other persons.

In charge of planning the workshop was Howard J. Zehr, associate secretary with specific duties in leadership training for the Mennonite Board of Congregational Ministries, Elkhart. The event was subsidized by a Fraternal Funds grant from Mennonite Mutual Aid.

The 28 participants at the workshop represented 17 different Mennonite Church conferences and the Central District of the General Conference Mennonite Church. Six of the 28 persons who profited from the sessions with Howe were Mennonite Board of Congregational Ministries staff persons.

Ralph Lebold, London, Ont., conference minister for Ontario and Western Ontario conferences, reflected this feeling: "The nurture which the workshop provided for us as conference leaders is bound to have its effect as we work in our own settings. The Mennonite Church is going to be richer for this experience. Let's keep nurturing our leaders."

Stanley Weaver, conference minister for Southwest Conference and Region II staff person now living in Phoenix, Ariz., noted that "even where differences of understanding existed it was handled openly and with accepting attitudes." Several persons said they felt the workshop would have been even more helpful had their wives also participated.

Howard Zehr commented that "whenever people like this get together they seem to have this tendency to get bogged down in theological discussions." He added that he thought Howe did a fine job of "recognizing the spiritual dimensions of what we were doing, but still retaining in a good way the workshop's focus on our feelings about ourselves as we relate to others."

Meetinghouse Dedicated Choele-Choel

Mennonite Christians in Choele-Choel, Argentina, planned dedication of a new meetinghouse on Oct. 19, reported missionary Floyd Sieber. Choele-Choel is about 525 miles southwest of Buenos Aires.

"New people are coming and others are inquiring," Floyd said. "Our concern is that many spiritual parents be available to nurture the new believers who have come and will be coming into the fellowship."

Alyce and Floyd Sieber, who have served with Mennonite Board of Missions in Argentina since 1948, went to rural Choele-Choel in 1969 to give direction to a new church outreach in the Rio Negro province.

Earlier this year additional property became available. Adjoining the original lot, the new purchase consists of a well-built house with attached garage and an 18-by-50-ft. building, double the size of the congregation's original chapel.

The 40-member congregation assumed responsibility for reconstructing the building as a more adequate worship center with a much needed mothers' room and a bookshop. The old chapel becomes a youth center.

A significant dimension of ministry in Choele-Choel has been elementary education, including a kindergarten with 22 four-and-five-year-olds and an anticipated evening school for nonliterate adults.

A program labeled *Apoyo Escolar* (School

Support) is gaining wide community support. The plan provides assistance for pupils with learning difficulties. Sunday school rooms double as school classrooms — "multi-useful" is the way Floyd described them.

Alyce and Floyd Sieber are busy in many ways. Floyd continues with the discipleship training of seven local men whom the congregation anticipates ordaining as elders. The Siebers make weekly visits to Conesa, a town of 7,000 some 100 miles south.

Conesa is an agricultural settlement similar to Choele-Choel. It is the only town between Choele and Viedma, the provincial capital on the Atlantic Ocean. "We are challenging the Choele congregation to help their brothers and sisters in Conesa in building a place of worship, now that they have completed their own meeting-house," Floyd wrote.

The Conesa group meets in a home but looks forward to their own meeting place. They plan a baptismal service in the near future. With the new meeting-house in Choele-Choel dedicated and elders soon to be installed, Siebers expect to spend increasing time in the Conesa community.

Growth and Training, Araguacema

Geraldo Klassen, an evangelist who was earlier a part of the Mennonite Brethren community in Curitiba, Brazil, now with the United Missionary Church, ministered in the Araguacema area in late September.

"Geraldo proved an able evangelist and was particularly helpful in his emphasis on Jesus as Lord of our lives," reported Larry Eisenbeis of Araguacema. "He could be blunt in confronting people with their inconsistencies, yet his engaging manner did not offend."

Among the new believers were two family heads, one whose wife has been a part of the fellowship for many years and the other whose wife decided to follow Christ only a month earlier through a neighborhood prayer group.

For the past several months, Anette Eisenbeis has been gathering a Friday evening Bible study group of new Christians. The participants are mothers with large families and little economic security.

Larry and Anette Eisenbeis live as self-supporting mission associates on an 80-acre tract on the edge of Araguacema in North Central Brazil — about 500 air miles north of the capital city, Brasilia, and the same distance south of the coastal city, Belem.

In August, area congregations sent representatives to a central meeting called to foster a common identity and to share common concerns.

The gathering helped to acquaint leaders with details about how Evangelical Mennonite Association (AEM) functions, as well as to emphasize the importance of congregational financial records and to interpret other aspects of budget. "I felt the meeting very beneficial," Larry wrote, "and another is scheduled before budget-submitting time so that consideration might be given to the needs of each of the six locations in northern Goias state."

Araguacema is again without a resident doctor since early August when the government-supported physician and his family left town. Ann Carpenter Araujo has assumed additional responsibility for treating the sick.

Mental Health Care Improved, Paraguay

Vernon Neufeld, director of Mennonite Mental Health Services, is currently visiting the mental health programs in Paraguay in which MMHS has been involved, particularly the national mental hospital in Asuncion to which a new director has been named.

Isaac Cegla, the hospital's new director who is also head of the university medical school's department of psychiatry, has indicated to MMHS his willingness to move aggressively in making needed and viable improvements at Manicomio Nacional, the national mental hospital.

Kansas Partners, a group in which Mennonites are active, has obtained federal funds to help improve mental health services in Paraguay and facilitate personnel exchanges between Kansas and Paraguay. Cegla, Manicomio's new director, visited Prairie View Mental Health Center through this program.

As part of its program, Kansas Partners, together with MMHS, began a program to improve care and establish an activities program at Manicomio in the early 1970s.

Gerhard Friesen, volunteer from Winnipeg, Man., started daily meetings to work on crafts with the patients, helped a group of men start to repair and paint beds, and began a gardening program.

John and Betty Bergey, both registered nurses from Fresno, Calif., worked at improving training for the nurses in psychiatric care, fostering increased patient-staff contact and improving the electroshock treatment procedures during a one-year term at the hospital in 1973 and 1974.

"The Paraguayan Mennonites have also been involved at Manicomio," Stoesz noted. "They have done alternate and voluntary service, and have housing facilities there for their volunteers. They have also distributed blankets. The Paraguayan Mennonite involvement in Manicomio preceded and is continuing during the period of Kansas Partners-MMHS involvement. The Mennonite colonies are now buying some products being made at Manicomio, such as paper bags and flower pots."

A Walk Through Luke, Education

Two hundred teachers, administrators, and development personnel from ten Mennonite high schools converged at Laurelville Mennonite Church Center for the fourth biennial Mennonite Secondary Teachers Convention, Oct. 9-12.

Meeting in western Pennsylvania at the peak of autumn color, the convention was a time for personal and professional renewal through Bible study, workshops, and fellowship. It was also a time for making new friendships and warm reunions with old acquaintances or, occasionally, distant relatives.

Donald Kraybill, instructor in sociology at Elizabethtown College, Elizabethtown, Pa., guided the teachers-turned-students through the Gospel of Luke, looking closely at the differences between kingdom of God values and the values of the "natural kingdom." The intensity and freshness of Kraybill's Bible study prompted one participant to remark at the close of the conference, "Don led me through Luke as if I never read it before."

Choir directors from Mennonite high schools took advantage of the weekend to preview selections for the choir festival next spring.

Resource persons for workshops and mass meetings included Tilman Smith, director of studies and programs for the aging; Daniel Kauffman, director of college relations, Goshen College; and Albert J. Meyer, executive secretary and director of educational development of the Mennonite Board of Education. Elam J. Peachey, asssistant principal at Christopher Dock Mennonite High School, moderated the convention, and Robert L. Shantz, music teacher at Rockway Mennonite High School, served as the convention song leader.

The 1975 convention included ample time for teacher workshops in each subject area (social studies, art, math, etc.). Members of each discipline met four times, hammering out departmental objectives in harmony with the proposed confer-

ence theme, "The Vision for Mennonite Secondary Education 1975-2000."

After Bible study sessions and workshops, the fellowship continued with spirited volleyball games, late-night pizza outings, nature hikes, and heavy discussions around dinner tables or nearby fireplaces. Some individual school faculties found the weekend setting appropriate to gather together from the larger group for personal sharing and recommitment to each other.—Everett Thomas, Bethany Christian High School

Concilio Changes Names

At the Spanish Retreat held at Camp Hebron last fall, the Latin Concilio became Concilio Nacional de Iglesias Menonitas Hispanas in order to avoid confusion with regional structures. The reference group, the *Comite Administrativo*, met last Sept. 12, 13 at Rosemont for their first meeting.

The new committee is composed of Caonabo Reyes and Ambrocio Encarnacion (both originally from Santo Domingo); Jose Santiago, Aurelio Rodrigues (from Puerto Rico); Mac Bustos, Samuel Hernandez, Al Valtierra, and Ted Chapa (Mexican-Americans). The group brings a good background of church life from different sections of the country.

The general thrust of the discussions and the programs will tend to nurture, equip, and facilitate the evangelistic task. Discussions were initiated to secure a full-time evangelist and make other resources available to the congregation. Action was taken to authorize a meeting in December of all Latin representation on church boards and committees in order to facilitate our program and implement the actions or expectations of our congregations.

A report from Guillermo Tijerina on his participation at the III Latin American Congress was received and it indicates that the South Texas Spanish Mennonite churches have been asked to host the IV Latin-American Congress in 1978. There was general acceptance of the opportunity to assist in the process of hosting the delegates.

Another significant statement was made regarding personnel needs for Spanish congregations. It was recommended to conference personnel that in the process of staffing Spanish programs, priority be given to Latin pastors. By late fall two major studies will be presented, one on theological education for Latins and the other on the working agreements for Latin personnel as they serve congregations. We find that many churches do not provide adequate protection for the pastoral family and this must be taken care of. It seems that the agenda, spirit, and commitment of the members of the committee are very positive signs for the work that lies ahead for the *hermandad latina*.— Jose M. Ortiz

Church Music Festival Set at Goshen College

A Mennonite Church Music Festival is planned at Goshen College next Mar. 26-28, highlighting many types of music performed in Mennonite congregations today, announced Art Smoker of the Goshen College Center for Discipleship and chairman of the Festival.

The festival should bring together up to 2,500 persons from across the U.S. and Canada.

"There will be something for everyone," according to Smoker. "Activities will be planned for persons who enjoy singing for singing's sake, instrumentalists, members of high school and church choirs, and small-group music ensembles."

A committee is now working on events for the Festival. Tentative plans include a variety of workshops to provide teaching-learning experiences to meet the needs of persons interested in church music.

Other tentative plans are for persons to be able to participate in special-interest groups such as hymn-writing, worship, children's music, black gospel music, singing in the Spirit, use of organ and piano in the church, song leading, and choir directing.

Smoker said that the committee is encouraging persons to provide ideas for topics relevant to church music for the Festival.

A major event during the weekend will be the performance of Brahms "Requiem" by mass choir and orchestra. Church choirs, high school choirs, community choruses, and other small groups are invited to join in the work with the Goshen College orchestra and choirs.

Interested persons should contact the college music department for further details on the "Requiem" performance.

mennoscope

Special activities are being planned for parents, alumni, and high school previewers who visit Hesston College during the annual Thanksgiving Celebration, Nov. 26-29. Featured events of the four days of festivities are: a special Thanksgiving Day worship service and dinner; a Folk Festival of Plays with *Gollihwhoppers, Spoon River Anthology*, and *To Shout a Whisper*; a special music concert by the college choirs; alumni banquets with featured speaker Carl Kreider; and alumni volleyball, basketball, and soccer.

The annual Sunday School Superintendents Seminar held at Laurelville Church Center is planned for Jan. 2-4. This year's theme is "Congregational Uniqueness as a Learning Community." Persons from congregations who have been working at Christian education to keep it alive and vital will share or demonstrate a wide range of learning activities. For more information write to one of the three sponsoring agencies — Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46514; Congregational Literature Division of Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683; Laurelville Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666.

Persons interested in a summer 1976 staff assignment with Out-Spokin', biking program of Mennonite Board of Missions, may apply through December to John Lehman, Box 370, Elkhart, IN 46514. Skills needed include mechanics, cooking, group leadership, water safety, secretarial, music, and first aid.

H. Eugene Herr presented his resignation as minister of education to the College Mennonite Church on Sept. 7, and the resignation was accepted at the Oct. 5 business meeting. He is enrolled for full-time study this fall at Goshen Biblical Seminary and the University of Notre Dame.

Out-Spokin' invites groups wanting to secure a date on the 1976 biking schedule to write now. Staff teams are available upon request to share a program with congregations and youth groups. Contact: Out-Spokin', Mennonite Board of Missions, Box 370, Elkhart, IN 46514; tel. 219-294-7523.

Mennonites in northern Japan shared in a work camp in Wassamu area, Sept. 14-16, after floods caused by this season's sixth typhoon. Campers cleaned junk out of rice fields ready for harvest, built a sturdy log bridge over a swift stream, and moved heavy furniture back into place in area homes. Missionary Ralph Buckwalter was inspired particularly with one home visit as he witnessed the faith and devotion of a mother caring for her 26-year-old helpless son who radiated strong faith in Jesus.

The article "The U.S. Bicentennial" by Alan Kreider (Oct. 21) was the first of a two-part series commissioned by Meetinghouse, a Mennonite and Brethren in Christ editors' group. This information

failed to be included with the article.

First Mennonite Church, Canton, Ohio, is sponsoring its own six Voluntary Service workers in a 10-week community awareness seminar at local Malone College. Leaders in community service agencies and local government will provide input, followed by a meal and discussion. Pastor Melvin Leidig voiced hope that the Tuesday sessions will help orient VSers to community needs and resources.

Jan Gleysteen will be at Hartville Mennonite Church, Hartville, Ohio, Nov. 1 and 2, for a slide-lecture series on Anabaptist history and perspective. He will also speak at Marlboro Mennonite Church at the 9:30 worship hour.

Three of the four Mennonite schools in the Cuauhtemoc, Mexico, area are open this fall, according to Aaron J. Epp, pastor of Cuauhtemoc Church. Quinta Lupita School has 153 children in grades one through twelve. The Steinreich Elementary School and boarding house has 53 children, and there are 30 children at Kronsgart in grades one through six. The schools, sponsored by the Mennonite Church of Cuauhtemoc offer subjects in Spanish and German. A 30-by-50-foot building is being erected at Quinta Lupita to serve as a workshop, classroom, dining room, and storage facility.

On Oct. 12 and 13 Rock Springs Ranch in northeastern Kansas became campus for about 300 Hesston College faculty and students who worshiped, studied, and played together. Involved in this annual retreat were students enrolled in Foundation Studies I and faculty members who serve as their D-group leaders. A main purpose of the weekend was building group identity by making students aware of dynamics within their own D-group. A volleyball tournament and tower-building exercise stimulated discussion on group competition, while another exercise dealt with group consensus.

Eastern Area Mennonite Student Services is establishing a variety of resources for those in Washington, D.C., and for those moving there. Whether you are new in the area or have been there for some time, we would invite you to contact us so that we may become better acquainted and be of service to you. Write to Arden Shank, 3418 17th St., NW, Washington, DC 20010, or call 202-797-9166.

Voluntary Service applications and placements are increasing again, according to the VS staff of the General Conference Mennonite Church, Newton, Kan. After the end of the U.S. military draft, applications, particularly from men, dropped sharply. From a high of 143 volunteers in service in 1973 (just after the end of the draft), the number of volunteers went to 90 in 1974. Within the past five months, the number has climbed again to 105, about the level of 1970-71.

Lancaster Mennonite High School has the second-highest enrollment in its 33-year history, according to the official enrollment released on Oct. 1 by J. Lester Brubaker, principal. The enrollment for 1975-76 is 561, an increase of 11 students over the previous year. Of the 561 students enrolled 73 are dorm students. Five new faculty members have joined LMHS for the 1975-76 school year: Phillip N. Helmuth, director of development; Clyde M. Hollinger, music and German; Mark A. Kelley, English; Merle R. Reinford, Math; and Verlin G. Rufenacht, business education.

Steve Diller, Hesston, Kan. (left), and Jill Liechty, Grabill, Ind. (center), joined the Goshen College, Goshen, Ind., admissions office this year and are seated here with John Zook, director of admissions at Goshen. The new admissions counselors will visit high schools to provide information to students interested in Goshen's programs. Steve Diller will be visiting students in Pennsylvania, New York, and Western Ohio; Jill Liechty will visit high schools in Indiana and Michigan; John Zook will visit schools in Ontario; and Rich Gerig, associate director of admissions, will visit schools in Illinois, southeastern Iowa, eastern Ohio, and Oregon.

Ernest M. Hess, assistant principal of Lancaster Mennonite High School, recently earned his doctorate from Ohio State University at Columbus, Ohio, concluding his dissertation on "A Study of the Influence of Mennonite Schools on Their Students in the Lancaster (Pa.) Conference of the Mennonite Church." His degree was in educational administration.

Jill Ruckelshaus, wife of Indiana's William Ruckelshaus, will speak at Goshen (Ind.) College, Nov. 13, on "Volunteering: The American Way," as a part of the 1975-76 Lecture-Music Series. Until last year, Mrs. Ruckelshaus was special assistant to the counselor to the President of the U.S. on all matters of concern to women.

Special meetings: William R. Miller, North Liberty, Ind., at Belldore, Elkton, Va., Nov. 7-14. **Omar Martin,** Chambersburg, Pa., at Manheim, Pa., Nov. 2-9. **Marvin Freed,** Rebersburg, Pa., at Gantz, Manheim, Pa., Nov. 23-30. **Harold Stoltzfus,** Harrisonburg, Va., at Barrville, Reedsville, Pa., Nov. 23-26.

New members by baptism: three by baptism and two by confession of faith at Manson, Iowa; eight at Tavistock, Ont.; seven at Hernley, Manheim, Pa.

Change of Address: Elmer Borntrager from Kalona, Iowa, to 319 Linden F. P., Glendive, MT 59330. **Leonard Garber,** c/o Stoner Heights Mennonite Church, 4975 Stoner Avenue, NE, Louisville, OH 44641 (until permanent address is obtained).

readers say

Submissions to Readers Say column should comment on printed articles.

You can accomplish a lot with publications. I like what I find in the *Gospel Herald*.

Perhaps it is no mistake that the article, "The Farmer and Our Mennonite Heritage," is in the same issue with the suggested cure on page 687 of the article on new models in education (Sept. 30, pp. 687, 692-695).

With very little campus and physical plant expense our colleges could cooperate with some agricultural colleges to provide education for our farm-oriented youth. Perhaps this is what you meant to accomplish in having these articles in the same issue. — Paul Kauffman, Stephens City, Va.

I really can't take credit for scheduling this carefully, but thanks to Reader Kauffman for the observation. — Ed.

* * *

I have sensed that your two most recent editorials calling our attention to Ken, Bill, Marabel, Elizabeth, Nancy, and Mary (Oct. 7, 14) have both dealt with matters which should be dealt with. You have spoken tenderly but particularly. Thank you for moving — or at least providing opportunity for moving. — Willard E. Roth, Elkhart, Ind.

* * *

I'm in radio advertising. My responsibilities include writing commercial messages. Each is designed to inform listeners of a desirable product or service. Periodically I sit down and devour several *Gospel Heralds* at one sitting. During one recent smorgasbord, my masticator encountered some gristly digestive matter and in the form of two specific articles, "Feeling Guilty" (Oct 7) and "Children of Cain" (Sept. 9). Both articles spelled out the spiritual stress the author and other humans fall prey to at the hands of the advertising community. Dismay and uncertainty entered my thinking, as for a brief time I began to see myself as one looking at the kingdom from the outside.

Since I feel certain about my kingdom membership, although uncertain of my exact function, I began to sense that we must come to a more balanced view concerning the Christian's reaction to sensory input. As one who is behind the gun, so to speak, I am interested in seeing some of my buckshot find its mark. You are a target in whose being I hope to incite resulting interest, and ideally, a "buy." I believe that the free marketplace is an area in which a per-

son can move freely. These articles seemed to suggest that the author feels bruised by a volley of continual commercial data.

Actually, the opposite is true. We are merely increasing your alternatives and thereby making your life better — at least easier. You are under no obligation or pressure. What appears to be pressure can merely be your own mind focusing on a certain alternative after you have rejected others. We as advertisers perform an essential service, for without the media, you would live in a vacuum in respect to the rest of the world.

We must learn to regard the on/off switch, the printed page, the tuning dial, and the tube as extensions of our senses. The screen and the speaker are not evils to be feared, but instruments we utilize to reach out and collect the information or entertainment we seek. We are not at the mercy of the medium, or the message, but its master. — Conrad Baer, Broadway, Va.

* * *

I want to commend Levi Keidel for the article, "The Mennonite Credibility Gap" (Oct. 7). Levi's treatment on Anabaptist ethical conduct becomes convincing for two reasons. First, he brings the historic perspective of the 16th-century Anabaptist into focus with current theological and ethical thinkings of 20th-century Mennonites. Second, Levi attempts holistic convergence of personal and corporate ethics. The theological polarity among Mennonites has very frequently occurred by separating personal from corporate Christian behavior. I would like to see him and others continue to work on that tough mix. If we can achieve it we will indeed recover from the Mennonite credibility gap. — Menno Wiebe, Winnipeg, Man.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Arello, Nicholas and Jeanette (Horst), Cameron, Mo., second child, first daughter, Elizabeth Ann, Oct. 3, 1975.

Blosser, Carroll and Erma (Swope), Harrisonburg, Va., first and second children, twin daughters, Maretta Dawn and Melanie Sue, Oct. 4, 1975.

Diener, Richard and Shirley (Zoss), ——, Ill., first child, Kristol Gayle, July 9, 1975.

Horst, Loren and Earlene (Yutzy), Harrisonburg, Va., first child, Matthew Todd, Oct. 12, 1975.

Martin, Jerry and Jean (Hollinger), Ephrata, Pa., second child, first son, Jason Lee, Oct. 15, 1975.

Maust, Lynn Dale and Brenda (Kuhns), Marion, Pa., second child, first son, Eric Lynn, Sept. 21, 1975.

Metzger, Ernie and Helen (Yoder), Waterloo, Ont., fourth child, second daughter, Tara Jean, Oct. 9, 1975.

Miller, Marvin and Rachel (Miller), Indianapolis, Ind., second son, Michael Jon, Oct. 9, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Huston — King. — E. David Huston. Free Methodist Church, Asuncion, Paraguay, and Lois M. King, Frazer comg., Malvern, Pa., by Ernest Huston and Ralph Malin, Jan. 4, 1975.

Miller — Martin. — Gerald Miller, Shipshewana, Ind., Griner (Ind.) comg., and Naomi Jean Martin, Oley, Pa., Alsace Manor comg., by Warren W. Martin, July 5, 1975.

Rice — Kulp. — N. Laverne Rice, Pipersville, Pa., and Lois Ann Kulp, Ottsville, Pa., both of Deep Run Mennonite comg., by Paul G. Burkholder, Oct. 4, 1975.

Schrock - Zoss. — James Evan Schrock, Canton Ohio, and Linda Joy Zoss, Lowpoint, Ill., Cazenovia comg., by Joe Diener, Sept. 6, 1975.

Stillings — Swartley. — Kirt Stillings, Sellersville, Pa., Lutheran Church, and Joyce Swartley, Perkasie, Pa., Groveland comg., by Paul G. Burkholder, Oct. 11, 1975.

Weaver — Martin. — Leon R. Weaver and Glenda Martin, both of Ephrata, Pa., Myerstown comg., by James R. Hess, Oct. 11, 1975.

Zook — Morrison. — Marlin Lee Zook, McCoy, Ind., and Laurell Pauline Morrison, Clearfield, Pa., by John M. Kauffman, Aug. 5, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bone, Anna, daughter of William and Mary (Roberts) Williams, was born in North Wales, June 29, 1881; died at Methodist Medical Center, Peoria, Ill., Sept. 16, 1975; aged 94 y. On March 17, 1904, she was married to William G. Bone, who preceded her in death on Oct. 17, 1941. Surviving are 5 sons (Lyle, Raymond, Lester, William, and John), 2 daughters (Mrs. Mary Borcher and Betty — Mrs. Leonard Lukowski), 10 grandchildren, and 19 great-grandchildren. She was preceded in death by 5 sons, 2 brothers, and 6 sisters. She was a member of the Pleasant Hill Mennonite Church, where funeral services were held on Sept. 19, in charge of Stanlee Kauffman; interment in Roberts Cemetery, Morton.

Leasa, Saloma, daughter of Eli K. and Saloma (King) Zook, was born at West Liberty, Ohio, Nov. 11, 1881; died at Barboursville, Va., Oct. 14, 1975; aged 93 y. On Jan. 1, 1906, she was married to Albert B. Leasa, who preceded her in death on July 12, 1975. Surviving are 3 daughters (Thelma, Lucille, and Bertha), one son (Kenneth), 7 grandchildren, of the Allensville Mennonite Church, where funeral services were held on Oct. 17, in charge of Paul Bender and Raymond Peachey; interment in Allensville Mennonite Cemetery.

Litwiller, Christian C., son of Christian A. and Magdalena (Naffziger) Litwiller, was born in Boynton Twp., July 27, 1897; died at Hopedale Medical Complex on Oct. 7, 1975; aged 78 y. On Dec. 20, 1923, he was married to Emma Zehr, who survives. Surviving are one son (Floyd), 7 daughters (Mrs. Delora Birkey, Mrs. Evelyn Good, Mrs. LaVerne Gorrell, Mrs. Ruth Mark, Mrs. Carolyn Welch, Mrs. Judy Muzzy, and Mrs. Beverly Burmeister), 20 grandchildren, 7 great-grandchildren, 2 brothers (Silas and Ammon), and 3 sisters (Mrs. Leah Albrecht, Barbara Litwiller, and Esther Horsch). He was a member of the Hopedale Mennonite Church, where funeral services were held on Oct. 10, in charge of Don Kauffman and Howard Wittrig; interment in Hopedale Mennonite Cemetery.

Long, Annie B., daughter of Elmer and Annie (Benner) Weller, was born in Lower Salford Twp., Mar. 14, 1906; died at Good View Hospital, Sellersville, Pa., Oct. 4, 1975; aged 69 y. On Oct. 31, 1925, she was married to Henry H. Long, who survives. Also surviving are 2 children (Verna — Mrs. Curtis Keeler and Paul W.), 8 grandchildren, one great-grandchild, 2 brothers, (Abram and Elmer) and 4 sisters (Mrs. Lizzie Long, Mrs. Sallie Landis, Mrs. Mabel Dice, and Mrs. Susan Hockman). She was a member of the Salford Mennonite Church, where funeral services were held on Oct. 8, in charge of Willis Miller and John Ruth; interment in Salford Mennonite Cemetery.

Parmer, Anna, daughter of Edgar S. and Pleasant (Shines) Tenley, was born at Mercersburg, Pa., Oct. 29, 1908; died of cancer at Waynesboro Hospital on Sept. 27, 1975; aged 66 y. On Mar. 6, 1938, she was married to Samuel E. Parmer, who survives. Also surviving are one brother (Herbert E. Tinley) and one sister (Mrs. Ethel Bricker). Funeral services were held at Shank's Church of the Brethren on Sept. 30, in charge of Roy Hawbaker and Clarence Showalter; interment in Shank's Church Cemetery.

Plank, Laura Malinda, daughter of Levi and Rebecca (Knepp) Kanagy, was born in Logan Co., Ohio, May 25, 1886; died at Oak Hill Hospital, Oak Hill, Ohio, Oct. 13, 1975; aged 87 y. On Dec. 22, 1912, she was married to Ira D. Plank, who preceded her in death on July 31, 1962. Surviving are 5 sons (Floyd, Oren, Roy, Donald and Dwight), 15 grandchildren, and 2 great-grandchildren. She was preceded in death by one son (Robert Carl), 3 brothers, and 5 sisters. Funeral services were held at the Turkey Run Mennonite Church on Oct. 16, in charge of Carl Wesselhoeft; interment in the Turkey Run Cemetery.

Poper, Cletus, son of Cletus and Ruth (Swartz) Poper, was born at Spring City, Pa., Aug. 5, 1937; died as a result of a stroke on Sept. 29, 1975; aged 38 y. In 1959 he was married to Arlene Mumaw, who survives. Also surviving are 3 children (Kenneth, Dennis, and Michelle), his parents, 3 sisters (Ruby — Mrs. Russell Kolb, Joan — Mrs. Paul Fry, and Shirley — Mrs. Norman Schwenter), and one brother (Lee). Funeral services were held on Oct. 2, in charge of Theron Weldy and Edwin Yoder; interment in Sunset Memorial Park, Albuquerque.

Snider, Velma, died at the Kitchener-Waterloo (Ont.) Hospital on Oct. 11, 1975; aged 71 y. She was married to Earl Snider, who survives. Also surviving are 2 sons (Karl and Bruce), 3 daughters (Mae — Mrs. Russel Cober, Mary — Mrs. Kenneth Martin, and Martha — Mrs. James Arndt), 14 grandchildren, 2 sisters (Veloras Shantz and Mrs. Vietta Gerber), and one brother (Bert Rogers). She was preceded in death by 2 sisters. She was a member of First Mennonite Church, where funeral services were held on Oct. 14, in charge of Robert N. Johnson; interment in First Mennonite Cemetery.

Swartzendruber, Anna B., (Nissley), was born on Nov. 30, 1884; died at Landis Homes, Lititz, Pa., June 30, 1975; aged 90 y. She was married to Ben Swartzendruber, who preceded her in death on Mar. 3, 1960. Surviving are one stepdaughter (Ida Beare), a step great-granddaughter, and 2 great-great-grandchildren. Funeral services were held at Landis Homes, in charge of Raymond Charles and Eber Dourte; interment in Salunga Mennonite Cemetery.

Cover photo by Wallowitch; p. 804 by Dan Shenk.

calendar

Council on Faith, Life, and Strategy, La Grange Park, Ill., Nov. 2-4.
Mennonite Board of Education, Rosemont, Ill., Nov. 6-8.
Franconia Conference Assembly, Franconia meetinghouse, Franconia, Pa., Nov. 8.
Washington-Franklin Mission Board (N), Chambersburg, Pa., Nov. 13.
MMAA Delegate Meeting, Rosemont, Ill., Nov. 22.
Southwest Conference, Phoenix, Ariz., Nov. 27, 28.
Mennonite Church General Board, Rosemont, Ill., Dec. 3, 4.
Pacific Coast Midwinter Conference Sessions, Dec. 5-7.
NYSF Delegate Assembly, Syracuse, N.Y., Dec. 13.

Supports Right to Food Bill

Bread for the World, an ecumenical anti-hunger lobby, is organizing a nationwide "offering of letters" to obtain public support for a "right to food" resolution being considered by Congress. Under the sponsorship of Sen. Mark Hatfield (R-Ore.) and Rep. Donald Fraser (D-Minn.), the resolution would have Congress affirm that the right of every person to a nutritionally adequate diet "is henceforth to be recognized as a cornerstone of U.S. policy."

During the month of November, local churches will be asked to urge their members to write letters to their Congressmen supporting the resolution and place the letters in a special collection basket.

Eugene Carson Blake, president of Bread for the World, explained, "The idea behind this campaign for letters is to mobilize people in thousands of congregations across the land to become advocates for the hungry. We want enough letters to descend on Congress to show unmistakably what the will of the church is, and what we think the will of the nation should be, concerning God's hungry children."

Kenya Leader Urges Love, Respect

Kenya's President Jomo Kenyatta has called on the country's church leaders to "love and respect" one another, thus setting a "good example" to their followers and the rest of the nation. The Kenyan head of state was addressing some 300 delegates of the African Orthodox Church, who had called to pay their respects.

"Church leaders who teach love and respect and good morality to their followers should believe and practice what they preach," he said. "He urged the country's Christian denominations to "bury their differences" and "work hard to spread the Word of God" and foster "the development of Kenya."

Study Missionary Moratorium Proposal

A study of the proposal for a moratorium on missionaries and mission funds was ordered by the assembly of the United Congregational Church of Southern Africa. The assembly took no stand on the proposal, which has been a prominent topic of international discussion since it was advocated last year by the All Africa Conference of Churches. But the denomination's executive committee was directed to examine the question and make recommendations at next year's assembly.

Last year the United Congregational Church, which works in South Africa, Botswana, Rhodesia, and Mozambique, received $182,000 from the United Church of Christ Board for World Ministries, New York, the Council for World Mission, London, and the Christian Missionary Society (Disciples of Christ), Indianapolis.

Anglicans Too Comfortable Bishop Warns

The Anglican Church is threatened by the inability of its people to move from "our comfortable, bourgeois, middle-class world" to an understanding of what is happening in the world, Bishop Lewis Garnsworthy said in Toronto, Ont. The Anglican Bishop of Toronto warned in his charge to the annual diocesan synod that the problems of the world are war, hunger, and poverty and unless Christians are deeply involved in a search for a better world, they will continue to be ignored.

"I hear Anglican tirades against unions demanding higher wages," he said. "I do not hear similar tirades against corporations absorbing huge profits. I hear Anglican comments on unemployment benefits, but I don't hear much concern about a system which does not provide work for thousands, nor do I hear too much concern for the growing polarization of rich and poor.

"Perhaps the real truth is that those who have will give up nothing," he said.

Says World Hunger Could Be Solved in 20 Years

A specialist on the world hunger problem says it could be solved in 20 years — given a number of "if's."

C. Dean Freudenberger told a National Hunger Consultation of the United Methodist Church that the basic "if" was whether the United States could "articulate a national purpose that has something to do with being a responsible world neighbor, choosing to work for the development of the quality of life and full potential of every human being." He also called for shifting funds from armaments to food programs. "One cannot travel anywhere in the world without being overwhelmed by this phenomena of high military expenditures and chronic hunger," he said.

Describing a vision of a future without hunger, Freudenberger said, "Rivers will not run red with eroded soil; rural life will come alive and migration to the cities as a final and desperate step for survival will cease; the violence of hunger, landlessness, famine, infant mortality, and short life-span will dissipate."

Zambian Journal Charges Failure by the Churches

A daily newspaper in Lusaka, Zambia, has lamented the failure of Christian churches in Zambia to attract many people to the ministry — as priests, ministers, preachers, elders, or even cathechists — at a time when the country is in "dire need" of spiritual renewal.

While noting that "the majority of our leaders . . . are the products of the churches and the Christian faith, " the *Zambia Daily Mail's* editorial pointed out that "it cannot be said that the churches have attracted many Zambians to their service.

"For various reasons," it added, "the churches are still suffering from an acute shortage of clergy."

Nigerian Evangelicals Reject Missionary Moratorium

Christians throughout Nigeria put aside tribal differences and joined together in Ife in a National Congress on Evangelization, which culminated in the issuance of a "Declaration of Nigerian Evangelicals." Chaired by Samuel Odunaike, general supervisor of the Foursquare Gospel Church in Nigeria and chairman of the Nigeria Evangelical Fellowship, the gathering was a follow-up meeting to last year's International Congress on World Evangelization in Lausanne, Switzerland.

Key portions of the conference declaration rejected the concept of a "missionary moratorium" and affirmed that Christianity is not an exclusively "Western religion. We are thankful to the missionaries from the West who have been sharing the message of Christianity with us in Nigeria for over a century," the declaration said. "However, that does not make Christianity a Western religion. History is full of evidence that Christianity, having originated in Asia, once flourished in Northern Africa before it took a firm root in most of the Western world."

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On Passing the Age of 50

In many respects one day is like another. From the beginning of life to the end of it, they follow in unbroken succession. Yet, no doubt, a part of the image of God in mankind is the ability, in fact the need, to organize the days into weeks, months, years, centuries, millennia.

And there is the urge to celebrate the passing of time. As individuals and groups go through life, they note occasionally that a major time block has passed. They pause to reflect on the meaning of what has gone before, what is, and what may follow.

The end of a year is a regular time for reflection. Decades, quarter centuries, and longer units are often seen as significant. And so with birthdays. Until about the age of two, the child has a birthday every month. Then it is yearly and as these are added, each seems less significant until about 75 or 80 after which each added unit is borrowed time and thus significant.

The young person generally aspires to be older until about 21 to 25 when adult privileges have been bestowed and aging is suddenly less desirable. After the age of 30, age differences blur somewhat. From here on it may be expected that in business the younger may command the older without resentment. And so the individual days and years pass with little notice. But one pauses a little more thoughtfully at the decade lines.

Those who went before have said that it is somehow different after forty. They tend to speak in parables which are not entirely clear, but the impression comes through to the younger of a bittersweet reality based on the realization that there is less of life than formerly, but more personal resources with which to enjoy it.

And what of life after 50? Here are a few thoughts written by one less than a week into his sixth decade. As noted above, there is no jolt as of crossing a barrier. As with the boundary between two friendly countries, the scenery on one side is much the same as that on the other. Except for the record on one's birth certificate and accompanying documents, one would not know that he had passed from one to another.

But with this evidence, the passing of the 50 line brings some new awareness. One observes, for example, that life must surely be at least half over. Though a number of near relatives have gone beyond 90 and a doctor with a straight face predicted that I would live to be 100, the knowledge is pressed home that life on this earth is not perpetual. Thirty years ago one knew this more abstractly. At 50 it begins to seem real.

Not that one would wish to go back, for life is a pilgrimage or race which has its own fulfillment. To use another figure, for 50 years life has been a slowly opening flower. The time may come when the flower begins to close, but that time is not yet. Though one has great admiration for 20-year-olds, particularly those of his own family, there is no desire to go back and join them.

At 50 years there are more than 40 years of happy-sad memories. And some memories of foolish things done which one would be glad to forget. One reviews the decades with certain notable events: the death of his mother at age 10, seeing the world from a cattle boat at age 20, heavy family responsibility at age 30, graduate program at age 40 (will he never get done going to school?).

At the age of 50 one looks both ways. The past persists in memories and as a foundation for the life that one hopes is yet to come. One begins to consider more carefully the possibilities ahead. What should one aim yet to be and do by the help of God? If there is to be only a decade and a half of professional life, how can this time be used most fruitfully? Is one now an elder statesman old enough to be taken seriously or already too old to count in a youth-oriented culture?

I believe in God and I have known the love of the church. At the same time I recognize that many aspects of life are puzzling, and death is in some ways the most puzzling of all. So as I accept the pleasures and pains of upper middle age I remind myself of Abraham, the biblical model of a forward-looking pilgrim. According to Hebrews, "he looked forward to the city which has foundations, whose builder and maker is God" (Heb. 11:10).

Age 50 is a time for renewal. In fact, is there not the need and potential for renewal at any age? For even as the process of death begins with birth, so must renewal. And this renewal, if it is directed by the Spirit of God is "into his likeness from one degree of glory to another" (2 Cor. 3:18). So be it. — Daniel Hertzler

Gospel Herald

November 11, 1975

The Blessing and Curse of Education

by Freeman J. Miller

Education has been one of the biggest blessings and also one of the greatest curses ever to appear in our country. It is a blessing because it has brought us many advances in technology, in science, and in medicine, which have resulted in a richer, longer, fuller life for many people. It is difficult to imagine what this country would be like today without education.

But there is also a negative side. It has been a curse in the sense that it has led to a social stratification of people: today a man is often given honor according to the number of years he has spent in school. If a person has enough degrees, he is likely to be given a teaching job, whether or not he can teach. Another person may actually be a better teacher, but if he doesn't have the degrees, he will not be given the job. A first-rate secretary may be ineligible for a position if she hasn't had as much education as another — although perhaps inferior — applicant who has had the required formal training.

Education is a curse in that it has made many less-educated people feel inferior. One of the most saintly men I have ever known never got beyond the third grade in school. I have also known some wonderful PhDs, along with some who were not so wonderful. *A person's worth has nothing to do with how long he has gone to school.*

It is a curse in that it has forced many people to go through something they despised. I believe that education should be free to everyone, but not compulsory. The best thing in the world loses half its value when it is forced on others. Many a teenager has turned into a rebel because he has been forced to go to school against his own will.

The list of curses could go on: education has led to the invention of some of the most destructive weapons in history, it has made many people lazy, it has led to a general scorn for the dignity of labor, and on and on. But then most good things turn out in the end to be a mixed blessing. By the second or third year of college many students realize this and decide to drop out of school. But that really is no solution either.

In fact, I believe that all of us need to *stay* in school all of our lives. First Corinthians 8:2 implies that we can never relax and think that we have now learned

all we need to know. God gave us minds, and he wants us to keep on learning as long as we live. Most of us have only scratched the surface of what we *should* learn of the Bible, of personal relationships, and of how to conduct our lives.

No One Else Can Educate You. All real education is self-education. No one can be forced to learn. That is why compulsory education is a social, spiritual, and intellectual mistake. A bus can haul you to school, a principal can make you go to class and provide you with books and supplies — including a wise teacher who delivers sound lectures every day — but you alone can decide how much of the wisdom and knowledge before you will enter your head and change your life. That is why two people can go through the same school — even have the same parents — and turn out so differently.

Every day we learn just as much as we decide to. Whether we are in a classroom or not is largely incidental. If we want education, we must go after it. Notice Jesus' example in Luke 2:41-52 where He stayed behind for a visit with the rabbis and teachers in the temple. *He* stayed in Jerusalem and sought out the teachers. At that moment He put education above festivity and family. He not only listened, but also asked questions. And that is exactly how we learn every day. Education comes through observation, reading, listening, and asking questions.

Education Must Embrace All of Life. A person with a PhD in physics who does not know how to make his wife happy is not yet fully educated. A mother who serves on many church committees and has a family of well-behaved children, but who does not know how to be a good neighbor, still has much to learn. A student who gets straight "A's" in all subjects but receives poor marks in behavior is getting a lopsided education.

Notice that our Lord's education took place in the stream of daily life. The family was on an annual trip to Jerusalem to celebrate the Passover. He found the teachers *in the temple*. Then He returned home and was subject to His parents. In other words, this learning experience for Him embraced His family life, the cultural traditions, the religion of His people, and the relationship of parents to children. He saw all of this as being part of His "Father's business" (v. 49).

Full education must lead us to discover the truth about family, about culture, about tradition, about faith, and about relationships with people. There is something powerful about verse 51: "And he . . . was obedient to them." Obtaining wisdom includes learning willing submission to others (cf. Eph 5:21). Learning is hard for the bullheaded: the dogmatic may learn *facts*, but the submissive learn *relationshtps*.

Your Whole Person Needs Educating. "And Jesus increased in wisdom and in stature [or age], and in favor with God and man" (v. 52). Nowhere can we find a better description of a well-rounded education! Jesus was 12, one year short of the age at which Jewish boys became men. At age 13 a young Jew became *bar mitzvah* — a son of the law. At that age he assumed full religious responsibility and became a member of the synagogue. It is interesting that Jesus, with all His perfection, still continued His fourfold educational growth *after* reaching adulthood: a point well noted in our discussion of education.

If Jesus needed to grow intellectually ("in wisdom"), physically ("in stature"), spiritually ("in favor with God"), and socially ("in favor with man"), there is a good possibility that each of us needs to push in these four directions continuously as well. It is at this point where education assumes lifetime proportions. We constantly need to increase our wisdom. Wisdom is simply the appropriate application of knowledge. Likewise, we must cultivate physical health through proper diet and exercise, as well as building stronger relationships with God and people. Whenever we close the door to fuller growth in one or more of these areas of our lives, our education develops a bulge in another area.

To sum up, then, we can say that we *all* need education. And we must assume full personal responsibility for it, not expecting it to come from an outer source. Real education cannot be bought, copied, or sat through. It is applied. And we must measure the amount of our learning by God's standards, not man's: are we educating our whole persons about the whole of life and faith? Unless our education leads to submission and service to others, we will be as those described in 2 Timothy 3:7: "Ever learning, and never able to come to the knowledge of the truth."

Freeman J. Miller is pastor of the Diamond Street Mennonite Church, Philadelphia, Pa.

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A Somewhat Biased View of MBM

by James Detweiler

"I urge that supplications . . . be made for all men, for kings . . . that we may lead a quiet and peaceable life. . . . This is good, and it is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:1-4). "The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance" (2 Pet. 3:9).

In light of this passage, let me say that in these ten years I have come to know Mennonite Board of Missions as a grouping of professing and practicing pilgrims who have been called together by God through the Mennonite Church. MBM is an instrument for proclamation and church planting and building. By His direction we have been organized as field workers (missionaries) and administrative units with supporting staff and appropriate advisory personnel. Each one present today is an integral part of this team. As laborers together with God we continue answering His call to serve Him in this portion of His vineyard.

At times assignments may become mundane, difficult, and frustrating. But all of this is a part of that exciting drama (Eph. 3:1-12) of reconciliation initiated by God, directed and empowered by His Spirit through persons and agencies like us. May this meditation remind us that when our assignment is burdened by much work, misunderstanding, lack of cooperation — whatever, that God will bring it all to victory. Our effort as a team will go on being used by His Spirit to accomplish reconciliation of the lost.

I know the Mission Board to be a servant and channel to the Mennonite Church that attaches shoe leather and winsome persuasion to the Great Commission, the church's mandate for outreach to men and women everywhere. We plug into this drama of reconciliation whenever and wherever God calls, and labor with Him for the redemption and the building of His church as His holy habitation. God's purposes are being realized. I am grateful for our responses to Him who lifted up Christ so that He can draw all men to Himself.

Since God has called us to proclaim and build so that all that hear may be saved, let us continue faithfully in Him our word-and-deed approach so that He may people His kingdom with persons experiencing His wholeness. Again I express my gratitude to God, the church, and to you my colleagues for the faithfulness this labor of love dramatizes.

Having said this, may we also be reminded that this God has the kinds of resources that permit and call for an expansion beyond our current position. Should we determine to expand by 50, 100, 300 percent? With proper faith, commitment, and sacrifice it can happen. I submit that we have only begun to experience God's ability. He has brought us some distance since 1898. But may I challenge us to pray that if our world still stands in 1998 that this present program be increased manifold. This means, of course, that wherever we choose to look in at MBM, we must see people with missionary concern and ability committing it all to God.

It means that missionaries, secretaries, administrators, advisory people — whomever — that these people who love the Lord, share Him with others. Let everyone who goes overseas or into the cities of our land — wherever — be joined by support personnel who also participate in God's redeeming activity. Let us continue to be an outreach agency, a people with missionary integrity in all its parts. The whole church needs to be caught up anew in the exciting drama of seeing people come into the kingdom! As people of the Mennonite Church and of its mission agency, let us pray for burden, vision, and faithfulness as we yield ourselves to Him.

In the church our people continue to expect a viable operation that brings together committed expertise and demonstrates effectiveness. But this church also needs an enlarged vision. I can testify that God has used this Mission Board to enlarge that vision in bygone days. That assignment continues. It is urgent and imperative. May we be joined with other appropriate agencies to bring challenge for progress and utilization of the gifts and commitment resident in our church. Your vision and dreams must be filtered to the people at the local level so that the potential for increase and progress, now at places lying dormant, may be awakened and utilized in the days of this closing age.

Ten years ago our budget approached one million dollars — today it exceeds three million. The need, opportunity, and potential for the church suggest ten million. We have only begun to utilize the resources of people and dollars in program. I propose that we submit to divine leadership and continue harnessing proper people response to expand and make more effective this ongoing program to which God's people are called. May the days ahead continue to bring His direction and approval to these efforts as directed and empowered by His Spirit.

James Detweiler is pastor of the Metamora (Ill.) Mennonite Church. In mid-1975 he concluded ten years as a director of Mennonite Board of Missions and gave the above remarks at his last meeting with the Board.

A Cross Eschatology

2. The Time of the End

by Erv Schlabach

The fact that there was beginning is a basic Christian affirmation, a statement of faith. The same is true of the Christian anticipation of an end. The cross of Christ marks the end of the beginning; it symbolizes the beginning of the end. According to the New Testament writers the time of the end dawned with the coming of Christ. Since that time the church has been living in the last days.

In Matthew 24 the disciples asked Jesus some questions concerning the end. In response to their inquiry Jesus talked about the end of the national identity of the Israelite people — the time when the temple would be destroyed — and also of the final consummation. In Matthew 24:34 Jesus specifically stated that His own generation would see the signs of which He spoke, such as the wars, the rise of false prophets, etc. Apparently he was referring to the destruction of Jerusalem which took place in AD 70. Even a casual reading of the description of the suffering experienced during that time, as it has been recorded by the Jewish historian Josephus, indicates the fulfillment of what Jesus was talking about.

According to Jesus, the end would be imminent when the suffering associated with the destruction of Jerusalem would begin to come to pass. Yet He Himself clearly stated that He did not know when that end would come. The Apostle Paul expected the end to come so soon that he advised persons not to get married (1 Cor. 7:25-31). The end, however, was farther out than he thought. The church in all ages should identify with the New Testament stance. It should be anticipating Christ's coming.

No Open Signs. If the words of Jesus in Matthew 24 are understood from this point of view, it would mean that there will be no clear signs of the end. The time of the end will be as it was in the days of Noah. The generation of Noah experienced unexpected destruction. So it will be in the time of the end. Life will be going as usual, then there will be sudden catastrophe. This time God will bring judgment not by water but by fire. The coming of Christ will catch many persons unprepared. It will be like a thief coming at night (Mt. 24:42-44; 1 Thess. 5:2-4).

The fulfillment of prophecy always involves an element of surprise. So it was when Christ came the first time, and so it will be when He comes again. The coming of Christ will not even fit the soundest of our interpretations.

The biblical teachings concerning the end are directly related to Christian discipleship, seen especially in the admonitions to obedience which are associated with such texts. The people of God are held accountable for the way they live. Their witness does make a difference; they should not get discouraged. When the end will come is related to their faithfulness in carrying out their mission.

There are three significant events which are projected to the time of the end. When Christ comes, there will be a resurrection (1 Thess. 4:13 ff.). The basis for the hope of a future resurrection is rooted in the historical event of the resurrection of Christ. His resurrection was a miracle which brought about the rebirth of God's covenant community. Along with the resurrection there will be a judgment. Vengeance will be in God's hands. Everyone will reap what he has sown. God will deal justly with all.

The world in which we live has become corrupted with sin and imperfection. It is marked with the stamp of death. The destruction of this present order will also be its fulfillment. The New Testament points forward to a new creation. The ultimate goal of history is a new community-creating act of God. The greatest shortcoming in most discussions of heaven and hell is the failure to relate these concepts to present experience. As Christians we are not experiencing all that is yet to come, but we are beginning to experience that which we anticipate in the future. The

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Christian church is to be a liberated human community permeated by the divine presence. The future fulfillment of history will merely be a completion of what has already begun to take place among us.

The Bible is a story of peoplehood. It shows us that God's central concern has always been the calling of a people. Those who are faithful to His purposes are His people. The message of the gospel as expressed by the Apostle Paul in the second chapter of Ephesians deals with the creation of a new humanity. Before such a new community could emerge the hostility between the different peoples had to be removed. That is what Christ did on the cross. Through His death the barrier between the Jews and the Gentiles has been demolished.

Jesus came and preached peace — that is the message of the gospel. He came to bring peace between the peoples of the world by reconciling them to God. One good test of the authenticity of the Christian message is to see whether it leads persons to show love and concern for those who the world makes out to be enemies. Those who still hate and mistrust the outsiders are not standing upon biblical ground.

Through Christ both Jews and Gentiles are invited to become a part of God's new community of the Spirit. The Christian church stands in the lineage of faithful Israel. To make distinctions between God's relationship with people today on the basis of their being Jews or Gentiles is merely a subtle way of erasing the message of the gospel.

Heaven: God with His People. The biblical concept of heaven must be understood from the perspective of peoplehood. The Christian hope for the future centers around the fullness of God's presence with His people. God never forsakes His people — that is our confession of faith. It is a parallel to the opening statement in Genesis. Because we believe that God was there in the beginning, we also believe that He will be present in the end. The most encouraging words in the Bible are found in the Book of Revelation, where the writer visualizes the new creation:

> Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away (Rev. 21:3, 4).

If the concept of heaven is best understood from the perspective of peoplehood, the same is true of the description of hell. The Christian concept of hell is based on the universal manifestation of human rebellion. That rebellion is responsible for rupturing community, expressing itself in social injustice, and ultimately in the folly of war. Human perversion is so deep-seated that persons persist in rebellion even though they are confronted by the divine truth, making their disobedience all the more inexcusable. A part of God's nature which has been revealed in Christ is His unwillingness to coerce persons who choose to resist Him. He respects our choices.

Human freedom is the greatest of God's gifts; it is also the most frightening of human potentialities. Those who do not wish to live in the Christian community where God's Spirit dwells are free to so choose. The truest picture of hell is not torment as punishment for the violation of divine laws, but rather a description of isolation. Jesus frequently referred to hell in terms of persons being cast out of the community and subjected to the forces of destruction.

The message of the gospel is an invitation to reconciliation both with God and with one's neighbor. The rejection of that offer leads to exclusion from the presence of God with the consequent failure to experience true community. The extreme judgment upon disobedience can be understood only in the light of another alternative — the proclamation of the good news of the gospel.

Already Becoming a Reality. The new creation is already becoming a reality wherever the message of the gospel has been received and Jew and Gentile are living together in peace and unity. The too frequent failure of the church to assimilate outsiders is a sad commentary on the credibility of its message. Unless the walls of prejudice and suspicion which divide us are torn down through the transforming sacrifice of Christ, the gospel we proclaim will lose its power.

Answer to Elizabeth

Your letter came —
your choice is made
to stay half a world away
where others' human needs press you to share
your roof and bread to come, your trees
growing older, old.

I dare not say,
"But first come back once more."
I'll not ask to see your lighted face again,
knowing the westering road you step
will travel far and free for you,
for me.

I'll breathe
the sea-blown winds you breathe,
see the sun-drenched sky you see,
and touch with love the scars and dreams
of those who walk with you —
and me. — Emily Sargent Councilman

— from *Bird on a Green Bough*, published by South and West. Copyright by the author. Used by permission.

The Thick Hymnal Vs the Singing Heart

by Shirley A. Eaby

Anger roared through my system. The lid was ready to blow. Never had I been so angry with a neighbor. At that critical moment a prayer sang its way onto my heart: "Dear Lord and Father of mankind, forgive our feverish ways. . . ." I thought at first it was aimed at her, but its effect was to calm me. Once more I became a controlled Christian.

Out of a family of seven, I am the only one that it could have happened to. Why me? Because I had been taught and reared in a Sunday school and church that used a skinny hymnbook. Three hundred and twelve choruses and hymns, to be exact. Neither my husband nor children had experienced singing over and over, Sunday after Sunday, the same old hymns.

For the hymnal of the church we now attend contains 730 *different* hymns. Granted some of the tunes are repeated with varied verses, but that's just my point. The words are different. Your memory might carry a tune that's repeated often enough, but which set of words are familiar enough to preach sermons?

The songs, the hymns that echo in my cranium are the ones that I learned in childhood — and I know the words even to the third and fourth verses. And the recall of these serve to lift my spirits, control my emotions, and strengthen my resistance to temptation. God speaks to me. We converse through music.

Dr. Henry H. Halley, author of *Halley's Bible Handbook*, had strong words to say about congregational singing. "The dearth of singing is the greatest lack in the average Sunday morning church service. Sing the same hymn often. Only as they are sung often can the people become familiar with them. A congregation should be taught to memorize the hymns they sing most often . . . they will sing better, and feel deeper the spirit and power of what they sing. . . . Do nothing but sing for twenty or thirty minutes. . . ."

How many songs do you sing in a given service? Three? Four? If you use a thick hymnal, it would take 3 1/2 years to cover each hymn once, giving no time for absences due to illness or vacations. Of course you don't need to use all of them, use only one third of your hymnbook. Still you could sing four different songs each Sunday and not repeat any in a year's time. Get the point?

So, I flourish my sword and take my stand with the words engraved on my shield: "I don't believe in thick hymnals!" Is there a challenge?

Skip the Apologies and Speak Up

by A. Martha Denlinger

Many an adequate lecture or sermon loses its initial punch when prefaced by an apology. In our world of competitive entertainment a speaker must use his most clever approach to capture the attention of an audience. An apology is not the best way to begin.

Don't start out by saying you would rather stay at your seat. The audience may wish you had.

Don't tell them the topic assigned to you is a difficult one. They may agree with you.

Don't confess that you have had a rough week and did not have time to prepare. They may well reach this conclusion themselves, but some may not. So why disappoint them?

Don't begin by a statement revealing that your subject is controversial and you hope not to offend anyone. You may put your listeners on the defensive.

If in the first crucial minute your audience hears a limping introduction, they will likely tune you out in favor of more pressing thoughts. They might relax into a daydream — maybe even a nap — or struggle to listen out of a sense of obligation.

On the other hand, if your audience hears a relevant question, a startling illustration, or a confident announcement of a topic, text, or theme, they will probably lean forward a bit and engage their senses to absorb the content of your discourse.

So why not skip the apologies and get on with what you want to say? Speak confidently. Even if you feel inadequate, don't let it show. Depend on the Holy Spirit to use you in spite of yourself.

After you have succeeded in convincing the group that something worthwhile is forthcoming, then *speak up*. If a public address system is available *use it*. Speakers too often assume that everyone can hear them. Don't count on it. Remember the many persons who battle with a slight hearing loss. They usually have too much pride — or is it shyness — to wave or shout to let you know they can't hear. Even listeners with average hearing frequently miss the punch line when a speaker drops his voice or fails to enunciate clearly.

So whether you preach, teach, lecture, sing or pray in public, always remember to *skip the apologies* and *speak up*.

Half the world can't be ignored forever
African women and girls are responsible for 60 to 80 percent of the continent's agricultural work and produce more than half its food. Yet the resources women offer in rural development have long been underestimated.
Mennonite Central Committee is making a new commitment to help women cultivate their gifts and resources. For developing countries this may mean added strength in the fight against poverty. For women, new fullness of life.
Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
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Winnipeg, Man. R3T 2C8

Anabaptist-Mennonite Perspective, a Summary Report

In the past two years the Historical Committee of the Mennonite Church has been focusing its attention on three major anniversaries. In 1974 Mennonites celebrated the centennial of immigration from Russia, and in 1975, the 450th anniversary of the birth of Anabaptism. These celebrations, meaningful in themselves, have helped to prepare the way for the church to maintain its Christian position during another celebration, the American Bicentennial in 1976, which will involve all the citizens of the United States.

Indeed, the message of the Anabaptists on how we as Mennonites should respond to a national celebration speaks unequivocally — for both of the church events — 1525 and 1874 — are the outcome of a firm conviction that the kingdom of God is separate from the kingdom of this world, and that to remain true to the call of God means to limit our allegiance to men and their civil religion.

A Historical Committee highlight in 1973 was its seminar held in Lancaster for Mennonite artists who have been working with Anabaptist-Mennonite history. The group considered the programs inherent in attempting creatively to define, contain, and express a Christian heritage. This seminar, a first of its kind, has helped to coordinate the various productions which are even now feeding into Mennonite celebration.

Another of the high points was a meeting in 1974 at Bethel College of the newly formed Inter-Mennonite Committee of Historians, convened by the Historical Committee and the Institute of Mennonite Studies. This group expressed the concern that traditional forms of communicating our Mennonite faith should not be neglected. Scholarly journals must be maintained and serious monographs written to broaden our Mennonite horizons of knowledge and understanding of the past. Brothers and sisters, representing most North American Mennonite denominations, affirmed the need to keep working intensively at probing the meaning of heritage for our broad worldwide brotherhood. They indicated their willingness to cooperate in maintaining our rich

Carolyn Charles, Leonard Gross, and Lorna Bergey

field of Mennonite history and thought.

In October 1975, the Historical Committee met at Germantown, focusing upon the question of its program during an American Bicentennial year. During this year of national celebration the question of church/state perspectives will be central in promoting a sharpened awareness of our brotherhood, resulting, it is hoped, in a strong outflowing witness to society. Recent Mennonite reaction to the 1975 Lancaster Mennonite Conference position paper on the church/state theme suggests how far we have to go in achieving a stronger brotherhood unity, which would add tremendously to the effectiveness of our corporate witness. Mennonites living in Canada (and elsewhere) will be in a crucial position in this regard, for in not being directly involved they will be able to observe with some detachment the national scene south of their border.

One striking affirmation which has come to us from many quarters during this past year is a renewed awareness of the deep significance of our first great Confession of Faith created by our brotherhood at Schleitheim in 1527. John W. Miller *(Mennonite Reporter,* Jan. 6, 1975) said it well: "we need a new fidelity to the old Schleitheim. In all essentials that 'agreement' is still good enough. It was ahead of its time. It's still ahead of ours. All that is really necessary is to read it and put it into practice. If that were to happen in this year of celebration, it could be a year worth remembering — even 400 or 450, or 500 years from now." (The best source for the Confession is John H. Yoder, ed., *The Legacy of Michael Sattler,* Herald Press, 1973, Chapter 11.)

From the Anabaptists we learn about the nature of Christian faith; this has been good cause for celebration. But this also prepares us for the political celebration of 1976 by helping us to find the strength and wisdom to remain true to God and so best serve mankind.

(A report submitted to the 1975 General Assembly of the Mennonite Church, by Leonard Gross, executive secretary, Historical Committee of the Mennonite Church. Slightly revised.)

Biblical Interpretation and Holy Spirit Studies Coming in Early '76

At Assembly 75 the delegates recommended two study papers, "Principles of Biblical Interpretation" and "The Holy Spirit in the Life of the Church," for congregational use during the coming year. Harold Bauman, executive secretary of Mennonite Board of Congregational Ministries, Elkhart, Ind., reported that guides for congregational study of these papers are to be available by next Feb. 1.

The study guides will include the study papers which were revised on the basis of discussions at Assembly 75. The guides make use of basic biblical texts related to the materials in the study papers.

Wayne North, pastor of Beech Mennonite Church, Louisville, Ohio, is preparing seven studies on "Principles of Biblical Interpretation."

The study guide, "The Holy Spirit in the Life of the Church," will contain six lessons prepared by Jason Martin, pastor of Olive Mennonite Church, Elkhart.

Each study guide is designed for both teacher and pupil. Both guides will include a brief bibliography and suggestions for additional sessions for those who wish them.

The preparation of a report of the congregation's findings is an important part of each study. The guides will contain brief suggestions for areas to be reported. A more complete feedback form will be sent to each congregation. These reports should be sent to the respective task forces so that each can prepare a summary statement for Assembly 77. Other congregations might choose two blocks of Sunday or Wednesday evenings for the studies.

Mennonite Board of Congregational Ministries and Mennonite Publishing House, Scottdale, Pa., are cooperating in the preparation of the study guides which will be available from the publishing house.

First U.S. Regional Assemblies Meet

The first U.S. regional assembly of Mennonite Central Committee did not take place until the Northwest Assembly of West Coast MCC met at Western Mennonite School, Salem, Ore., Oct. 10 and 11.

Over 200 persons attended the Saturday sessions with 75 delegates representing Brethren in Christ, General Conference Mennonite, Mennonite Brethren, and the Mennonite Church in Oregon, Washington, and Idaho.

The assembly was the first of two regional assemblies scheduled by MCC (West Coast) because of the extent of the area it covers. The second assembly for Southwestern U.S. was held the following week at Bakersfield, Calif.

The theme for the Northwest Assembly, "That They Might Live," focused on the world hunger crisis. Marcus Smucker, from Portland, Ore., set the tone of the two-day assembly in the opening worship service. He reminded the participants they were there to gain Christ's perspective, to feel about people as He feels, to love them in His behalf.

The keynote address on food and social control was by J. Lawrence Burkholder, president of Goshen College and recent visitor to China. The group was then divided into nine smaller groups for discussion.

The same procedure was followed in the afternoon after James Lapp, Mennonite Church pastor from Albany, Ore., presented a biblical perspective on world food and hunger.

Most groups were ready to concede some kind of social control was necessary to alleviate the problem of world hunger, but they were unwilling to have the social control Burkholder reported had been used by China to effectively relieve the hunger situation there. The groups also seemed well satisfied there was a valid connection between Christianity and "doing our part" to alleviate world hunger. They were hopeful hunger was not unconquerable, and felt the best solution was intensive education for contentment rather than the consumption pattern adopted by most of the American and Canadian society.

At the business session chaired by Allen Linscheid, chairman of the interim West Coast Mennonite Central Committee, four representatives, based on Mennonite population in Oregon, Washington, and Idaho, were elected to form a part of the new central committee for the newly organized West Coast Regional Mennonite Central Committee.

Those elected were David Karber, Shoreline Mennonite Brethren Church, Seattle, Wash.; Floyd Miller, Jr., Filer Mennonite Church, Twin Falls, Idaho; Bruce Harder, Portland Mennonite Church, Portland, Ore., and Dan Widmer, Salem Mennonite Church, Salem, Ore.

There was some reluctance on the part of the delegate body to accept a resolution of the ad hoc peace education committee to have the newly elected West Coast MCC Executive Committee appoint a standing peace education committee. The resolution did pass, however, and was added to the agenda considered by the Southwest regional assembly held Oct. 18 and 19 at Bakersfield, Calif., for California and Arizona representatives.

The closing address was given by A. J. Klassen, Fresno, Calif., on the mission of the body. Highlighting his address was the witness of three people as to what they intended to do as a result of this conference. La Vernae J. Dick

Orientation was held at Mennonite Central Committee headquarters for 11 Mennonite Disaster Service volunteers in September. During their terms, which range from a few months to a year, they will move from place to place helping meet needs caused by natural disasters. After 10 days of orientation, these volunteers left for their initial assignments.

Longer-term Mennonite Disaster Service volunteers who were oriented in September include: Lonnie and Jan Buerge, Aaron Miller, John King, Maurice Kurtz, Alvin Schrock, Ruth Strausz, Juanita Yoder, Al and Hilda Kurtz, and Dean Yoder (holding Darrin).

"Summit Conference" Hooks into Bicentennial

Three Mennonite Church representatives attended a "summit meeting" of Christian church leaders on Sept. 12 and 13 in Chicago, Ill. The conference was called by Lloyd Oglivie, pastor of First Presbyterian Church of Hollywood, Calif., for a twofold purpose: (1) to establish and implement a massive intercessory movement for persons in authority in the United States, focused by a monthly day of fasting and prayer, and (2) to consider what the churches of America must do in face of the spiritual and physical hungers in the U.S. and the world.

Representing the Mennonite Church at the conference were Ivan Kauffmann, associate general secretary of the General Board, Lombard, Ill.; Hubert Schwartzentruber, associate secretary for peace and social concerns with Mennonite Board of Congregational Ministries, Elkhart, Ind.; and Harold Bauman, executive secretary of MBCM, Goshen, Ind. Following the meeting, Bauman filed the following report:

For the most part the persons at the conference represented groups which participate in the National Association of Evangelicals and in charismatic movements. There were representatives of many special interest groups who are promoting prayer and the distribution of the Bible. There were three black persons in attendance in a group of about 125 persons.

The persons in attendance gave evidence of a great variety of points of view. There was not total unanimity concerning "crisis and cure," as has been reported elsewhere.

There were some who felt that the promise in 2 Chronicles 7:14 ("If my people . . . pray and seek my face . . . I will heal their land") applies to the U.S. as a nation. If such prayer is effective then the U.S. will be a blessing to the whole world and will fulfill its purpose.

There were others who saw the biblical promises to Israel now as promises to the new Israel, the church. They felt the call to prayer should be addressed to members of the churches and not to the general public.

No presentation was made dealing with the hunger needs of the world. The discussions on some plan of action for a day of prayer and fasting did not evolve into a plan upon which all could agree.

A number of the persons present agreed

to participate in a day of prayer and fasting on the first Friday of each month — throughout the 1976 Bicentennial year.

Renewal Group Organizes for Ministries

Renewal 76 will be held at Peoria, Ill. on Memorial Day weekend May 28-31, and an organization, Mennonite Renewal Services, was formed to facilitate Mennonite charismatic ministries at all levels. These were the major decisions reached by more than 30 men and women from nine communities when they met on Oct. 25 at Youngstown, Ohio.

Some of the MRS objectives are to function as a liaison and clearinghouse for charismatic Mennonites, to relate to charismatic organizations outside our church, and to facilitate continuing communication with official leaders of the Mennonite Church, according to R. Herbert Minnich, of Goshen, Ind.

Three administrative persons and their spouses were selected as the MRS executive group. They are R. Herbert Minnich, Goshen; Dan Yutzy, Harrisonburg; and Nelson Litwiller, Goshen. Address for the new organization is Mennonite Renewal Services, 1606 W. Lincoln Ave., Goshen, IN 46526.

Russian Broadcast Draws Varied Response

Mennonite Broadcasts, Harrisonburg, Va., recently received two varied responses on its Russian language radio programming beamed from four stations to the Soviet Union. The program, *Golos Drooga* (Voice of a Friend), is also aired locally in British Columbia, New Jersey, and Saskatchewan.

"An honest citizen of the USSR is writing this letter," one respondee noted. "Remember once and for all: the USSR is and will be a very rich country with her honest Soviet people. Don't babble through the radio broadcasts. The Soviet citizens will never go over to the side of Israel, USA, or any other capitalistic nation. My advice to you: don't pollute our country with all kinds of trash."

The second respondee wrote: "I am greeting you in the love of our Lord Jesus Christ and am wishing you many blessings from Him in your work. I want to notify you that we in the Soviet Union listen to your radio programs and that they bring us many blessings from God and strengthen us in our spiritual life. We pray that the Lord would continue to bless your ministry in His vineyard. We just want to thank the Lord, and you, for this happy fellowship.

Participating in the ad hoc advisory committee meeting on Oct. 14 in preparation for implementing a vocational training program for Mennonite minority youth are (from left to right): John Stoner, J. J. Hostetler, Art Griffin, Dwight McFadden, Leslie Francisco, Hubert Schwartzentruber, Jose Ortiz, Sam Resendez, Lynn Roth, Mary Valtierra, and Helen Cordero.

Program to Train Minority Youth

On Oct. 14 an advisory committee appointed by the Mennonite Central Committee U.S. Ministries met to set direction for finalizing and implementing a proposal for a Mennonite Minority Employment Program for Mennonite minority youth who are now turning to military service because society offers them few other options for jobs and training.

"There are real problems among minority youth in the church," Mary Valtierra, advisory committee member, said. "Some young people don't know how to go about applying for a job. Those who do apply for jobs have a hard time getting them. One 18-year-old girl with a high school equivalency diploma, who was turned down by an employer because she was inexperienced asked, 'How can I get experience if no one will ever hire me?' "

From the other side of the fence, J. J. Hostetler, representing the Mennonite Business Association on the committee, responded that Mennonite and Brethren in Christ businessmen are usually not aware of these problems, but he feels that once the word gets out they will respond positively.

"The purpose of the program is to provide employment training and placement for young Mennonite minority men and women as an alternative to the military and to provide the opportunity for the broader Mennonite and Brethren in Christ constituency, including business and professional persons, to learn from and share their resources with Mennonite minority young people," said Lynn Roth, U.S. Ministries staff person establishing this program.

The need for such a program was raised at the November 1974 Minority Peacemakers Seminar, and a small ad hoc group of concerned Mennonite minority and agency representatives meeting last April requested that U.S. Ministries work with the problem.

As its June meeting, U.S. Ministries approved a feasibility study for a program to provide vocational training for minority youth among Mennonites and Brethren in Christ.

"Initial indication from both minority groups and business groups contacted is that the program is feasible," Roth said.

The program proposal calls for local contact persons in geographic areas.

The ad hoc committee appointed a reference committee to work closely with Roth as he prepares the program. They include J. J. Hostetler, Lupe García, Tony Brown, Hubert Schwartzentruber, and Mary Valtierra.

According to Roth, implementation should come early next spring.

"Oktoberfest Alternative" Well Attended

Billed as "a clear alternative" to the now-famous (or infamous, some would say) Kitchener-Waterloo Oktoberfest, the 450th Anabaptist anniversary celebrations drew larger-than-expected crowds to most events on the Thanksgiving weekend, although non-Mennonite attendance was minimal at best.

And it was also evident that not everyone considered the Festival of Joy alternative necessary or attractive enough to lure away from the celebration of other joys.

Many families contented themselves with a Thanksgiving turkey at home or with spending the last long weekend of the season at the cottage, closing shop for the approaching winter.

Organized by a committee under the auspices of the Inter-Mennonite Board of Congregational Resources and chaired by Maurice Martin of Elmira, the festival included dramatic productions, choir concerts, public worship rallies, workshops, films, a coffeehouse, and an arts and crafts display.

Also participating were Mennonite Brethren, Conrad Grebel College, and Brethren in Christ churches.

Martin told this reporter he was "tickled pink" at the attendance, except for Monday morning.

Seats at the 500-place Theatre of the Arts, University of Waterloo, were at a premium for most events as people from as far as Leamington came to join in the celebrations.

The Saturday night performance of the Menno Singers and the Inter-Mennonite Children's Choir was hurried through without intermission to be repeated immediately for the 100 or so who couldn't get in on the first round. The same concert, also given Friday night, had drawn a near-capacity crowd.

Dramatic presentations of "Michael Sattler — Sixteenth - Century Pilgrim" (adapted from the book *Pilgrim Aflame* by Myron Augsburger) and "The Secret Church" (from the book by the same name from the pen of Louise Vernon) also enjoyed packed houses in the same theater, the former in two performances.

A Sunday night public service of worship at Wilfrid Laurier University theater-auditorium was attended by some 700 persons who came to hear musical selections by local Mennonite Brethren choirs and a quartet, as well as a talk on "Peoplehood Among Us and Beyond Us" by Frank Epp of Conrad Grebel College.

While Oktoberfest decorations and banners lined the walls from activities of other groups, Epp explained Christian peoplehood as "a dynamic experience — not ethnic in the sense of having borderlines defined by blood."

"True peoplehood," said Epp, "feels itself incomplete as long as it minimizes the grace of God for all people. Peoplehood is compassion and embrace, not an exercise in statistics."

The Monday morning thanksgiving service at the University of Waterloo's huge physical education complex, was attended by only about 900— far short of the 3,000 expected by organizers but higher than many others thought likely.

Several speakers spoke on heritage themes. Brethren in Christ representative Wayne Schiedel led the audience in a lengthy thanksgiving prayer and everyone was invited to participate in a litany of thanksgiving written by John Rempel of Conrad Grebel College.

Committee responsible for organizing the events of the festival included Ernie Martin, Ferne Burkhardt, and Abe Goerz. — Dave Kroecker; arranged by Ferne Burkhardt.

How Last Year's Christmas Sharing Funds Were Used

The Christmas Sharing Fund for 1974 was designated to be used for "literature and leadership needs in emerging Mennonite churches." A total of $32,335 was received. Here is how the money was used.

Spanish literature (writing, translating, and publishing) got $10,000.

In-service training in the Indiana-Michigan Conference, the Chicago area Mennonite seminary without walls program, and the Southeast Convention ministers' retreat received $2,735.

Bible school scholarships for persons from Spanish congregations in Chicago, Ill., and Davenport, Iowa, amounted to $1,122. College and seminary scholarships, $1,750.

High-Aim disbursements totaled $7,500. Youth programs, including the Latino Summer Youth Team and the Northern Youth Programs, Inc., counted on $3,200.

The Tempe-Mesa, Ariz., program in the Southwest Conference, benefited from $1,625.

Three thousand dollars went to Assembly 75 scholarships and subsidy.

Overhead expenses were $750. Total expenditures came to $31,682, leaving an unallocated balance of $653.

The Christmas Sharing Fund for 1975 is for "extending Christ's kingdom" through: (1) leadership training, (2) assisting Region II in missions and outreach, (3) publication of Spanish Christian literature, and (4) summer youth witness programs.

Further details may be obtained by writing Mennonite Church General Board, 528 East Madison Street, Lombard, IL 60148.

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Descendants of T. M. Erb, pioneer Mennonite leader of Kansas, participated in a Heritage Tour in Lancaster County, Oct. 20-23. Both Tillman Erb and his wife, Lizzie Hess, were born in Lancaster, and the family visited birthplaces at Mount Joy and Ephrata and homesites and graves of ancestors reaching back as many as eight generations. Enlightened by genealogical charts and the guides Ira E. Miller and Ira D. Landis, the group absorbed many understandings of their religious and social heritage. They studied and enjoyed history "on the spot."

John P. Oyer was installed as pastor of Zion Mennonite Church near Hubbard, Ore., in a Sunday afternoon service on Sept. 21. Participating in the service were John Willems, conference moderator, and Harold Hochstetler, conference minister, who gave the charge. The service was moderated by Lloyd Driver, representing the congregation's board of elders. John and Ellen Oyer with their family moved from Rocky Ford, Colo. Their address is R. 1, Box 119; Hubbard, OR 97032.

Richard Wenger was installed as pastor of Western Mennonite Church near Salem, Ore., on Oct. 5. Moderating the service was Marcus Lind, bishop of the congregation. The message and charge were given by Harold Hochstetler, conference minister. Richard and Ruth and children recently moved from Wayland, Iowa. Their address is R. 1, Box 626, Salem, OR 97304.

Alice and Peter Sawatsky, missionaries in Sao Paulo, Brazil, continue to use their home for services, supplemented with small-group Bible studies in two other homes in their community and another home study in a neighboring area. They would like to open new work in one of Sao Paulo's populous lower-income neighborhoods. "There is much room for expansion of the work in Brazil," they wrote in mid-October.

In their weekly business meeting, the Canton, Ohio, Voluntary Service workers considered ways to build unity among themselves and to reach out to others. The group now meets each night at 10:00 to share concerns and to pray for each other. Unit leader John Zook sees this as an important step in getting to know each other, especially with three of the six VSers being new since September. To become better acquainted with First Mennonite members and community people, the unit has appointed Sunday noon as "guest meal" with individual VSers taking turns inviting employers and friends to eat with them. The Canton unit is a part of Mennonite Board of Missions Voluntary Service program.

Work with Chinese Americans was encouraged by the Home Missions Committee of Mennonite Board of Missions at its meeting on Oct. 24. Secretary Simon Gingerich will follow up the contact with an Oriental U.S. citizen interested in such a ministry. The daylong session included a financial review and approval ($475,000) and field reports. Jay Garber, Lancaster, Pa., and Mario Bustos, Goshen, Ind., began committee terms, Jay replacing former member, Paul G. Landis, and Mario replacing his father, the late Mario Bustos.

Letcher County, Ky., location of Mennonite Central Committee's headquarters for its Appalachia program, is faced with a severe shortage of medical personnel. Eight doctors have left the county in the past two years, according to a Louisville *Courier-Journal* article of Oct. 5. The eighth, J. B. Tolliver, a native of Letcher County, announced in late September that his office will close on Dec. 31. Spring will find number nine, former MCC volunteer Jon Byler, leaving to continue this training. At present the local hospital knows of no physicians considering locating in Letcher County.

Applications are now being accepted for the 1976 summer service project in Ocean City, Md. The project involves a boardwalk team, whose primary function is to meet and talk with people where they are, and a house staff, who live in Christian community and share with those referred to them for emergency food and lodging. Needed for 1976 are married couples to direct both teams and single persons of upper-college age and older to serve as staff and team members. Interested persons should write to Maretta Hershberger, R. 1, Box 141, Grantsville, MD 21536, for more information and application forms.

Bolivian Spanish-speaking believers and friends, representing six rural communities, and Mennonite Central Committee personnel celebrated their first union meeting on Oct. 12 near Santa Cruz. The outdoor sessions included worship, discussion, special music, testimony, and observance of the Lord's Supper. Of special interest was the testimony of Nicholas Kroeker, one of the original settlers at the Tres Palmas Colony. He told of his youth in Russia and his life as a colonist-minister in both Paraguay and Bolivia. Twenty-two years ago a group of ten families from Paraguayan Fernheim Colony formed the first German-speaking Mennonite community in Bolivia. The 50-acre mule farm, where the Mennonites met, is administered in coorperation with both Methodist and Maryknoll missionaries and is the center of animal traction and experimental agriculture for MCC work in Bolivia. It is being developed as a retreat center.

An in-service retreat, Oct. 16-19, at Rocky Mountain Mennonite Camp, Divide, Colo., brought together Voluntary Service personnel from Browning, Mont.; Colorado Springs, La Junta, and Walsenburg, Colo.; Henderson and Omaha, Neb.; Amarillo and Premont, Tex.; and Carlsbad, N.M. Also attending the retreat were Bob and Glenna Longenecker, who have been placed in Aspen, Colo., by Mennonite Board of Missions to develop a ministry in the transient tourist community. Highlights of the retreat were: a study of Ephesians by Wally Jantz, pastor of Emmanuel Mennonite Church, La Junta, Colo.; hikes led by camp director, Frank Brunk; and Friday night unit presentations.

The Annual Ministers' Week of Lancaster Conference will be held at Millersville Mennonite Church Dec. 9-11. Guest instructors will be Elam C. Peachey, Belleville, Pa., and George R. Brunk, Harrisonburg, Va. There will be special sessions for ministers' wives on Thursday, Dec. 11.

Carlton and Arlene Stambaugh and daughter, Gwenyth, left the States on Oct. 23 to begin a three-year term as mission associates in La Ceiba, Honduras. They will serve as a Bible instructor couple at Mennonite Vocational Institute. The Stambaughs are enrolled in Spanish Language Institute in Costa Rica for language study until April 1976.

A weekend seminar for producers, consumers, employees, employers, pastors, and lay people interested in the Christian's response to a growth economy is planned for Dec. 5, 6 at Goshen College. Featured speakers include Henry Rempel, an assistant professor of economics at the University of Manitoba. Rempel will talk on "Why Be Concerned About Growth?" at the kickoff banquet, Friday evening, Dec. 5. On Saturday morning perspectives on "Dilemmas of Growth" will be discussed from the point of view of the consumer, farmer, pastor, and manufacturer. The seminar is sponsored by Goshen College Center for Discipleship, Goshen Business and Economics Department, and Church, Industry, and Business Association (CIBA). Registration fee, including the Friday banquet and Saturday luncheon, is $15. Lodging for the conference can be made through the college. Persons interested in further information should contact The Center for Discipleship, Goshen College, Goshen, IN 46526. Deadline for registration is Nov. 28. The conference will be limited to 100 persons.

Annual *Sword and Trumpet* Meeting is to be held at Indiantown Mennonite Church, Ephrata, Pa., Dec. 6, 7. Speakers include Linden Wenger, C. J. Ramer, Lee Kanagy, Herman Reitz, and George R. Brunk.

Mennonite Church General Board Office at Lombard, Ill., is announcing that the 1975 Christmas Sharing Fund is for "Extending Christ's Kingdom" through: (1) leadership training, (2) assisting Region II in missions and outreach, (3) publication of Spanish Christian literature, and (4) summer youth witness programs. Further details will appear in future issues of *Gospel Herald*.

Mennonite groups and congregations have sponsored over 200 Vietnamese in their communities across the country. Additional churches have offered sponsorship. Most groups are asking for small families of father, mother, and several children. Very few such family units are still in the camps, so that a kind of competition arises among churches to get the "easier-to-sponsor" families. Persons interested in sponsorship might find it helpful to contact Vietnamese already settled in their communities to see if they have family or friends still in the camps who need assistance.

Domingo Torres Zayas has been named administrator of Mennonite General Hospital, Aibonito, Puerto Rico. He is the first Puerto Rican to be named chief executive officer. Torres replaces Ronald Litwiller, who is now assistant administrator of St. Anne's Hospital, Chicago, Ill. From the neighboring municipality of Barranquitas, Mr. Torres graduated from University of Puerto Rico School of Hospital Administration and did his residency at Ryder Memorial Hospital in Humacao and in a government hospital. The 50-bed Mennonite General Hospital is sponsored by Mennonite Board of Missions through its Health and Welfare Committee. The local board is chaired by Antonio Alvarez.

A seminar on "Litigation in Business and Employee-Employer Relations" will be held Nov. 14 and 15 at Eastern Mennonite College. The meeting, cosponsored by the Church, Industry, and Business Association (CIBA) and EMC, is open to all interested persons. Philipp R. Ens, president of Triple E Canada, Ltd., a travel trailer and mobile home manufacturer in Winkler, Man., will give the keynote address at 8:00 p.m., Friday, "Business and Litigation: What Are the Hassles?" At 9:00 a.m., Saturday, Joseph L. Lapp, an attorney from Souderton, Pa., will speak on "Contracts, Collections, Liabilitites, and Litigation." Robert Gotwals, president of Gotwals trucking firm in Souderton, will discuss "employer-employee relations" at 10:45 a.m. Persons may register from 4:30 to 6:30 p.m., Friday, in the lobby of EMC's administration building. Registration is $15 per person. The program will begin at 7:00 p.m. with a banquet in the college dining hall.

Dates and locations have been an-

nounced for this year's Project TEACH — a week of training for Sunday school teachers, superintendents, pastors, and Christian education committee members. For Mennonite congregations in the West the event will be held Jan. 19-23 at Freeman Junior College, Freeman, S.D. The Eastern version of Project TEACH will take place at Bluffton College, Bluffton, Ohio, Apr. 19-22. For more information, write to David Helmuth, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46514.

The Chinese are hearing and responding to gospel broadcasts from the Far East Broadcasting Company's new station in Cheju, Korea, according to Eugene R. Bertermann, executive director. About 18 months ago, Far East began broadcasting to the People's Republic of China from its new 250,000-watt medium-wave (AM) station in Korea. Programs are also beamed into Russia, Korea, and Japan in each of these languages. Many listeners have been responding to these broadcasts, Bertermann said. From three to seven thousand letters are being processed monthly in Korea. Mennonites recently contributed nearly $3,000 through Mennonite Broadcasts, Harrisonburg, Va., to help get the gospel into China.

Hesston College is again offering a Pilgrimage to the Middle East during Interterm, Jan. 6-27. John and Naomi Lederach and Milo Kauffman will serve as leaders and resource persons. The Lederachs are both faculty members at Hesston College; Naomi teaches nursing, John teaches Bible. This will be their second trip to the Middle East with a Hesston Interterm group. Milo Kauffman, pastor, author, and conference speaker will also be making his second trip to the Middle East. Students, pastors, and any interested persons are invited to participate. Reservations should be received no later than December 1.

Special meetings: George Brunk III, Harrisonburg, Va., at Lindale, Linville, Va., Nov. 17-23. **Roy D. Kiser,** Stuarts Draft, Va., at Lititz, Pa., Nov. 16-23. **Abner Miller,** Lancaster, Pa., at New Holland, Pa., Nov. 23, 25-30.

New members by baptism: four at Faith Mennonite Church, Downey, Calif.; four at Lititz, Pa.

Charge of address: Stanley C. Shenk from Cairo, Egypt, to c/o Saphir P. Athyal, Union Biblical Seminary, Yeotmal, Maharashtra 445001, India.

readers say

Submissions to Readers Say column should comment on printed articles.

Upon reading Sheldon Burkhalter's clear presentation (Oct. 14) of a biblical view of God's design for His followers, male or female, I can gladly accept subordination as one part of our life of freedom in Christ. When it is understood that both men and women need to submit to each other (Eph. 5:21) and to demonstrate love in the family and church setting, it is no longer difficult to be a woman.

Levi Keidel makes a good point against selective discipleship (Oct. 7). From what I observe, however, those who take seriously the idea of nonpayment of war taxes are often the same Christian disciples who are most conscientious about their lifestyles. How many affluent Mennonites consider war taxes to be at all inconsistent with a peace witness? Perhaps the worst "selective" problem we have is in letting a "select few" be our conscience on both these Anabaptist concerns. I am grateful for this minority voice which may help others of us to return to fuller application of the total biblical ethic. — Helen Lapp Lansdale, Pa.

* * *

Many times after reading the articles in *Gospel Herald* I silently express my thanks to the authors for speaking so clearly on many of the issues of today.

At this time I want to put in writing my "thanks" for two recent articles, "The Family" (Sept. 16) and "Male and Female: Hierarchy or Partnership?" (Oct. 14). These articles help put family relationships in the right perspective. From the first time I hears the term "chain of command" I had the feeling that it lacked biblical authenticity. Each person is accountable first of all to God, then other relationships take their proper places. God is a God of order, but He is not running a military operation. Jesus said, "This is my commandment, that ye love one another," and Paul said, "By love serve one another." If we live a life of love and service in our homes we have no need to spend time trying to decide who is subject to whom.

Another question has been in my mind for some time, and I was reminded of it again by a letter in the Oct. 14 issue, which reacted rather strongly to being called "son of Menno." My question is: Why are Mennonites so often ashamed of being identified as Mennonites, especially when they have to explain how our (Menno's) interpretation of Scripture differs from that of other interpretations?

I also (as David Myers states) have friends of other persuasions with whom I have discussed these differences, but do not recall any embarrassment on either side. Surely if we accept the name Mennonite, that would indicate that we are "sons of Menno," as Timothy was the son of Paul. Or was Timothy embarrassed to be called that? Being a son of Menno certainly makes one no less a son of God.

It seems to me that we, as Mennonites, sometimes almost bend over backward to prove that we are "open-minded" and thus deny who we really are. It is easy for us to criticize anything that bears the label "Mennonite," but hard for us to criticize, or hear criticized, some other religious teachers and teachings. It would be a great day for the Mennonite Church if all those who bear the name would "stand up and be counted" and begin to support enthusiastically its biblical teachings and teachers.

May God continue to direct those who prepare and produce the *Gospel Herald*. We feel it is our connecting link with Mennonites around the world. — Elva Gascho, Cass Lake, Minn.

* * *

Thank you for the editorial "Of Kenneth, Bill, and Marabel" (Oct. 7). I have experienced growing concern as David Schroeder, professor of New Testament and philosophy, refers to the "chain of command" theology of Larry Christenson and Bill Gothard as unbiblical. I appreciate many of Katie Funk Wiebe's relevant and well-written articles, but I am upset with her charges against Marabel Morgan's book. Through these criticisms and others, I see a common point of attack — submission. Why do we, followers of Jesus Christ, get so uptight about submission?

I am rereading *The Total Woman* to see if I missed the unsound doctrines during the first reading. I question if the people criticizing the book have really read the whole book. Perhaps they picked it up only to check the juicy illustrations a friend told them about. There is an emphasis on sex, but I feel this has been blown out of porportion and taken out of context. What about her emphasis on self-worth, attitudes, and the plan to organize and be a good stewardess of each day? Manipulating the husband? Mrs. Morgan suggests steps to accept him, admire him, adapt to him, and appreciate him. I don't see this as manipulation. These are simply love steps in a growing relationship.

My husband and I recently attended an "Abundant Living Seminar" led by Jim Blessing. I understand this teaching is very similar to that of Bill Gothard. Again, I question if criticism of these seminars is given from first-hand participation or "It is reported. . . ." Submission, as outlined in the teaching on the divine order, was not presented as a slave-master concept. Great emphasis was put on self-worth and give-and-take from both husband and wife.

Philippians 2:5-11 presents a beautiful picture of servanthood — the example of Jesus and the admonition to us, "Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant. . . ."

As followers of this Jesus, why do we find submission so difficult? We work diligently on accepting and loving our neighbors. Are we equally diligent in 'giving ourselves' to those closest to us in the home? I believe in the divine order because it makes sense. I don't see that it deprives anyone of us our personhood. We recognize the order God sustains in creation. Are we not also part of this creation? As a child of God, can I not submit to His order? — Sharon Miller, Wellman, Iowa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Blosser, Carroll and Erma (Swope), Harrisonburg, Va., first children, Melanie Sue and Maretta Dawn, Oct. 4, 1975.

Hatter, R. Dean and Crystal (Esh), Stuarts Draft, Va., first child, Kimberly Jo, Oct. 18, 1975.

Hoffman, Dennis and Sandra (Stahly), Morton, Ill., first child, Nathan, Oct. 19, 1975.

Hunsberger, Ray and Mary (Schrag), West Liberty, Ohio, second child, first son, Bradley Paul, Oct. 17, 1975.

Kauffman, Ira H. and Pat (LeWellen), Lagrange, Ind., third child, second daughter, Bonnie Jean, Oct. 16, 1975.

Litwiller, Merlin and Cynthia (Shetler), Manson, Iowa, first child, Michael Ryan, Oct. 8, 1975.

Litwiller, Robert and Carolyn (Doyen), Pomeroy, Iowa, fourth child, second daughter, Sheila Ann, Mar. 15, 1975.

Litwiller, Roger and Kathy (Sutebeer), Palmer, Iowa, third child, first son, Steven Wayne, July 15, 1975.

Martin, Armand and Virginia (Shank), Goshen, Ind., first child, Chad Ralph, July 2, 1975.

Martin, Miller and Katie, Uniontown, Ohio, second son, Joseph Lee, Oct. 11, 1975.

Miller, Jerry and Barbara (Diller), Hartville, Ohio, second child, first daughter, Stephanie Sue, Oct. 14, 1975.

Mishler, John Wesley and Mary K. (McDowell), Lagrange, Ind., third son, Ronald Edward, Sept. 17, 1975.

Murray, Ron and Joanne (Hostetler), Rittman, Ohio, third child, Darin Joel, Oct. 16, 1975.

Nice, LeRoy and Marilyn (Eigsti), Goshen, Ind., first child, Maria Diane, Sept. 12, 1975.

Schrock, Richard and Sue (Knepp), Sarasota, Fla., second child, first son, Richie, Sept. 16, 1975.

Wenger, Sam and Elaine (Schoch), Wooster, Ohio, first child, Kimberly Anne, Oct. 11, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Blank — Martin. — James M. Blank, Cochranville, Pa., Media cong., and Kathy Martin, East Earl, Pa., Bethany cong., by Leroy Umble, Sept. 27, 1975.

Bragg — Thoman. — Gary Bragg, West Liberty, Ohio, Church of God, and Joy Thoman, West Liberty, Ohio, Oak Grove cong., by Jerry Reigler and Lloyd Hall, Oct. 5, 1975.

Charles — Shenk. — Paul Eugene Charles, Columbia, Pa., Columbia cong., and Marilyn Joy Shenk, Mt. Joy, Pa., Erisman cong., by Lewis C. Good, Jr., uncle of the bride, Sept. 27, 1975.

Gray — Hess. — J. Michael Gray, Troutville, Va., Church of the Brethren, and Mary Ruth Hess, Lancaster, Pa., River Corner cong., by Freeman Miller, Aug. 23, 1975.

Martin — Stauffer. — John Daniel Martin, Burr Oak, Mich., South Colon cong., and Jeanette Kay Stauffer, Colon, Mich., Wasepi Mennonite Chapel, by Landis C. Martin, Oct. 4, 1975.

Miller — Steury. — Ervin J. Miller, Hicksville, Ohio, and Marie Steury, Spencerville, Ind., both of Leo cong., by Earl Hartman, Aug. 30, 1975.

Miller — Thompson. — Steven Crist Miller, Middlebury, Ind., First Mennonite cong., and Melody Kaye Thompson, Etna Green, Ind., Church of the Brethren, by Samuel J. Troyer, Oct. 18, 1975.

Nussbaum — Geiser. — Fred Nussbaum and Janet Geiser, both of Apple Creek, Ohio, Kidron cong., by Bill Detweiler, Oct. 11, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bauman, James G., son of Silas and Lydia Ann (Groff) Bauman, was born at Floradale, Ont., July 27, 1906; died of a heart attack at Newport News, Va., Oct. 13, 1975; aged 69 y. On Sept. 3, 1942, he was married to Alta Yoder, who survives. Also surviving are 2 sons (Lowell Wayne and Charles Gilbert), 2 brothers (Norman and Edmund), and 2 sisters (Louida and Salome). He was a member of Warwick River Mennonite Church, where funeral services were held on Oct. 17, in charge of Truman Brunk, Nelson Burkholder, and Lewis Kraus; interment in Warwick River Mennonite Church Cemetery.

Beck, Ralph R., son of Emanuel and Rosa (Stuckey) Beck, was born in Allen Co., Ind., June 12, 1909; died of cancer at Lutheran Hospital, Ft. Wayne, Ind., Oct. 1, 1975; aged 66 y. On Oct. 1, 1932, he was married to Iva Miller, who survives. Also surviving are 3 children (Claren J., Carolyn Joan Reasoner, and Sherill — Mrs. Ron Dunn), 8 grandchildren, 2 great-grandchildren, his mother, and 3 brothers (Harold, Melvin, and Merle). He was a member of Leo Mennonite Church, where funeral services were held on Oct. 4, in charge of Earl Hartman and Joe Schwartz; interment in Leo Cemetery.

Bohn, Kathryn Barbara, daughter of Peter S. and Sarah (Eicher) Boshart, was born at Noble, Iowa, Mar. 7, 1902; died of a heart attack at University Hospital, Iowa City, Iowa, Oct. 16, 1975; aged 73 y. On Dec. 27, 1927, she was married to Albert Bohn, who survives. Also surviving are 3 children (Delores — Mrs. Francisco Martinez, Mardella, and Merlin), 3 grandchildren, one brother (Arthur Boshart), and 2 sisters (Mrs. Edna Widmer and Edith — Mrs. Carl Bohn, Jr.). She was preceded in death by one daughter (Dorothy Jean), 3 brothers (Ed, Clarence, and Irvin), one sister (Nora — Mrs. Henry Yoder), and a grandson. She was a member of Mansfield Mennonite Church, where funeral services were held on Oct. 18, in charge of Walter Smeltzer and John Otto; interment in Rose Hill Cemetery.

Coshow, Henry N., son of John W. and Katie (Nice) Goshow, was born at Hatfield, Pa., Dec. 2, 1885; died at Grand View Hospital, Sellersville, Pa., Oct. 16, 1975; aged 90 y. On Dec. 14, 1907, he was married to Katie F. Moyer, who preceded him in death on May 3, 1975. Surviving are 2 daughters (Irma — Mrs. Warren B. Gehman and Elizabeth M. — Mrs. Horace W. Longacre), 22 grandchildren, 43 great-grandchildren, and one sister (Mrs. Katie N. Moyer). She was a member of Franconia Mennonite Church. Funeral services were held at Eastern Mennonite Home on Oct. 20, in charge of Wayne Kratz and Curtis Bergey, followed by services at Franconia Mennonite Church, in charge of Leroy Godshall and Floyd Hackman; interment in Franconia Mennonite Church Cemetery.

Kurtz, Wilma, daughter of Andrew and Clara (Yoder) Miller, was born at Lagrange, Ind., Mar. 22, 1943; died of cancer of the brain at Lagrange County Hospital, Oct. 13, 1975; aged 32 y. On Nov. 29, 1963, she was married to John Kurtz, who survives. Also surviving are one son (David LaVern), 2 daughters ((Bertha Marlene and Katherine Ann), her parents, 8 sisters, and 6 brothers. She was a member of Plato Mennonite Church. Funeral services were held at Shore Mennonite Church on Oct. 16, in charge of Ivan Miller and Willis Troyer; interment in Shore Cemetery.

Nussbaum, Metta M., daughter of John and Mary (Lehman) Wyss, was born at Kidron, Ohio, July 17, 1891; died at Kidron, Ohio, Oct. 10, 1975; aged 84 y. On July 3, 1915, she was married to Christ A. Nussbaum, who preceded her in death on Dec. 19, 1951. Surviving are 2 daughters (Lillie — Mrs. Orren Zurcher and Gladys — Mrs. Paul Keiner), 6 grandchildren, 11 great-grandchildren, 2 brothers (Frank and Calvin Wyss) and 3 sisters (Mrs. Mary Lehman, Anna — Mrs. Elmer Horst, and Luella — Mrs. Raymond Moore). She was preceded in death by 2 sisters, one brother, and a grandson. She was a charter member of Kidron Mennonite Church, where funeral services were held on Oct. 13, in charge of Bill Detweiler and Reuben Hofstetter; interment in church cemetery.

Orive, Mario de, was born in Spain; died of a heart attack at New York, N.Y., Sept. 16, 1975; aged 68 y. Surviving are his wife, Delores, and 2 sons (Mario, Jr., and Luis). He was a member of the Mennonite Church and a minister in the Ohio Conference. Funeral services were held at the French Presbyterian Church on Sept. 18, and a memorial service was held on Sept. 19 by the fraternity of Spanish ministers of the metropolitan area of New York. An interment service was held on Sept. 20 in Rosedale Cemetery, Elizabeth, N.J.

Ruth, Katie L., daughter of Levi L. and Sarah M. (Landis) Clemmer, was born in Montgomery Co., Pa., Dec. 9, 1884; died at Grand View Hospital, Sellersville, Pa., Oct. 14, 1975; aged 90 y. She was married to Harry G. Ruth, who preceded her in death. Surviving are 2 brothers (Clayton L. and Levi L. Clemmer). Four brothers and 4 sisters preceded her in death. She was a member of Souderton Mennonite Church, where funeral services were held on Oct. 18, in charge of Richard C. Detweiler; interment in Souderton Mennonite Cemtery.

Scheller, Lillie M., daughter of Alex and Marie Winn, was born in Gunnison, Colo., Sept. 22, 1903; died at Lincoln City, Ore., Oct. 15, 1975; aged 72 y. On Feb. 4, 1925, she was married to Ray Scheller, who preceded her in death on Apr. 2, 1959. Surviving are 3 sons (LeRoy, Robert, and Harvey), one daughter (Mary — Mrs. Melvin Free), 12 grandchildren, and 3 great-grandchildren. She was a member of Zion Mennonite Church. Funeral services were held at Everhart & Kent Funeral Home, Cathy, Ore., Oct. 17, in charge of John P. Oyer; interment in Zion Memorial Park.

Seigenthaler, Geneva, daughter of Urvin and Bertha Kenagy, was born in Garden City, Mo., Sept. 29, 1905; died in General Hospital, Kansas City, Mo., Sept. 2, 1975; aged 69 y. On Mar. 19, 1936, she was married to Richard Siegenthaler, who preceded her in death. Surviving are one daughter (Bernadine Ashburn), 4 brothers (Charles, Orlie, Harley, and Urvin Arthur), and 3 sisters (Bertha Mae Barber, Gladys Williams, and Edna Detweiler). She was preceded in death by 3 daughters and one son. She was a member of Argentine Mennonite Church, where funeral services were held, in charge of R. P. Horst; interment in Clearfork Cemetery, Garden City, Mo.

Unternahrer, Mayme, daughter of Jake and Emma (Wenger) Leichty, was born near Noble, Iowa, May 6, 1906; died on Oct. 18, 1975; aged 69 y. On Aug. 22, 1926, she was married to Jacob E. Unternahrer, who preceded her in death on May 4, 1972. Surviving are 8 children (Edna — Mrs. Truman Beckler, Ruth — Mrs. Joe Kauffman, Mildred — Mrs. Delmar Beckler, Daniel, Harold, Ralph, John, and Clarence), 27 grandchildren, 5 foster grandchildren, one great-granddaughter, and 2 brothers (Simon and Leonard). She was preceded in death by one son (Edward), and 8 brothers and sisters. She was a member of Sugar Creek Mennonite Church, where funeral services were held on Oct. 21, in charge of Orie L. Roth, Vernon Gerig, Willard Leichty, and William Strickland; interment in church cemetery.

Yoder, Amos V., son of Valentine and Sarah (Troyer) Yoder, was born in Nappanee, Ind., Nov. 18, 1916; died at his home, Oct. 3, 1975; aged 58 y. On Jan. 27, 1946, he was married to Mary Ann Miller, who survives. Also surviving are one son (Gerald), one daughter (Abbie — Mrs. Ivan Redcay), 4 brothers (Jonas, Daniel, Perry, and Ivan), and 4 sisters (Mrs. John W. Stoll, Mrs. Alvin Miller, Mrs. Ervin Burkholder, and Mrs. Daniel Miller). He was preceded in death by one daughter (Norma Jean) and one brother (Milo). He was a member of Mt. Zion Mennonite Church, where funeral services were held on Oct. 6, in charge of Allen Zook; interment in Mt. Zion Cemetery.

Cover photo by Wallowitch; Ernie Klassen, p. 819; Lupe Garcia, p. 820.

calendar

Washington-Franklin Mission Board (N), Chambersburg, Pa., Nov. 13.
MMAA Delegate Meeting, Rosemont, Ill., Nov. 22.
Southwest Conference, Phoenix, Ariz., Nov. 27, 28.
Mennonite Church General Board, Rosemont, Ill., Dec. 3, 4.
Pacific Coast Midwinter Conference Sessions, Dec. 5-7.
NYSF Delegate Assembly, Syracuse, N.Y., Dec. 13.

1,700 Viet Refugees Opt to Return

Some 1,700 Vietnamese refugees who have not been resettled and now wish to return home were scheduled to sail for South Vietnam in October. Robert V. Keeley, an official of the Interagency Task Force on Indochina, said the U.S. decision was made without the agreement of the new government in Saigon because of the "insistent request of the repatriates."

Seminary Has Record Enrollment

Wesley Theological Seminary in Washington, D.C., opened the fall semester with 347 students — the largest enrollment since its founding in 1881. The Development Office reports this is an increase of 24 students over last fall's enrollment. Among the students are 68 women and 21 blacks, the largest numbers ever for both groups. The students are graduates of 169 different colleges and universities and come from 33 states and six foreign countries.

PNCC Considering a Name Change

A proposal to change the name of the Polish National Catholic Church will be studied by a committee to be named soon by Prime Bishop Thaddeus F. Zielinski. The church, founded in Scranton, Pa., in 1897, has been known as the Polish National Catholic Church since a synod held in 1909.

However, the 13th synod, held recently at Buffalo, N.Y., authorized a study of the subject of admitting other than Polish groups into the church and, if this occurs, what to call the church.

Challenges Federal Regulations on Equal Opportunity

Mormon Church-affiliated Brigham Young University (BYU) has challenged the constitutionality of some clauses of the new federal regulations requiring equal opportunity for men and women in the nation's schools. Dallin H. Oaks, president of BYU and a lawyer, said the school will not follow portions of six of the 46 sections of the Title IX regulations issued by the U.S. Health, Education, and Welfare Department (HEW).

Among the provisions which BYU will oppose, Dr. Oaks said, is a regulation which prohibits inquiries into the sexual behavior of students and employees, including abortions. "BYU teaches and enforces strict adherence to the highest Christian standards of sexuality morality," Dr. Oaks said. "Where an inquiry or action prohibited by the regulations may be necessary to create or enforce the moral climate we desire at BYU, we will disregard any contrary requirements of the regulations."

Dr. Oaks said BYU will continue to enforce rules of appearance which differ for men and women because "we believe that differences in dress and grooming of men and women are proper expressions of God-given differences in the sexes."

Students at Boys' School Lash BBC "Vulgarity"

A report of British television prepared by 23 students at a private boys' school has criticized the BBC for featuring "vulgarity" on evening programming. Based on a monitoring exercise carried out last spring, the report was prepared by fourth-, fifth-, and sixth-form pupils of Scarisbrick Hall School.

A major criticism was that on one evening "the BBC broadcast a continuous stream of vulgarity, swearing, and blasphemy during peak viewing time from 8:00 p.m. until 20 minutes to 11." Responding to the argument that swearing is a part of everyday life, the students asked, "In how many families would you expect to hear 207 instances of swearing, 84 blasphemies, and 115 vulgarities in a normal week?"

Indian Leaders Will Not Participate in Bicentennial

American Indian leaders served notice on the Minnesota Council of Churches that Indians will not take part in church and other observances marking the nation's Bicentennial. "There is nothing we can celebrate," Henry GreenCrow told delegates attending the council's annual general assembly at Plymouth Congregational Church. Indians have been the victims of genocide and "other bad things" perpetrated by the nation, said Mr. GreenCrow who leads the Department of Indian Work for the St. Paul Area Council of Churches.

Hunger as No. 1 Methodist Priority

United Methodists meeting for a hunger consultation called for making the fight against hunger a priority during their denomination's next quadrennium (1977-80). Representatives of more than 60 of the church's 73 annual (regional) conferences heard reports suggesting a wide variety of strategies — from adopting simpler lifestyles to raising millions of dollars for hunger programs.

Malcolm Muggeridge: West's Collapse Similar to That of Roman Empire

Malcolm Muggeridge has compared the collapse of Western civilization to that of the Roman Empire. He told a packed house at the University of Toronto that Western institutions are not working, personal relationships are not working — it's uncannily and obviously just like the collapse of the Roman Empire."

Mr. Muggeridge, 72, said Rome didn't crack up because of a lack of power or wealth, but because "the moral shape that lies behind all other shapes was breaking up. The truth is that unless men have a sense of moral order within themselves and in their universe, they will not be able to build any other kind of order, economic, political, or social."

Mr. Muggeridge, who shook the British public by becoming a Christian in the late 1960s, said parents would do well never to let their children watch TV. "The corruption of our children is absolutely appalling," he said. "On TV they see the family ridiculed, marital fidelity ridiculed, and a crass materialism constantly being preached."

Says TV Will Provide 70 Percent of Education

Novelist James Michener, whose facility with the written word has brought him fame and fortune, told a gathering of Roman Catholic teachers that he expects 70 percent of the nation's children will receive their education via television in the future. Speaking at the annual Philadelphia archdiocesan Teachers' Institute at Convention Hall, Mr. Michener said, however, that the remaining 30 percent who continue to be taught in classical Socratic form will be the ones who formulate our nation's ideals and bind the country together.

He predicted that "whole groups of people won't read much" and will learn "brilliantly. . .but superficially, I'm afraid. The job of speculation, of philosophical determining, of deciding what is morally right and wrong, will be done by the 30 percent who are hammering out ideals in the Socratic methods," Mr. Michener said.

NEWSPAPER

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Anabaptism: Frightening!

The magazine *Christianity Today* devoted major emphasis in its October 24 issue to the Reformation. Included in the bevy of articles is one by Lester DeKoster, "Anabaptism at 450: a Challenge, a Warning." It is recommended reading for us who are just about finished with an Anabaptist year and at the same time quite aware that a large North American democracy is moving into a celebration of its own origin.

DeKoster, who is a leader in the Christian Reformed Church, provides a brief description of Anabaptist thinking and practice, although he quotes only one Anabaptist writer, the Hutterite Peter Riedemann. One gathers that DeKoster admires Anabaptists for their courage, but he is frightened by their ideas.

The admiration appears in his two-column "challenge" section. The Anabaptists, he noted, remind us "faith either has practical consequences or is dead." Beyond this he mentions that they had courage, willingness to suffer, and in a day when even a small pain is a big problem, their record is notable. So far, we go along with him.

But then he comes to three columns of "warning" and we see why DeKoster is no Anabaptist, in fact why the Evangelicals revise Acts 5:29 to read, "We must obey God *and* men." Evangelicals generally, like the Reformers Zwingli and Calvin, have a strong sense of order and responsibility for society. Like Zwingli and Calvin, they have seen that society as a whole is not likely to move very far very fast. Even the Lord Himself was not able to contain the evil in a small Jewish community and so was crucified.

So Evangelical-Calvinists apparently put asunder some things which Anabaptists say must be held together. They seem to believe that the calling of Jesus was so special that His followers need not be expected to follow His way of working or to suffer as He suffered. (No matter that Paul saw himself as in his own person carrying out a similar calling.) In addition, Evangelicals appear to divide between public policy and private morality. They will live exemplary lives and pray in private and in church, but since the world will not accept the way of love, they accept the world's standard in this respect. Otherwise, they fear complete lawlessness and tyranny. As DeKoster says, "The lawful use of force, in war, as well as in other ways, is the only alternative a society has to submersion in violence."

This helps to explain what has puzzled me about Evangelicals: for all their emphasis on the Bible, when it comes to the use of force, they are more warlike than even Reinhold Niebuhr.

So we come to the question of how to interpret the Scriptures.

DeKoster holds that Anabaptism erred on the side of subjectivism: personal bias in interpretation. The survival and influence of the church, he said, "resides in the preservation and authority of the Scriptures over all subjective illumination."

It seems that here he fails to see his own personal assumptions. Between DeKoster and the descendants of the Anabaptists there is a great gulf fixed, and it turns on Bible interpretation and the meaning of Christian discipleship. One side says that Scriptures are plain: the Christian is called to follow Jesus and let the implications come as they may. The other, it appears, says that we must look at the whole picture, for God would not want us to be irresponsible. It is His world and we must help to hold it together.

These are two different points of view from two different traditions and they illustrate how hard it is to interpret the Bible. For the interpreter and his bias is almost as important as the Bible itself.

DeKoster has been helpful in describing the gulf between us. If we and he are to grow beyond our present understanding, he will need to acknowledge that he too has a bias as Calvin did, and to stop the unfair stereotyping of the Anabaptist method of scriptural interpretation. But I suppose we are locked in. As long as he insists that Christians must kill because it is necessary to save society, it is difficult from our standpoint to have even a beginning conversation. It seems clear that he perceives us as equally rigid. — Daniel Hertzler

Gospel Herald November 18, 1975

My Reasons for Believing

by J. Wesley Yoder

We struggle for the cause of Christianity because we know experientially the truth of it. It is in the knowing and in the striving to find our fulfillment in Christ that we are granted the ability to see.

It seems that in the very hour when we should have given it up as a lost cause, there comes the supreme satisfaction of knowing that we have chosen the right. I do not think we need to seek the frivolous spiritual excitement so dearly sought after by many. Rather, we should ask for divine intervention during moments of crucial decision-making. We should then follow that guidance to its end, sometimes through seemingly barren existence, knowing full well that if we persevere, we shall receive the blessings for a job well done. His continual presence is more vital to us than a series of religious thrills or spiritual highs.

It is becoming increasingly more important for us to know how to express our beliefs clearly. There are situations where we are being put to the test intellectually as never before. To me, Christianity is the only system of belief (although it is much more than a mere system) that ultimately answers all the intellectual wanderings of the human mind. And in telling my non-Christian friends that I believe Christianity to be their only viable alternative, I must also be prepared to discuss the point where faith takes over for intellectual or scientific analysis. For who can ever scientifically prove God?

On the other hand, I'm also confronted with men and women who couldn't begin to care about the philosophical aspects of Christianity. They are having difficulty enough just getting through another day. My severest problems are dwarfed by the burdens they bear. So, I must also discover a way to show that Christianity is totally relevant to the problems of existence, that Jesus Christ truly does carry the weight.

Relating it all to everyday circumstances isn't easy. But I know Jesus is with me, dealing with the situations in which I find myself. I am sure of it for two reasons. Both of my reasons suffer from severe, modern epistemological problems, but nevertheless, I know. One, I have that assurance through the Word of God, and second, through experience. I have not the experience of a lifetime, for I am still very young. But I have met *Him* and now He is with me, even though I sometimes fail to recognize His presence.

It does little good to know that He was with me one day last year. Only when I know that He was with me today am I totally sure that we, He and I together, have handled my affairs as they should have been handled. Now He is with me whether I have the good sense to recognize it or not, but only at my request for His divine intervention am I able to acquire the sensibility that I need for every situation.

God's Better Business Bureau

"The devil made me do it!"
is trying to charge our sins
on Satan's credit card,
only to find we blew it
when our accounts bounced back
marked: "Rating has expired.
Reapply in person.
Identity required."
— Ralph W. Seager

I believe true Christian fulfillment is a combination of our individual commitment to live according to biblical principles and the gracious presence of the Spirit of God in our lives. It is also a realization that you might be having a bad day simply because you didn't sleep well last night, not necessarily because you're not on proper terms with God, although that could also be true. Even Daniel purposed in his heart daily that he would serve the Lord his God. I think our attention span (at least in the beginning) lasts about 24 hours. After this we must re-determine within ourselves who we will serve and of what the basis for that service will consist.

It isn't easy to know how to go about serving the Lord or discovering His will for your life if you haven't bothered reading His Word. His Word and His will for your life are inseparable. Your profession, at that point, has little to do with His will until you have established that it is vastly more important for you to be a Christian doctor or a Christian farmer than it is for you to be a doctor or anything else. We have no higher calling than to bear the name of Christ.

Even with this eternal calling, I sometimes find myself confronted with tomorrow's problems today. By that I mean, I worry. And if I am not, there's always someone ready to help me to it. In those situations I often reply, "Friend, I have a lot of difficulty seeing what is beyond that door." We need the perspective of a lifetime, indeed, the perspective of eternity. And although we actually can't see "beyond that door," in a practical sense, we must prepare ourselves for it with the awareness of men who see beyond themselves. For we truly have seen, now haven't we?

But there is still another problem. We see others quite easily but do our best to avoid looking at ourselves. It has been said before, more eloquently no doubt, that nothing changes significantly until we become the people we expect others to be. I was recently discussing my reasons for believing Christianity with a friend and found we were having a contest about whose subculture had suffered the most at the hands of so-called Christians.

"How can we believe," asked my friend, "when for two hundred years my people have been abused, traded as slaves, and are still being discriminated against?" I interrupted to say that my subculture has a history of nearly five hundred years (nearly three hundred years to the advantage, if suffering is an advantage as it seemed to be in that conversation) beginning with uncounted drownings and burnings-at-the-stake, and has been the object of jest and buffoonery ever since.

And then I realized the fallacy of this reasoning. Neither I nor my friend have ever been enslaved (physically), drowned, or burned at the stake. We've only been insulted a few times, usually because of our own stupidity and because we haven't bothered to define clearly enough where we stand.

The clarity of our position, I believe, is defined only when viewed from the context of our relation to God. It is difficult to maintain the kind of objectivity that constantly shows us our faults. I suggest it is much easier (at least in the long run) to remain close-minded and self-righteous than it is to face the continual upgrading demanded of us through relationship with Jesus Christ. But then, who ever heard of self-righteous Christians? The very idea seems blasphemous.

What shall we make of it then? By ourselves, very little, I suppose. But with our Creator we become the living patriarchs of the future, holy, chosen people of God. We are ambassadors in a strange land, a society of the elite, albeit, beggars, one and all. But to us who have little, much has been given. And to whom much is given, much will be required.

J. Wesley Yoder is from Nashville, Tenn.

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Does Your Church Need a Constitution?

by Herbert L. Steffy

In the organizational structure of the Mennonite Church today, the local congregation is becoming increasingly important. Decision-making is now often left to the congregation instead of bishop boards or conference committees. Because of this, some congregations have had to evaluate their goals and the methods being used to reach those goals. I want to share one congregation's experience in this evaluation process. I will then try to answer the question raised in the title.

Ridgeway Mennonite Church, Harrisonburg, Virginia, was begun in the late 1940s, with Dan Smucker, Jr., as pastor. As often happens in small congregations, Dan also served at various times as song leader, treasurer, Sunday school teacher, and janitor. But as the congregation grew, duties were shared. A church council was organized and an assistant pastor was named. Everything was functioning smoothly.

In September 1974, Dan and Frances Smucker accepted a two-year service assignment in Botswana, Africa. Church council was left with the responsibility for the continued smooth operation of the congregation. Council soon discovered that much of the knowledge of church offices, terms of service, elections procedures, duties, and so on, had gone to Africa with Dan. This information had never been written down because Dan had always been there to answer questions that arose.

Church council decided that a church constitution was needed to put down on paper the goals of the congregation and the organizational and operational procedures it uses to work toward those goals. One member of council had previous experience helping to write a church constitution, so he was assigned the task of drawing up the first draft.

Church council and several interested members then spent two Wednesday evening services revising and editing the original draft. This second draft was then mimeographed and distributed to all members for personal study. Three weeks later the entire constitution was studied, revised, and adopted, section by section, at a Sunday afternoon members' meeting. The final copy was then retyped and copies were made available to all members.

Was all of this time and effort necessary? Is a church constitution really that important? Those from the Ridgeway congregation who were involved in the process would answer both questions affirmatively. Within the congregation, there is a new appreciation for the goals of the congregation and for the people involved in reaching those goals because of three important steps involved in writing and adopting the constitution.

First, the congregation had to agree on the purpose for its existence. This may sound trite, since everyone knows why the church exists. Or do they? Has your congregation written down the purpose for its present existence? The Ridgeway congregation had never done this before. Discussing and sharing personal understandings of the goals of the congregation was a rewarding experience.

Second, the Ridgeway congregation had to agree on membership requirements and duties. The congregation had to decide what was involved in becoming a member. The problem of dealing with the transgressor had to be discussed. Also, the problem of the member who, while maybe not transgressing, is still not fulfilling the duties expected of a member. Each of these discussions led to a deeper understanding of all that is involved in congregational membership.

Third, the congregation needed to list the duties of all church officers and committee members. Writing down the duties each person is to perform gave many members a new appreciation of the many people who need to work to keep the congregation functioning smoothly.

Should your congregation adopt a constitution? If your congregation has been dependent on one person for all administrative leadership, I think you need a constitution. Then, when leadership personnel changes, the process will be smooth and orderly because all procedures will be outlined in the constitution. Everyone will know what is to be done.

If your congregation already has well-defined procedures for administrative changes, you may still need a constitution. The process of examining the purposes and duties of the congregation and its officers can and should lead to renewal and renewed commitment on the part of those involved in the process.

If your congregation does not fit into either category above, I think you should still consider a church constitution. The process of writing down what a congregation is and should be doing is a healthy way of taking spiritual inventory.

In conclusion, a brief caution. Remember a constitution is a guide. As your congregation works on a constitution, make it specific enough to be useful, but not so specific that it leads to bureaucratic nightmares. With this in mind, I urge each congregation without a constitution to seriously consider adopting one. The process and the final product will be well worth the effort.

Herbert L. Steffy is a member of Ridgeway Mennonite Church, Harrisonburg, Va.

A Cross Eschatology

3. The Conquering Word

by Erv Schlabach

The message of the Book of Revelation brings encouragement to Christians experiencing persecution. At no time does the gospel seem more powerless than when Caesar is destroying the church. When the very existence of the church is threatened by the violent opposition of the power structures of this world, the faith of the church is always put to the test. The Book of Revelation is a message of victory. It presents a heavenly vision of God's ultimate triumph.

By studying other biblical material, certain truths can be discovered in the apocalypse of John. In Revelation 19 Christ is pictured riding forth on a horse, leading the armies of heaven into a mighty battle. "From his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron" (Rev. 19:5a). This is the clearest New Testament reference to the concept of the militant Messiah. Jesus is depicted as a warrior-king. He marches forth to destroy the enemies of God. This passage is an allusion to the second psalm:

> Why do the nations conspire,
> and the peoples plot in vain?
> The kings of the earth set themselves,
> and the rulers take counsel together,
> against the Lord and his anointed, saying,
> "Let us burst their bonds asunder,
> and cast their cords from us."
>
> He who sits in the heavens laughs:
> the Lord has them in derision.
> Then he will speak to them in his wrath,
> and terrify them in his fury, saying,
> "I have set my king on Zion, my holy hill." . . .
>
> He said to me, "You are my son, today I have
> begotten you.
> Ask of me, and I will make the nations your heritage,
> and the ends of the earth your possession.
> You shall break them with a rod of iron,
> and dash them in pieces like a potter's vessel."
>
> Now therefore, O kings, be wise;
> be warned, O rulers of the earth.
> Serve the Lord with fear,
> with trembling kiss his feet,
> lest he be angry, and you perish in the way;
> for his wrath is quickly kindled.
>
> Blessed are all who take refuge in him.

The Militant Messiah. The figure of this psalm is the militant Messiah, the Lord's anointed. The psalm is a commentary on the relationship between the kings and rulers of this world and the King of kings. The kingdoms of this world oppose the ways of God. The world is set in its rebellion against God. It considers the invitation to enter the community of the Spirit as an invitation to slavery and not as an offer of liberation. The world wants to be free, so it seeks to get rid of the binding demands that it believes God would make upon it.

What happens, according to the psalm? God laughs at all the conspiracies of human rulers, for He knows that they all will come to nothing. He has established His King. He has sent His Son. At this point the meaning of the passage in Revelation becomes clear. Christ will smash the nations with a rod of iron even as a potter smashes a vessel of clay. He will rule the nations by destroying them.

A realization of the biblical picture of the relationship between the powerful of this world and the power of Christ ought to make the human power structures take seriously the admonition of the psalmist to "serve the Lord with fear." It is useless to try to resist Him.

When Christ came He fulfilled the second psalm, but not in a violent manner. By establishing His kingdom He began

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to break the nations into pieces. His weapon of war was not the sword of violence. His weapon was the Word. The sword in Revelation 19 protrudes from His mouth. That same concept was expressed by Isaiah in his prophecy concerning the coming of the Messiah. "He shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked" (Is. 11:4b). The Old Testament prophets called Israel to establish the shalom of Yahweh (peace of God) over the whole world by the authority of the Word (the law). The Messiah was to continue in that tradition. He would rule without violence.

Many years ago the kings of the earth plotted against the Lord and His anointed. They rejected the Son of God. They crucified the Messiah. But it was all in vain. By crucifying Christ the powers of this age were responsible for initiating their own destruction. The Word was still victorious. God raised His Son from the dead. Through the resurrection of Christ a new people has been founded, ordered by the Word alone. The cross seen from the perspective of the resurrection marks the greatest victory in salvation history.

The rulers of this world are still conspiring against the Lord and His anointed. They are still seeking to destroy the faithful people of God. Many Christians respond to the godlessness of human government by fighting back, with similar tactics, for what they believe to be the cause of truth. That is not the way of Christ. Those who are His followers are called to live in the shadow of the cross. The only authority which they possess is the power of the prophetic word. By definition they renounce the use of all means based on coercion and violence.

The Suffering Church. At the heart of any eschatology which is faithful to the teaching of the New Testament must be the concept of the suffering church. Such a conviction has repeatedly broken forth in Christian history as it has become the experience of people struggling to be obedient to Christ. It was the testimony of the Apostle Paul in the first century. In the sixteenth century Conrad Grebel came to realize that "Christ must suffer still more in his members" (*Conrad Grebel Programmatic Letters of 1524*, p. 41). The identity of the suffering church has been preserved most distinctly by the more conservative groups within the Mennonite tradition.

For example, the Amish in our community recently published the Dordrecht [Mennonite] Confession of Faith under a German title which would be translated: *Confession of Faith of Defenseless and Revengeless Christianity.*

It is through the suffering church that the rule of God is made manifest, and not through the politics of the Middle East. When Christ comes there will be a total reversal of the power structures. Those who are mighty will be humiliated. Those who are weak will be exalted. That is already happening in the Christian church. It is a mark of the messianic age inaugurated by Christ. Those who were persecuted for the sake of truth, those who were hounded and hunted like animals because of their faith, those who were outcasts and exiles in this world because of their obedience to God — the Scripture teaches — will share in the victory of Christ. That is why Jesus said, "Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account of the Son of man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets" (Lk. 6:22, 23).

God's way of conquering is through suffering. Along with the faithful of all ages we are called to proclaim that His truth shall ultimately be victorious. Peace, justice, and righteousness shall win in the end. God's kingdom shall prevail. It may not seem so to us. The powers of darkness, the evil and demonic forces of this world, the despicable abominations of God's rebellious servants seem to have the upper hand. Hatred and violence are all around us, all the time.

Only as we catch a glimpse of the biblical vision of history, and only as we begin to experience its realization in the midst of God's covenant people, can we proclaim the ultimate triumph of God's power. It is the confession of faith of the faithful. The cross of Christ is the key which unlocks the door to this divine truth. God's victory comes through apparent defeat. He is able to conquer precisely at the moment when it appears as if He is being overcome by the demonic. That is the incredible folly of the cross.

Creation and Destruction. In the beginning God created by the Word; in the end He will destroy by the Word. When the end comes God will complete what He has already begun. When Jesus Christ died on the cross He demolished the demonic power structures of His world. Through His faithful people He is continuing to undermine the kingdoms of this world and destroying them, but not by force.

As we interpret the second psalm and the passage in Revelation 19 from the vantage point of the Christ event, we are struck by an amazing revelation. The King of kings and the Lord of lords is the Prince of Peace. He has renounced the sword of violence. His weapon is the Word of peace. He is calling to Himself a people of peace. As they identify with His way, they will share in His victory. The ultimate victory is sure. That is the message of the gospel. It is our hope for the future.

Wit and Wisdom

Optimism: a cheerful frame of mind that enables a tea kettle to sing though in hot water up to its nose. — Anonymous

• • •

It's going to be fun to watch and see how long the meek can keep the earth after they inherit it. — Frank McKinney Hubbard in *Today's Manager*.

"I'd as Soon Go into the War"

by Richard K. McMaster

Bicentennial reenactments usually emphasize powdered wigs and antique muskets to the exclusion of ideas, but a 200-year-old sermon repeated at First Presbyterian Church in Lancaster, Pennsylvania, this summer put a current issue in sharper focus.

Costumes and candlelight could not detract from the timeliness of the Reverend John Carmichael's 1775 sermon, because the payment of war taxes is no less a problem for us than it was for 18th-century Mennonites. The Presbyterian pastor had little sympathy with those who questioned the morality of war, but his sermon tells us what Mennonites were doing about war taxes 200 years ago.

"Had our Lord been a Mennonist, He would have refused to pay tribute to support war, which shows the absurdity of these people's conduct," he said.

"In Romans 13, we are instructed the duty we owe to civil government, but if it was unlawful and anti-Christian and antiscriptural to support war, it would be unlawful to pay taxes. If it is unlawful to go to war, it is unlawful to pay another to do it."

Lancaster County Mennonites refused to pay taxes for military purposes in 1775, according to the Presbyterian preacher, forcing the authorities to seize their property.

"What a foolish trick those people put on their consciences who, for the reasons already mentioned, will not pay their taxes and yet let others come and take their money."

When the dispute between England and her American Colonies turned to bloodshed and farmers and storekeepers began drilling at every crossroads, Mennonites refused to join their neighbors in these "military associations" or to make contributions for the purchases of rifles and gunpowder.

Instead of helping the war effort, Quakers set up an elaborate system for distributing aid to war victims in besieged Boston. Mennonites also donated money for the relief of the poor of Boston. In July 1775 the Continental Congress recognized the rights of conscientious objectors and asked no more of them than voluntary contributions "for their distressed brethren."

But the peace churches were not allowed to stand aloof. Patriot leaders wanted their contributions to be an acknowledged equivalent for military service, not a free gift to the poor. A letter from a Church of the Brethren pastor in Lancaster County tells how his congregation required the collector to sign a receipt that the money was intended "for the needy," but he was afriad it would be used for military purposes.

When the Pennsylvania Assembly decided to put a direct tax on everyone who would not join a military unit, with the money appropriated for defense of the state, Quakers insisted that the tax violated the liberty of conscience guaranteed in William Penn's charter. Mennonites and Brethren explained in their petition to the Assembly:

"The Advice to those who do not find Freedom of Conscience to take up arms, that they ought to be helpful to those who are in Need and distressed Circumstances, we receive with Chearfulness towards all Men of what Station they may be — it being our Principle to feed the Hungry and give the Thirsty Drink; — we have dedicated ourselves to serve all Men in every Thing that can be helpful to the Preservation of Men's Lives, but we find no Freedom in giving, or doing, or assisting in any Thing by which Men's Lives are destroyed or hurt. We beg the Patience of all those who believe we err in this Point."

Mennonites of that generation saw no distinction between fighting in war and paying for the weapons of war. "I would as soon go into the war as pay the 3 pounds, 10 shillings, if I did not fear for my life," Andrew Ziegler, bishop in the Skippack congregation, declares in 1776.

Since Mennonites, Quakers, and Brethren objected on conscientious grounds to paying war taxes, while making it a matter of conscience to pay other state and township taxes, as many documents make clear, forcing them to pay for war as an equivalent to military service was as much a violation of religious freedom as forcible induction into the army would be.

The 1776 Pennsylvania Constitution guaranteed the right of conscientious objectors to refuse military service, provided they made an equivalent contribution in money. But an equivalent of any kind of military service made exemption on conscientious grounds a sham. The Mennonite and Quaker refusal to pay war taxes during the American Revolution was thus an integral part of their refusal to participate in war. If they could be exempted from militia duty for this reason, it was illogical and a violation of liberty of conscience not to exempt them from paying war taxes.

The experience of an earlier generation need not be normative, but we would do well to ponder the witness of the Mennonite Church in the crisis of the American Revolution and its meaning for our generation.

Richard K. McMaster is from Park View Mennonite Church, Harrisonburg, Va., and a member of a committee researching experiences of Mennonites during the Revolutionary War.

Extending Christ's Kingdom

"Thy Kingdom Come"

Return, Lord, bring in your kingdom:
deliver us from decay and death;
cause right to triumph.
Until then, extend your kingdom here; help us
proclaim your truth and
demonstrate your love;
fellowship with every race and
care for each other's needs.
Help me open
the closed corners of my heart;
I am your servant.
Live your life in me.

FALL MISSIONS WEEK
Eastern Mennonite Board
of Missions and Charities *Salunga, PA 17538*

Black Caucus Reviews History, Looks to Future

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost" ***(Jude 1:20)***

The Second Annual Mennonite Church Black Caucus Assembly was held in Cleveland, Ohio, Oct. 17-19. The theme, "We came thus far by faith," reflected the motivation and hope that enabled black and integrated Mennonite churches to seek God and to be a part of building his kingdom. Pastors, delegates, and interested people and their wives from California to New York and Michigan to Florida were present to fellowship, dialogue, and make decisions.

Moderator Warner Jackson, in his welcoming address, emphasized that the Christian witness is an extension of Christ. Therefore, healthy patterns of brotherhood are needed, and we need to look at what causes disharmony among the total Mennonite brotherhood, come to grips with the problem, and solve it in a Christian fashion.

Leslie Francisco, chairman of the Black Caucus Council, gave the purpose statement. He explained we come together to: (1) become aware of our identity in relationship to Christ; (2) share where we are at in the church; (3) strengthen ties and affirm the churches' work presently at hand, and; (4) discuss the needs and ways of being more effective in responding to needs.

Who are we? Helen Robinson, in explaining where we came from, gave an overview of urban evangelism of the late 1800s to the present day's activities. Helen stated, "Minority people are led into the Mennonite Church because God has a special purpose for them in relating to the Mennonite fellowship."

Joe Holloway focused on where we are today in the Mennonite Church. He stated that now we have an associate general secretary at the General Board level and that he may be used to build a shelter of love among the brotherhood. He also stated that the associate general secretary would amplify the voice of the minority churches and other leaders who are important in God's sight also.

Raymond Jackson, in looking to the future, spoke on where we are headed. He stated that the black Mennonites are now the missionaries to their community and challenged us with the question: How will we respond to that call?

Bishop James Lark, in adding input, reflected back to past experience of urban evangelism. He expressed the present need of evangelism and Bibles in homes in the U.S. that haven't had this need met.

Music was supplied by Lee Heights youth choir, Lee Heights' adult choir, solo by Nannie Cobb, and a solo by Herman Washington with Eugene Norris as pianist. The assembly also sang together, but it seemed they left their singing voices at home.

Worship. The keynote address was given by Leslie Francisco. Leroy Bechler of Inglewood, Calif., spoke to "The Reconciling Grace of Jesus Christ." He explained that God is not limited even if our resources are limited.

Business. The introduction of Dwight McFadden as Associate General Secretary of the General Board in Lombard, Ill., brought favorable response. Dwight and Joyce were confirmed by the audience with laying on of hands and prayer. Dwight shared his views of immediate needs to work on in the future.

Members of different agencies and boards shared reports of present work.

Elections. Lee A. Lowery of Saginaw and Eugene Seals of Trotwood, Ohio, were elected as members of the Black Caucus Council. Margaret L. Allen of Upper Darby, Pa., was elected to serve as a member of the Peace Section of MCC.

The mood of the Black Caucus Assembly focused on evangelism, leadership development, and churchwide fellowship. The next Black Caucus Assembly was invited to Philadelphia, Pa. — Dwight McFadden

Civil Religion Examined in Washington

What is civil religion? You can describe it, explain it, theologize about it, even see it in the behavior of political and religious leaders. But when it wraps its warm, pious tentacles around you, it feels good and secure. It is so easy to be swept along as your head begins to nod approval and you feel yourself slowly relaxing in your chair.

That simple truth was experienced by 35 participants from Region V in a Civil Religion Seminar held in Washington, D.C., on Oct. 21 and 22. It was difficult to maintain a discerning New Testament stance in the face of powerful presentations by obviously sincere religious leaders, each presenting a different point of view.

There was the one presented by Mrs. Nahwooksy, an Indian American, and by Mr. Smith, a black American. They pleaded for us to understand that American history is written from a white conqueror stance. They showed how at various points it is distorted and inaccurate, presenting minority groups with traditional (and unkind) stereotype language.

Then there was Edward L. R. Elson, chaplain of the U.S. Senate. He explained the ministry of the chaplain to this influential body of politicians. We were told that law requires the daily Senate prayer to be less than two minutes in length, to be free of sectarian controversy, free from political and foreign policy, and free from the personal views of the chaplain. One was impressed with the emphasis upon ritual, symbolism, ceremony, and status in the chaplain's ministry. We were told that the Constitution forbids the establishment of a state church but that it says nothing to discourage the church and state from cooperating closely together.

Clarence Goen, history professor from Wesley Theological Seminary, took a very different point of view. He discussed the ritual occasions, the sacred scriptures, the myths and symbols, and the saints and sinners of American civil religion. He emphasized the vagueness of civil religion language and the smooth melting of religion and the goals of the nation into one nonspecific package that would be acceptable to all.

Robert Edgar, a member of the House of Representatives and an ordained Methodist minister, spoke at a supper meeting urging church leaders to become involved in the political process.

Wednesday morning a paper, "Biblical Focus on God and Nation," was presented by Don Blosser, pastor at Akron, Pennsylvania, and seminar group member. He took yet another point of view, emphasizing the contrast between the role of nations and the role of the people of God in history. He highlighted subtle ways in which the nation tries to merge the church with national goals. The people of God were urged to remain separate from the national process in order to be faithful to God in their witness to a community of faith that transcends all nations.

The most exciting (and frightening) experience was a visit to the Pentagon where a U.S. Army chaplain spoke on

the spiritual life of the military. His presentation was smooth and persuasive. We were commended for our position on love and nonresistance. We were also told that every soldier in the U.S. Army with whom he had come in contact was a committed pacifist. The implication was not stated but was obvious — the U. S. Army and the Mennonite Church are brothers in Christ, sharing the same religious beliefs.

How do you find your way in the midst of these very different points of view? What is the New Testament position of faith? The seminar ended with an intense discussion on the meaning and application of what we had heard. The group did not come to common conviction about civil religion nor about what we should be doing in our churches. There were expressions of concern over our casual acceptance of national infiltration into our religious beliefs. There were also expressions of appreciation and love for our country and its leaders. Within the group there was acceptance of the differing points of view, but the differences were not resolved.

The seminar was planned by the peace committee secretaries of Franconia, Eastern Ohio, Lancaster, and Virginia conferences. It was organized by Delton Franz of the Washington MCC office.

Hope for the Hungry

For most of the 250 people who attended the West Coast Mennonite Central Committee Assembly in Bakersfield the message was that the hunger situation was serious, but that there was something that could be done about it. In fact, Mennonites and Brethren in Christ were doing something about it corporately through the ministries of MCC. There was a sense of hope.

The Bakersfield assembly began with a look at the biblical mandate to care for the hungry presented by Norman Wingert of Reedley, Calif., veteran relief worker. This was followed by a series of six workshops which were repeated morning and afternoon so that everyone could participate in two.

Vernard Eller of Laverne College and author of *The Simple Life* led a workshop on lifestyle which examined in depth the biblical basis for "the simple life."

Doris Longacre of Akron, Pa., led a workshop on "More with Less — Cooking for Today," which was of particular interest to both men and women interested in nutrition and the responsible use of food.

During the Saturday afternoon business session, members of the new West Coast MCC were elected from the states of California and Arizona. The new member from Arizona is Lester Miller of the Grace Mennonite Church, Phoenix. New members from California include: John Bergey of the Mennonite Community Church, Fresno, and Robert Tidgewell of the Brethren in Christ, Upland.

There was basically a positive spirit in evidence as people reflected on the meaning of the assembly. Some concern was expressed that MCC relate to the young people in our churches while they are considering their life's vocation so they will consider development work as an option. A fruit grower, in expressing his positive feelings about the assembly, also challenged MCC to think about the possibility of drying fruit in the San Joaquin Valley that would otherwise go to waste.

Climaxing the Sunday afternoon session was a commissioning address by Waldo Hiebert, professor at Mennonite Brethren Biblical Seminary, Fresno, and the commissioning of the new Central Committee. — Ken Neufeld, MCC (West Coast) director

Receipt of Tractor Acknowledged

The People's Revolutionary Committee of Quang Ngai province in South Vietnam has officially acknowledged to the remaining Mennonite Central Committee volunteers in Saigon the receipt of a farm tractor sent by MCC to Quang Ngai in June, one month after the change of government in South Vietnam.

"In addition to the receipt, the volunteers also learned that within five days after the tractor arrived in Quang Ngai it was being used to assist refugee farmers who had gone back to live in the area of My Lai," reported Earl Martin, who returned from Vietnam at the end of the summer.

Martin had initiated the purchase of the tractor previous to the change in government when he was exploring ways of removing unexploded ordnance from fields in the Quang Ngai province.

"Our intention was to use this tractor, with a small amount of protecting armor, to plow areas suspected of having unexploded grenades or other small unexploded munitions," Martin explained. When a delegation of Quang Ngai government officials visited Saigon in June, the volunteers explained what they had purchased the tractor for and sent it back with them.

Official estimates are that the people of Indochina will have to contend with 300 million to 600 million pounds of live explosives in their fields and forests for years to come, Martin said. "Already hundreds of farmers returning to their homes in the countryside have been killed from this explosive garbage."

The official note of receipt was received at the MCC headquarters in Saigon in early July and was signed by a Provisional Revolutionary Government (PRG) official who later traveled to Saigon to meet with the MCC volunteers who remained there.

Martin and Yoshikiro Ichikawa, a Japanese MCC volunteer, had also made contact with this official during the weeks they

The tractor purchased for Quang Ngai province is loaded, still in its shipping case, onto a truck in preparation for transport to Quang Ngai.

spent in Quang Ngai immediately following the PRG takeover there.

"This official and others who accampanied him from Quang Ngai expressed surprised and appreciation that any agency with headquarters in the U.S. should be willing to assist the Vietnamese people," Martin said.

The officials spent four hours in conversation with the MCC volunteers, who related the background of MCC's work in Vietnam and explained that the Mennonite position is to attempt to assist people in need regardless of their circumstances.

A Call for Positive Witness During Bicentennial

At their Oct. 20 and 21 meeting the directors of the Mennonite Board of Congregational Ministries, Elkhart, Ind., gave strong encouragement to the staff to continue working at the development of an approach to Christian witness during the Bicentennial that integrates evangelism and peace and social concerns. There was consensus that the staff should focus on central areas of faith during the Bicentennial rather than primarily being critical of other points of view.

MBCM directors met at the new churchwide board offices in downtown Elkhart. Board members expressed appreciation for the working arrangements with the Mennonite Boards of Mission and Education which the facilities provide.

Major items dealt with by the Congregational Ministries directors included significant concerns. A staff person for Spanish literature concerns will be appointed jointly by MBCM and the Mennonite Publication Board to work in the MBCM office, Elkhart. For at least the first two years most of this person's support will need to come from special gifts and grants.

The directors approved plans for developing training sessions in family life education for persons in Mennonite minority congregations.

The Board recommended that plans move ahead for consultations with three conferences in which MBCM staff persons will be working with congregational and conference leaders in need discernment and goal setting.

The directors agreed that staff will plan and coordinate a churchwide youth covention in the summer of 1977 to be held in connection with Assembly 77.

After hearing a progress report on the Foundation Series, the new Sunday school curriculum to be released in the fall 1977, the board gave strong encouragement to the staff to increase work in the area of congregational teacher training.

The board expressed appreciation for the Jubilee Fund which was initiated at Assembly 75. About two thirds of the Board's operating deficit through Jan. 31 of this year has been eliminated through the fund. However, executive secretary Harold Bauman reported that income for the current fiscal year is being received at the rate of 48 percent of askings. Harold stated that "it is hoped that by Jan. 31, 1976, this percentage will increase greatly so that an operating deficit will not occur again."

Considerable time was spent at the meeting reviewing staff programs and projections for fiscal year 1976 — with direct budget implications. Several staff changes were approved by the board, affecting Beulah Kauffman, Dan Shenk, and Bob Zuercher.

Beulah Kauffman was appointed to serve as associate secretary of congregational family life education, time for which (two days per week) has been made available by the Women's Missionary and Service Commission for MBCM work. Dan Shenk, communications director for MBCM, has been increased from one-half to four-fifths time, effective Nov. 1. And Bob Zuercher, currently four-fifths time, will move to full time on Feb. 1, 1976. His youth ministries assignment continues on a half-time basis, while his work as director of development will increase from three-tenths to one-half time.

In executive session the directors took action to reelect Richard C. Detweiler, Souderton, Pa., as chairperson of the MBCM board and James Hershberger, Hesston, Kan., as treasurer. Martin Lehman, Tampa, Fla., was elected vice-chairperson and Theron Weldy, Phoenix, Ariz., secretary.

Good News from India

The month of early November was full of annual activities for the Mennonite Church in India. Women's Convention (Nov. 3-5); Youth Convention (Nov. 7-9); and Church Conference (Nov. 10-12) will be held in the Sundurganj Mennonite Church, Dhamtari. Our churches have begun to elect their representatives for the conference. Its theme is, "The Church in the Changing Time."

Graduation and capping ceremony. On Oct. 10, Dhamtari Christian Hospital observed this ceremony in which J. G. and Mrs. Yoder and Blanche Sell were present. Yoder addressed the graduating class in Hindi. His subject was "God's Instruments." The word "instruments" came from Romans 6:13.

Farmers and Paddy. Due to good and sufficient rain throughout the rainy season farmers will have excellent harvest this year. Prices on rice will go down which will give great relief to the poor people. Rain is still active, hence harvest is being delayed.

Indian Church and Evangelism. Institutes and conferences on evangelism were held in different parts of India. From Oct. 6 to 11 the 6th All India Institute on Evangelism was held at Sat tal Ashram and a conference on evangelism and stewardship was held in Champa from Oct. 16 to 19. In 1977, a congress on Evangelization and Mission will be held at Devlali. Five hundred people will take part in it. The Congress, being a working conference, will aim at various goals of mission and evangelization. A Gospel Rally in the town will be a highlight of the conference. Distinguished speakers from India and developing countries are being invited. — O.P. Lall

Landis, Dietz Lead Spiritual Life Week, EMC

"Revival is time exposure to the word — the 'logos' — which is Christ, the action verb of God," Paul G. Landis told Eastern Mennonite College students and faculty at the start of the college's Fall Spiritual Life Week.

Landis, a bishop in Lancaster Mennonite Conference, and Myron S. Dietz, a teacher at Lancaster Mennonite High School, led the campus community in a renewal emphasis and Bible study Oct. 13-17.

Meetings were held twice daily in the chapel-auditorium on the theme, "The Reality of Jesus in our Life."

"The word must become alive within us or we merely go from one stage to another, always seeking something new," said Dietz. "We must take Jesus seriously and let God make us into the individuals He would have us be," he added.

EMC's Spring Spiritual Life Week will be held Mar. 15-19, with David Seamends of Asbury College as speaker.

Hesston Goes All Out for U.S. Thanksgiving Weekend

Parents, prospective students, alumni, and friends are invited to join Hesston College for their annual Thanksgiving Celebration, Nov. 26-29.

The weekend of activities includes volleyball and basketball games, and a varsity vs. alumni soccer game.

Music and theater will highlight afternoon and evenings, Thursday through Saturday. A Festival of Plays, with *Spoon River Anthology*, *Shout a Whisper*, and *Colltwhoppers* performed in rotation, will open the new Little Theatre on campus. Vivaldi's oratorio, *Gloria* will be performed

by the Choral Union on Friday night.

Parents and high school preview students can become better acquainted with the college at a Parents' Breakfast on Friday, followed by a discussion with faculty and administration. Friday afternoon an open house is planned with faculty present to describe their programs.

Alumni activities will include class dinners and special speaker, Carl Kreider of Goshen, Ind. Kreider will deliver two lectures on Friday afternoon and Saturday morning. He will be the featured speaker at the Alumni Banquet on Saturday evening.

Festival of Plays

Hesston College will celebrate the opening of its new Little Theatre with a Festival of Plays, Nov. 21-22, and 27-29. Performed in rotation will be Edgar Lee Masters' classic, *Spoon River Anthology*, *Shout a Whisper*, by Jackie Stahl and Stephanie Mason; and *Golliwhoppers*, a children's play by Flora Atkin. Bob Hostetter, instructor in communication arts, will direct all three shows.

Spoon River Anthology was written in 1915 by Kansas-born and Illinois-reared Edgar Lee Masters. It sings of life in America's heartland.

Shout a Whisper was commissioned earlier this year by the Ohio Women's Missions Service Association and has recently been rewritten. It celebrates the roots of the Mennonite Church by chronicling the contributions of women to the early, radical Anabaptist movement. Stahl teaches at Christopher Dock High School. Mason teaches and coordinates publicity at Hesston College.

Golliwhoppers will be presented at three matinee performances and is theater for children of all ages with tall tales and fables from America's earlier days. The play combines narration, instrumentation, pantomime, and puppetry.

Seating for the nine performances is limited. Persons are encouraged to secure tickets in advance from Hesson College. Write or call Hesston for schedule and tickets.

Goshen Hosts China Travelers

Five Mennonites who visited the People's Republic of China in 1975 met on the Goshen College campus Oct. 23-25 for a China Symposium sponsored by the college and the Church, Industry, and Business Association (CIBA).

The five China visitors were Arden and May Ramseyer, farmers from Wooster, Ohio; Elvin Byler, attorney from Lancaster, Pa.; Benjamin Sprunger, president of Bluffton College, Bluffton, Ohio; and J. Lawrence Burkholder, president of Goshen College.

Seven meetings composed the symposium and were attended by college students and faculty, Mennonite pastors and wives, and community persons. The largest attended single session was a Chinese dinner and slide show on Friday evening.

This is the second time these five resource people have gathered for a presentation on China. The first meeting was on Oct. 8 and 9 with the Mennonite Council of Mission Board Secretaries in Chicago.

Except for Bruce Jutzi, a Canadian Embassy official who arrived in Peking in 1974, the five symposium speakers were the first Mennonites to see China since the last Mennonite relief workers left in 1949.

Colleges Will Have a Conjoint Meeting, Buffalo

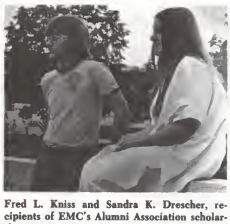
A conjoint meeting with alumni, friends, and parents of current students attending Eastern Mennonite College, Goshen, and Hesston will be held in November in Akron, Yew York, announced the alumni offices of the three schools.

Nov. 22 at 7:00 p.m. Buffalo area persons will meet together at the Clarence Center Mennonite Church, Akron, N.Y. The program will include capsule reports from Larry Nolt, EMC; Daryl Nofziger, Goshen; and John Koppenhaver, Hesston.

Reservations should be sent immediately to Titus Kauffman, 1053 Virginia Drive, Alden, NY 14004. A potluck carry-in dinner will be served.

mennoscope

The Salem Mennonite Church, in Ohio, broke ground on Sunday, Oct. 26, for their new addition which will include six classrooms, an entrance, pastor's study, and library. Laverne Good, chairman of the building committee, turned the first shovelful of dirt at a short ceremony after the church service, officiated by their pastor Fred Miller.



Fred L. Kniss and Sandra K. Drescher, recipients of EMC's Alumni Association scholarships.

The Eastern Mennonite College Alumni Association has awarded $300 scholarships to freshmen students Sandra K. Drescher, Scottdale, Pa., and Fred L. Kniss, Arcadia, Fla. The alumni scholarship program was started last year to benefit incoming freshmen whose father or mother attended EMC or the former Eastern Mennonite School. The award is given on the basis of financial need and a satisfactory high school academic record. Linford K. Gehman, Association president, said preference is given to children of alumni who have served the Mennonite Church in the fields of education or missions.

Kenton K. Brubaker has just completed his *Sourcebook for Workers in Tropical Agriculture with Particular Reference to Tropical America*, a compilation of sources of supplies, information, and recommended periodicals and books for agricultural development workers. The emphasis is on more practical materials of use by field workers. Write Agricultural Sourcebook Project, Kenton Brubaker, Eastern Mennonite College, Harrisonburg, VA 22801.

Rudy H. Wiebe, teacher of literature and creative writing at the University of Alberta, was this year's S. A. Yoder Memorial Lecturer at Goshen College. Wiebe, a former Goshen faculty member, was awarded the Governor General's Award for Fiction in 1973 in recognition of his novel, *The Temptations of Big Bear*. He was on the Goshen campus on November 10.

Catherine Tice, Kansas City, Kan., was honored for her fifteen years of service to children and youth at the Argentine Youth Services dinner for staff, board of directors, and spouses at Stanley, Kan., on Oct. 29. Catherine came to the Mennonite Children's Home in August 1960 as a utility person and has served in various capacities. She has been a tutor, supervisor of children, housekeeper, and foster parent among other duties. She

is housekeeper and storekeeper at the headquarters building.

Nov. 2-7 was Missions and Service Week at Goshen College. Church agencies visiting the campus were MCC, General Conference Mennonite Voluntary Service, Mennonite Board of Missions, Associated Mennonite Biblical Seminaries, and the Eastern Mennonite Board. Convocations during the week included a talk by Ivor-Berglund from South Africa and a student presentation on reflections on their domestic and overseas service experiences. Students in the program were Tom Rutschman, Becky Yoder, Tim Lehman, and Becky Rice.

At an Oct. 31 meeting of Christian educators in Lancaster County, Pa., the Elementary Schools Committee of the Lancaster Conference Schools Board awarded Daniel Glick, secretary of the Locust Grove Mennonite School Board, Smoketown, Pa., its first Certificate of Recognition. Glick was honored for service which typifies the qualities of administration as stated in Romans 12:11, fervent in spirit, diligent in business, serving the Lord. Gene Garrick, Christian educator from Norfolk, Va., was the keynote speaker at the workshop for board members, administrators, and their wives.

Locust Grove Mennonite School, Smoketown, Pa., received full accreditation from the National Christian School Education Association. Roy Lowrie, executive director of the Association, in reporting to Maribel Kraybill, principal, said, "You and your people are to be highly commended for this accomplishment." This was realized following a year's work of self-study and reviewed by an evaluating committee who spent three days at the school last spring. Locust Grove's enrollment reached a peak of 388 students in September with grades K-8 and a faculty of twenty-two.

A new directory of Mennonite Business and Professional people is in preparation by Mennonite Business Associates (MBA), an organization of business and professional people representing the constituent churches related to Mennonite Central Committee. The new directory is being planned with approximately 4,000 names. Nearly 90 percent of the pastors of Mennonite churches have shared in providing the necessary information from their respective congregations. In many congregations a lay leader performed this service. Any congregation not having reported up to this time may still do so during the next few weeks. For information or listing blank write J. J. Hostetler, executive director, Walnut Ct., Apt. D4-2, 2000 S. 15th St., Goshen, IN 46526, or telephone (219) 533-0979. Business and professional people should check with their local pastor or church leader concerning their listing.

Goshen College is taking inquiries and applications now for an interim director of physical plant. This is a one-year-only assignment while the present director is on leave from spring 1976 to spring 1977. Inquiries and resumes should be directed to J. Robert Kreider, Business Manager, Goshen College, Goshen, IN 46526, or telephone (219) 533-3161, ext. 211.

Thirtieth annual all-day meeting on Thanksgiving Day, Nov. 27, at Oak Shade Mennonite Church. Speakers are H. Howard Witmer and Ben Lapp.

A bulldozer; a new retaining wall in the park in Hazard, Ky.; and Blue Diamond VSer Alan Notary of Bethlehem, Pa., were featured on the front page of the *East Kentucky Voice*. Al is helping to design a riverside park for Hazard. In addition he works with teens in a community center. Also serving in Blue Diamond, Ky., are Julia Keller, Cedar Rapids, Iowa; Nancy Armstrong, Archbold, Ohio; and Lynn Blosser, Goshen, Ind. The VS personnel office is seeking a couple to live in the large VS house and build relationships with immediate neighbors in the "holler" where VSers live. For more information contact John Lehman, Mennonite Board of Missions, Box 370, Elkhart, IN 46514.

A Harve Rempel Memorial Fund has been created to provide scholarships for Out-Spokin' bike riders. Seven hundred and twenty-five dollars has been donated to the fund in addition to a tandem ten-speed bike given by Dean Cleaver of Hillsboro, Kan. The tandem, says Out-Spokin' director, Jerry Miller, will make it possible for handicapped persons to join Out-Spokin' hikes. The Harve Rempel Memorial Fund was established last summer in memory of the teenage son of Dietrich and Mary Rempel of Hesston, Kan., who drowned while on a bike trip with a friend. Persons wanting to contribute to the Harve Rempel Memorial Fund may contact Out-Spokin', Box 370, Elkhart, IN 46514.

An exciting adventure is sharing and growth is blossoming forth in the form of a team of four single young adults. The team, based at Laurelville Church Center, Mt. Pleasant, Pa., is in the process of collecting data from the various church agencies and news from different congregations. Marge McGinnis, Irene Enns, John Jantzen and Michael Zehr are looking forward to traveling from church to church next spring sharing in congregations for several days about exciting and pioneering things that other fellowships and the various agencies are doing. The itinerary will include churches mainly in the Eastern U.S. and Canada. The team is available as a resource to interested churches. Serving as resource persons and a contact for the group are Tony and Dorothy Ramos of 812 of Market Street, Scottdale, Pa. 15683.

John L. Ruth was the featured speaker at a Biblical Studies Weekend, Nov. 14-16, on the Hesston College campus. His topic was entitled "The Dialogue Between Christ's Little Flock and the Myth of Progress." The presentation included Ruth's John F. Funk narrated, slide lecture on Conrad Grebel. Ruth also focused on the Americanization of the Mennonite personality. A pastor, writer, and film producer, Ruth teaches English at Eastern Baptist College. His most recent film, *The Amish: A People of Preservation*, will be aired on nationwide television this year. The remaining speaker for the fall term is Dr. David Schroeder, December 5-7. His subject will be "Jesus, Who Is This Man?"

In reviewing ten years of witness in South America, Peggy and Paul Wyse, Mennonite Board of Missions overseas associates serving with Wycliffe Bible Translators in Peru, wrote: "During these years we have seen New Testaments translated into two languages and many portions printed. To have a part in this work is thrilling. We praise God for good health and His daily direction."

At Camp Hemohme in the mountains north of Los Angeles, Voluntary Service workers from units in California, Arizona, Idaho, and Oregon topped a weekend of Bible study, recreation, and sharing with a communion-worship service that lasted two hours. Standing in a large circle under California pines, the VSers linked hands in song and prayer. Before taking communion there were confessions and affirmations — little groups of two and three, sometimes entire units discovering their brother- and sisterhood anew. There were tears and hugs, testimonies, and praise. "The retreat helped me know better who I am as a VSer," said Inglewood (Calif.) volunteer Nevin Diener of Goshen, Ind. "You don't find that sort of spirit very many places." Serving as Bible study leader for the in-service retreat was Leroy Bechler, pastor of Calvary Mennonite Church, Inglewood. Wayne and Julie Longenecker, Mennonite Board of Missions VS administrators, coordinated the weekend.

The Floresta Mennonite congregation, Buenos Aires, Argentina, scheduled three evangelistic series — in March, September, and November — during 1975. "We have been contacting many people in the immediate neighborhood of the church, which has been difficult in the past," wrote Missionary Delbert Erb. Three who made decisions for Christ in March were baptized in August: a couple with two small children and a university student.

The 12 who made public commitments in September are taking individual instruction with various Floresta members.

Special meetings: Harvey Bauman, Earlington, Pa., at Elizabethtown, Pa., Nov. 26-30. Milo Kauffman, Hesston, Kan., at Pleasant View, Mt. Pleasant, Iowa, Nov. 30 to Dec. 3, and at West Union, Parnell, Iowa, Dec. 4-11.

New members by baptism: five at First Mennonite, Dayton, Ohio.

readers say

Submissions to Readers Say column should comment on printed articles.

"Models for the Next Quarter Century, The Family" (Sept. 16) and "Male and Female: Hierarchy or Partnership?" (Oct. 14) share penetrating projections and say many good things very much needed. But in both there seems to be a departure from the traditional high view of Scripture which served the church so well until now.

In the past we memorized, "But I would have you know, that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." Now the central verse is: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Isn't there an interpretation that approaches both of these words of Paul as being equally biblical and authoritative?

Neither of these writers see the specific male and female roles in the New Testament as anything more than loving respect for the echoes of a sub-Christian culture. And just as soon as the echoes die, the church will be free to teach them no more.

Isn't this very similar to the error of Martin Luther, who was so blessed with the word of justification by faith in Romans that he called the letter of James an "epistle of chaff" because of its emphasis on works? Isn't it also like the system popularized by Scofield, which sees so much "law" in the Sermon on the Mount that it is not for the "redeemed of the present age who are not under law?"

I would plead for a high view of Scripture that gives the writer's *stated reasons* priority over his *supposed intentions*.

Such a high view would rejoice that, regardless of our role in life, we are all equally sons of God in Christ. Paul says: "neither bond nor free, neither male nor female." Peter says: "being heirs together of the grace of life." But this does not supersede various roles of gifts or functions in the body of Christ. We also rejoice that Christianity applies in any culture. The commandments to masters and slaves, then, are equally authoritative to employers and employees now. Male and female, likewise.

I am glad the song "Trust and Obey" got back into our hymnal. But even among those who "trust and obey" there is a great variation in interpretation of the roles of men and women. Let's all begin with Burkhalter: "The Creation narrative, therefore, portrays neither hierarchy nor equality. It moves beyond the dullness and individualism of equality and describes partnership which recognizes the unique characteristics and individual dignity of each person, male and female. In God's design no man or woman is an island, but rather an integral part of community pointing toward the oneness of the Trinity." — Raymond Byler, Jackson, Miss.

* * *

Keep up the good work. Your Oct. 7 editorial, "Of Kenneth, Bill, and Marabel," hit home for me. The loudest voices have been critical "of Bill" (since I am not familiar with Ken and Marabel). This much must be said: I, as a growing Christian, was introduced to Bill Gothard when the Detroit Mennonite Church (6 blocks from me) didn't even have a sign up. It looked like a church building — but there was no witness that asked if I knew the Lord and whether I wished to grow in that knowledge.

Gothard's interpretations and applications have helped me see what the last half of Ephesians, Romans, and Colossians mean in terms of my job, family, and friends. But I have also learned that a smoothly functioning Christian entity does not need to invoke the chain of command. (Ernest Wilson encouraged the Black Caucus not to conduct its meetings using "Robert's Rules of Order" as a weapon.) Sheldon Burkhalter crystallized the issue in my mind by his reference to Ephesians 5:21 in his Oct. 14 article, Male and Female: Hierarchy or Partnership? for which I thank you both. "Submitting" ourselves "one to another" is a radically different approach, and I like it.

As a responsible parent (and leader), I ask what do you do when the other party is not submissive? Some situations would require continued submission, if we wish to follow Christ's model. In other cases, submission might be nonbiblical; for example, when we "spare the rod." Your continued assistance in clarifying the matter is appreciated. — Eugene Seals, Trotwood, Ohio.

* * *

I would like to add my vote of thanks to the many who have been complimenting you on the really good articles and editorials which have appeared recently in *Gospel Herald*. There are many I could mention by name, but the list would be too long. One that deserves special mention, however, and special concern from all of us, was the lead article in the Oct. 7 issue, "The Mennonite Credibility Gap." Thanks for a very special church periodical. I read it from cover to cover as soon as it arrives! — Wilma E. Leichty, Elkhart, Ind.

* * *

Reading "Wit and Wisdom" in the Oct. 28 *Gospel Herald* caught me by surprise. I think the joke with regard to the rug and the parrakeet is in extremely bad taste. Somehow that one slipped through, I guess. Otherwise, a good issue again. God bless you as you put together a diet which will hopefully not only stimulate, but lead in the Mennonite Church in these times. — Daniel Yutzy, Harrisonburg, Va.

* * *

Since the time that the Student Services article by Hubert was in the Sept. 2 issue of the *Gospel Herald*, two persons have written to us expressing interest in having their names and fellowships listed among those names at the end of the article. I am simply forwarding them to you in the event that you would have some opportunity to use them in the future. They are: John Hershberger, 516 Grandview Ct., Iowa City, IA 52240, and Tucson Mennonite Fellowship, Eli E. Miller, 7002 E. Lurlene Dr., Tucson, AZ 85730.

A Letter of Concern

My Dear Brethren and Sisters:

I have been a member of the Mennonite Church many years and have seen changes, but have never seen such a display of worldly fashion as we have it today. We have gone a long way down the path of worldliness. Can't we wake up and see where we are going?

In some places plain folks are made to feel almost out of place because of fashion which is flooding the church. I believe many are encouraging this sort of thing by the changes you have made. Some of the ministers have gone so far as to put on a flashy two-tone suit with all the trimmings, including finger ring and moustache — their wives also dressed in the height of fashion with hair cut and no covering.

Some of us believe the Bible teaches separation: 2 Cor. 6:17; 1 Pet. 1:14, 15; 1 Pet. 3:3, 4; 1 Tim. 2:9, 10. Some believe it matters not how we dress, and according to appearances we have both kinds among the ordained.

Menno Simons gives his convictions on this question as follows: "Beloved reader, take notice that all the proud, haughty, avaricious, carnal and adulterous who call themselves Christians, but who are by no means such, testify by their disposition, heart, mind and walk that they hate and are inimical to Christ. . . .

"They say that they believe, and yet there are no limits nor bounds to their accursed wantonness, foolish pomp, show of silks, velvet, costly clothes, gold rings, chains, silver belts, pins, buttons, curiously adorned shirts, handkerchiefs, collars, veils, aprons, velvet shoes, slippers and such like foolish finery; never regarding that the enlightened apostles, Peter and Paul (1 Pet. 3:3, 4; 1 Tim. 2:9, 10) have in plain and express words forbidden this to all Christian women. If this is forbidden to women how much more then should men abstain from it, who are the leaders and heads of their women, notwithstanding all this they still want to be called the Christian church." (*Works*, I, 144.)

Should we not be able to learn from the experiences of such a man of God? Rules and discipline which have served a good purpose in the past seem to be almost forgotten today and are scarcely mentioned. Therefore, we have different beliefs and opinions.

We have the plain people, the moderately plain, and the extremely fashionable. Doesn't it seem rather strange that all are members of the "Old Mennonite" Church? There is no saving virtue in clothes, no matter how plain, but I believe God expects His children to be dressed differently from the world.

Dearly beloved brethren and sisters, my letter is not one of criticism nor judgment, but rather an earnest plea that we may be brought together as one body. But how can we be of one mind, unless we take the Word to mean what it says, and obey it? Could we have more teaching on the Christian's attire (and the importance of the devotional covering, which is fast disappearing)? I am glad there are many, both laity and ordained, who share these concerns with me. — Daniel D. Shenk, Newport News, Va.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Albrecht, Douglas and Christine (Edmondson), Tiskilwa, Ill., second child, first daughter, Cherith Elaine, Oct. 23, 1975.

Beiler, Paul and Leanna (Kauffman), Canadensis, Pa., second child, first son, Ryan Paul, Oct. 23, 1975.

Blumber, Joe and Diane (Weirman), Newport News, Va., first child, a daughter, Karen Lyn, June 9, 1975.

Boller, James and Ruth (Stoltzfus), Kalona, Iowa, third child, second daughter, Lori Ann, Oct. 11, 1975.

Campbell, Lawrence and Rachel (Marshall), Stuarts Draft, Va., second daughter, Debbie Mae, Oct. 21, 1975.

Crist, Alfred N., Jr., and Jamee (Styron), Allentown, Pa., first child, a daughter, Heather Marie, Oct. 5, 1975.

Diller, Mel and Norma, Hesston, Kan., first child, a son, Aaron Lee, Aug. 30, 1975.

Eberly, Nelson and Dorcas (Yoder), Pigeon, Mich., first child, a son, Eric Jon, Aug. 29, 1975.

Eiler, Phil and Barbara (Welty), Middlebury, Ind., first child, a daughter, Jennifer Michelle, Oct. 22, 1975.

Hackney, Douglas and Marian (Driver), Lyndhurst, Va., first child, a son, Monte Daniel, Sept. 28, 1975.

Hartzler, Larry and Judy (Olson), Bellefontaine, Ohio, fourth child, third daughter, Deanna Kay, Sept. 28, 1975.

Kauffman, Nelson and Valerie, Goshen, Ind., second child, first daughter, Cindy Marie, Oct. 4, 1975.

Longoria, Guadalupe and Lois (Bixler), Corpus Christi, Tex., first child, Juan Carlos, Sept. 23, 1975.

Miller, James and Louise (Witmer), Hartville, Ohio, first child, a daughter, Caroline, Oct. 24, 1975.

Miller, Roy and Sarah Mae (Yoder), Apple Creek, Ohio, sixth child, third son, Steven Lamar, Oct. 2, 1975.

Quiring, Jerry and Cheryl, Hesston, Kan., second son, Bradley James, Sept. 24, 1975.

Schultz, Gregory and Viola (Fast), Albany, Oreg., first child, a daughter, Carla Faye, Sept. 24, 1975.

Shirk, Barry and Joyce (Gehman), Strasburg, Pa., second son, Craig Andrew, Oct. 10, 1975.

Smith, Cleo and Eileen (Basinger), Verona, Va., second child, first daughter, Tonya Jean, Sept. 23, 1975.

Thomas, Dorsey and Joyce (Kauffman), ninth child, third son, Loransa J. R., Oct. 13, 1975.

Yanus, George and Joan (Schrock), Montclair, Calif., third son, Michael Joseph, Oct. 27, 1975.

Yoder, Daniel C. and Beverly (Ricketts), West Liberty, Ohio, second daughter, Emily Danielle, Oct. 24, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alfonso — Hanson. — Jose J. Alfonso and Judy Ann Hanson, both of Newport News, Va., at Huntington Mennonite Church, by Lloyd Weaver, Jr., Oct. 24, 1975.

Alm — Albrecht. — Dennis Alm, Princeton, Ill., First Nazarene, and Deborah Ann Albrecht, Princeton, Ill., Willow Springs cong., by John Hollis and Don Heiser, Oct. 18, 1975.

Becker — Rupp. — Randy Becker, Pennington, Minn., and Nancy Rupp, Wauseon, Ohio, Inlet cong., by Dale Wyse, Oct. 11, 1975.

Burkholder — Price. — Glenn Leroy Burkholder, Tofield, Alta., Salem cong., and Donna Carol Price, Edmonton, Alta., Baptist Church, by Donald Richter, Oct. 18, 1975.

Ivanitsky — Showalter. — Serge Ivanitsky, Harrisonburg, Va., Park View cong., and Dora Showalter, Harrisonburg, Va., Dayton cong., by Harold G. Eshleman, Oct. 11, 1975.

Mast — Zehr. — Titus LaVerne, Salisbury, Pa., Maple Glen cong., and Delores Zehr, Croghan, N.Y., Carthage cong., by Elmer Moser, Maynard Stutzman, and Earl Zehr, Oct. 25, 1975.

Stover — Alderfer. — William A. Stover, Telford, Pa., and Marian M. Alderfer, Franconia, Pa., both of the Souderton cong., by Richard C. Detweiler, Oct. 25, 1975.

Yoder — Swartz. — Boyd Yoder, Bellefontaine, Ohio, and Delta Swartz, West Liberty, Ohio, both of South Union cong., by Howard S. Schmitt, Oct. 4, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Detweiler, Jacob A., son of Mahlon and Malinda (Alderfer) Detweiler, was born in Bucks County, Pa., July 26, 1895; died at Souderton, Pa., Oct. 14, 1975; aged 80 y. On Jan. 1, 1916, he was married to Ellen Brunner, who died on Apr. 7, 1927. On Nov. 16, 1928, he was married to Susan (Freed) Swartley, who survives. He is also survived by one daughter (Esther — Mrs. David Histand), two grandchildren, and five great-grandchildren. He is also survived by one brother (Howard) and one sister (Stella — Mrs. Norman Yoder). He was a member of Rockhill Mennonite Church, where funeral services were held on Oct. 18, in charge of Henry Ruth and Wayne Kratz; interment in adjoining cemetery.

Fisher, Gideon K., son of Gideon E. and Sara (Kauffman) Fisher, was born in Lancaster County, Pa., Sept. 25, 1899; died in Lancaster, Pa., Oct. 20, 1975; aged 76 y. On Nov. 10, 1921, he was married to Mary Chambers, who died on Dec. 21, 1971. On July 25, 1943, he was ordained deacon at East Chestnut St. Mennonite Church. He is survived by two sons (C. Kenneth and John), and three daughters (Mabel, Rachel, Esther — Mrs. Orlin Leichty), 8 grandchildren, one great-grandchild, two sisters (Anna — Mrs. Christian L. Smoker, Fannie — Mrs. Abner Smoker). He was a member of Rossmere Mennonite Church. Funeral services were held at East Chestnut Street Church on Oct. 23, in charge of James Shank, Daniel Miller, Aquilla Stoltzfus; interment in Mellinger Mennonite Cemetery.

Homes, Edna E., was born near Goshen, Ind., Mar. 14, 1931; died at Elkhart General Hospital, Elkhart, Ind., Oct. 15, 1975; aged 44 y. On May 15, 1948, she was married to Walter Homes, who survives. Also surviving is a son (Paul), one brother (Alvin J. Yoder), three sisters (Jemima — Mrs. Roy Miller, Mary — Mrs. Henry Yoder, and Mabel — Mrs. Menno Kauffman). She was a member of Pleasant View Mennonite Church, where funeral services were held on Oct. 18, in charge of Roy Yoder and John Steiner; interment in adjoining cemetery.

Kaltenbaugh, James M., son of Charles H., Sr., and Mary (Eash) Kaltenbaugh, was born at Hollsopple, Pa., Nov. 5, 1915; died at Hollsopple, Pa., Oct. 25, 1975; aged 60 y. He is survived by five daughters (Albert, Edward, Leroy, Charles J., Willard), and three sisters (Pearl — Mrs. Weir, Mrs. Anna Zimmerman, and Mrs. Velma Gindlesperger). He was preceded in death by four sisters. He was a member of Carpenter Park Mennonite Church. Funeral services were held on Oct. 31 at George Mason Funeral Home, in charge of Glenn Steiner and Harry Shetler; interment in Stahl Mennonite Church Cemetery.

Kauffman, Lily Ellen, daughter of Simon and Emma (Stauffer) Stalter, was born at Round Hill, Alta., May 24, 1911; died at Tofield, Alta., Oct. 8, 1975; aged 64. On Dec. 14, 1933, she was married to Loyal Jay Kauffman, who survives. Also surviving are four daughters (Betty — Mrs. Merlin Stauffer, Ellen — Mrs. Leo Lauber, Inez — Mrs. Walter Lutz, Grace — Mrs. Edwin Good), and two sons (Donald and Joseph), her stepmother, one brother, five sisters, and 18 grandchildren. She was predeceased by an infant daughter. She was a member of Salem Mennonite Church, where funeral services were held on Oct. 31, 1975, in charge of Harold Boettger and Merlin Stauffer; interment in church cemetery.

Koger, Henry Lee, son of Middlington and Margaret (Mills) Koger, was born in Henry County, Va., July 4, 1879; died at Durham, N.C., May 31, 1975; aged 95 y. On Feb. 15, 1910, he was married to Hattie Sue Cumbie, who died on June 5, 1970. He is survived by four daughters (Vivian — Mrs. Claude Wilbourn, Margaret — Mrs. Charlie Seymour, Sybil — Mrs. Joseph Shank, Naomi — Mrs. Frank Calvin), one son (Lee James), 21 grandchildren, 25 great-grandchildren, and 9 great-great-grandchildren. One daughter (Mildred Arneda) and one son (Norman Ellsmere) preceded him in death. He was a member of Ebenezer Mennonite Church, where funeral services were held on June 3, in charge of Monroe C. Slabach and Otis B. Snead; interment in church cemetery.

Nunemaker, Christy Ann, daughter of Bob and Gwen (Wenger) Nunemaker, was born in Bremen, Ind., Oct. 20, 1975; died at Bremen Hospital the same day of lung complications. She is survived by a sister (Stacy Lyn), her parents, grandparents, and four great-grandparents. Graveside servives were held on Oct. 22, in charge of Willard Conrad; interment in Olive Cemetery.

Pletcher, Myrtle Viola, daughter of Daniel and Emma (Shoup) Bachtel, was born in Goshen, Ind., Jan. 27, 1896; died at Fountain View Nursing Home, Oct. 23, 1975; aged 79 y. On Nov. 27, 1915, she was married to George W. Pletcher, who died in Oct. 1953. She is survived by four sons (Morris, Ephraim, Jerry, and Luke) and two daughters (Clara Mae — Mrs. Leon Rupp, Rosie Ann — Mrs. Lowell Lambright) and one brother (Merrill). She was a member of Olive Mennonite Church, where funeral services were held on Oct. 25, in charge of Jason Martin and Elno Steiner; interment in church cemetery.

Schiffler, Anna Maria (Hoylman) was born at Roseland, Neb., Nov. 18, 1883; died at Albany, Ore., Oct. 14, 1975; aged 91 y. On Nov. 21, 1901, she was married to Emanuel Schiffler, who died on Feb. 28, 1944. She is survived by four daughters (Lois — Mrs. Ernest Snider, Alta, Mabel Hein, Mary — Mrs. Albert Ebersole), one son (David Schiffler), 8 grandchildren, 11 great-grandchildren, and one brother (William). One foster son (Elmer Van Horn) preceded her. She was a member of Seventh Street Mennonite Church, Upland, Calif., where funeral services were held on Oct. 17, in charge of Roger Richer and Donald King; interment in Bellevue Cemetery, Ontario, Calif.

Yoder, Henry L., son of Levi and Lydia (Swartzendruber) Yoder, was born at Sharon Centre, Iowa, July 13, 1889; died at Edmonton, Alta., Oct. 27, 1975; aged 86 y. On July 27, 1911, he was married to Lavina Kauffman, who died in Jan. 3, 1965. He is survived by one daughter (Velma Lehman), two sons (Lloyd and Leslie), 11 grandchildren, 18 great-grandchildren, and three brothers. He was a member of Salem Mennonite Church, where funeral services were held on Oct. 28, in charge of Harold Boettger and Carl Hansen; interment in church cemetery.

Cover picture by Jean-Claude Lejeune; p. 835 by Earl Martin; p. 837 by Jim Bishop.

calendar

MMAA Delegate Meeting, Rosemont, Ill., Nov. 22.
Southwest Conference, Phoenix, Ariz., Nov. 27, 28.
Mennonite Church General Board, Rosemont, Ill., Dec. 3, 4.
Pacific Coast Midwinter Conference Sessions, Dec. 5-7.
NYSF Delegate Assembly, Syracuse, N.Y., Dec. 13.

Hits County Ban on Home Services

Americans United for Separation of Church and State has strongly opposed a Virginia zoning law which has barred a small congregation from holding services in a private home. "It is interesting that while Fairfax County's code prohibits regularly scheduled worship in homes, it does not prohibit regularly scheduled drinking parties or pornographic film parties in homes," Americans United said in an editorial in the October issue of its journal, *Church and State*.

"This pernicious law must be overthrown on appeal, not just for the sake of this one small religious group but that of all religious groups everywhere," Americans United said.

Church School Ordered to Close by Fire Officials

A church-operated elementary school in Foster, R.I., has been told by a court that it must meet fire safety regulations or close. Arguing that the case involved First Amendment guarantees of freedom of religion, the church's pastor told the judge, "We would much rather be a free people than a safe people."

Judge Day said in his ruling that although the courts have long recognized an "absolute" freedom to hold religious beliefs, people are "not totally free" to act on their beliefs.

NCC Backs Ocean Grove on Sunday Driving Ban

The National Council of Churches has filed a brief in a court case supporting a religious community's ban on vehicular traffic on Sundays.

In the amicus curiae brief, filed with the New Jersey Supreme Court, the Council supports the Ocean Grove Camp Meeting Association on religious liberty groups in its bid to retain a sabbath ban on vehicular traffic. The regulation was struck down last year by a lower court as "an unlawful establishment of religion." Robert E. Schaad, owner of the *Ocean Grove News Service*, brought the complaint on the ground that the regulation prevents him from distributing newspapers in the early hours of Sunday morning in the century-old Methodist community.

According to Dean Kelley, director of civil and religious liberties for the National Council of Churches, the NCC has entered the case because it "struck us as a very significant religious liberty issue."

Pornography Tied to Organized Crime

The distribution of hard-core pornographic literature and films in the U.S. is largely tied to organized crime, according to a study by *The New York Times*. Organized crime has "heavily infiltrated" the pornographic films industry, the study said, and is "reaping huge profits."

The investigation revealed that nearly all the major hard-core pornographic newspapers and periodicals in the U.S. are distributed by companies controlled by organized crime members.

Receives Scientists' Report Condemning Use of Plutonium

The National Council of Churches took initial steps to align itself with scientists who claim that reliance on plutonium in nuclear power production spells "disaster" for the earth. Massive use of plutonium as nuclear fuel is "morally indefensible and technically objectionable," according to a report received by the Council's policy-making Governing Board and signed by prominent scientists, including 16 Nobel Prize Winners.

Presented by Margaret Mead, the anthropologist, the report is expected to intensify the ethical and scientific debate on plutonium, seen by some physicists as the answer to future energy needs. Plutonium, an artificial by-product of nuclear power plants run with uranium, is the "most toxic substance" known to exist, she said.

Question on Religious Affilation Sought in Census

Fifteen directors of the Religious Research Association have petitioned the U.S. Census Bureau to include a question on religious affilation in the 1980 census. Explaining the reason for the request, they declared that "the work of researchers dealing with religion is greatly handicapped by the absence of reliable data on religion as part of the regular population census of the United States. In addition, such information would be helpful in general demographic studies and in the development of important social indicators of the quality of life."

Some religious groups have opposed such a census question on the ground that it would violate separation of church and state.

Too Many Holy Year Buses

Paese Sera, Italy's widely circulated communist newspaper, has complained about Rome's "worsening traffic congestion," which it said was caused by "luxury" buses carrying Holy Year pilgrims into the city.

"It used to be traditional for pilgrims to come to Rome on foot or on horseback — the best way to admire the Italian countryside," said an editorial, "but, alas, today, they come in luxury coaches and expect every comfort." Grumbled the editorial writer: "Unless these coaches deposit their occupants right in front of St. Peter's Basilica, the pilgrims won't budge. And so, the result is that these enormous coaches line up and block the narrow streets in and around the center of the city and make driving in the city more impossible."

Black Muslims Temple in Jamaica

The second official temple of the Nation of Islam (Black Muslims) outside the United States has opened here in Kingston. The first such temple was established in Bermuda. Jamaican Muslims were urged to work to accomplish the same objectives as their coreligionists in the United States. The chairman of the inaugural meeting, Jamaican minister Muhammad Yosef Ali, said he hoped "to make the entire Jamaica one mosque."

Remove Vietnam-Cambodia Restrictions on Trade

An appeal to the U.S. government to remove trade restrictions against Vietnam and Cambodia was made by the United Methodist Board of Global Ministries at its annual meeting. In other actions relating to international affairs, the board called for immediate U.S. recognition of the "sovereign rights" of the Republic of Panama over the Canal Zone and urged the Senate to reject commonwealth status for the Northern Marianas islands.

On Southeast Asia, the board asked its president, Bishop Paul A. Washburn of Chicago, to communicate to Congress the board's hope for "prompt governmental action to remove (North and South) Vietnam as well as Cambodia from the Trading with the Enemy Act in order to facilitate rapid clearance for shipment of materials to these areas of continuing humanitarian need."

NEWSPAPER

Mennonites in Africa

The third largest Mennonite and Brethren in Christ membership by continent is in Africa. According to *Mennonite Yearbook*, the 1974 membership in Africa is 68,510 in seven countries. This compares on the one hand with 94,-313 in eight countries of Europe and 297,538 in two countries of North America. On the other side are 63,444 in seven countries of Asia and 34,450 in 15 countries of Latin America.

Why do I concern myself with African and world Mennonite membership at this point? Because my wife, Mary, and I were scheduled to leave last Thursday to spend a month in Africa. If all has been according to schedule, by today, Tuesday, November 18, we will have spent the weekend with the Mennonites in Accra, Ghana, and will now be visiting the Mennonites of Ethiopia.

From here we are to go to Nairobi, Kenya, to observe and report on the World Council of Churches Assembly and to make contacts with Mennonite activities in Nairobi and the area. Plans also include a visit to Tanzania and stops in Botswana and Zambia before returning in mid-December via London.

We are going to the WCC Assembly because it is a worldwide happening. It is one of the few occasions that brings worldwide Christians together. World Council assemblies have been held in Amsterdam (1948); Evanston, Ill. (1954); New Delhi, India (1961); and Stockholm, Sweden (1968).

Some may wonder why we attend a meeting of a council of churches. Is this not a suspect organization? It seems to us that we cannot know what this organization is like or is doing without having been present. As noted above, the WCC is an international church organization. Whatever it is, the nature of the church demands that it be international. For the church, we are told, is the body of Christ and if so Christians must find ways to identify with one another in spite of the natural barriers that separate them. An assembly of the World Council of Churches appears to be one way to recognize this unity. To what extent this will happen, we do not know, but we will be seeking answers about it.

We are even more eager for contact with Mennonites of Africa. Not that we have never met any, for leaders from African churches have visited in our country and we have enjoyed hearing their testimonies. But we look forward to visiting with African Mennonites in their homes and congregations.

We expect to report on these visits in the *Gospel Herald*. It is part of the *Herald's* concern to report on the life and work of the international Mennonite Church. At a little more than half a million, Mennonites are indeed a small segment of world Christianity. But we *are* present in 39 countries.

Our small size and scatteredness may serve to remind us that Christians of all cultures need each other. We hope increasingly to report in the *Gospel Herald* on the work of the worldwide Mennonite churches in order to increase awareness of where and how the various groups live and what are their concerns.

It seems particularly appropriate between now and the next Mennonite World Conference in 1978 to familiarize ourselves with the affairs of the worldwide churches. Not that we have been completely unfamiliar, but we all are tempted to have an overconcern with our own problems and to ignore those of brothers and sisters far away. This will be an occasion to move beyond our own borders.

One of the questions facing our worldwide brotherhood is how to work together when the European and North American churches have much greater financial resources than the rest. The problem is not insuperable if we have a will to face it. The *Gospel Herald* editors hope that more knowledge of our brothers and sisters overseas can increase our will to cooperate with them. — Daniel Hertzler

Gospel Herald

November 25, 1975

The 'Needy' World Includes Us

by Edgar Metzler

Church meetings and conference programs frequently include topics such as "Christian Response to a Needy World" or "The Needy World — Burden or Challenge?" During the current focus on the food and hunger crisis, the "needy world" often refers to the economic deprivation and underdevelopment of the southern hemispheres. At other times the emphasis is on spiritual needs. In both cases the assumption often is that the needy world is out there, across the seas, in the so-called third world. (Or fourth world as the most desperately needy countries are now called.)

As long as our thought patterns persist in keeping the needy world somewhere far away, beyond us, our service and witness will be distorted and our own growth stunted. The tragic consequences of America's assumption to know what's best for other countries and peoples is written large over many parts of the globe. Unfortunately, the script covers the religious as well as the political and economic areas.

The comparison of civilizations and cultures can be a self-serving operation. But any Western Christian who stands back to observe his own social and religious context must conclude that we too have needs. The ecological tragedies of pollution of all kinds is just one example of the kinds of mistakes we have made in the name of progress. The emotional, spiritual, and physical damage of the rat race of modernized technological society is hardly something the developing world needs. Or look at only one dimension of social problems. In most countries of the so-called third world, aged people have an honored and economically secure place in communities based on the extended family. Meanwhile in North America the business

of caring for the elderly results in outrageous profits and increasing dehumanization.

Our attempts to export our alleged superiority, religiously and scientifically, should also make us pause. We now realize that much of the early missionary effort that coincided with colonial expansion was a transplant of cultural interpretations and practices. The full story of the effects of the transfer of technology from industrialized nations to developing nations is still to be written. But already we have seen that some of our best intentions have backfired. The much-vaunted Green Revolution is now being reevaluated for its unforeseen technical and social consequences. I once toured a district in India where thousands of acres could no longer produce food because of the salinity of the soil which had developed from an extensive water development program designed by experts from one of America's great agricultural universities. Attempts to introduce large-scale mechanization in societies with massive labor surpluses have aggravated rather than solved problems.

There is increasing recognition that under certain conditions small-scale farming can be as efficient as American agribusiness. My impression is that farmers around the world are very smart people on their own turf. They have had to be in order to survive. We should be properly humble and inquisitive about the results of their long experience when we move along with them in their search for greater production and a better life for their families.

There is another reason we need to learn from the third world. They are raising questions about the role of the outsider; about the nature of development in which so much has been invested and so little gained for the people supposedly being helped to develop; about the multitudinous ways the economic, political, and cultural structures of international interaction benefit the rich nations. A moratorium on aid and personnel from the West has been proposed by some third world Christians. In this context we had better learn to listen, both to learn the lessons of their experience and to begin to discover and practice relationships that will be characterized by reciprocity and mutuality.

We have much to benefit from such a stance. Someone has said that "America has its technology, Africa its humanness." We could use more humanness. A book called *Technicians of the Spirit* reminds us that people in less modernized societies may have become more skilled in relationships and understanding of the wholeness of life. This is not to suggest a romantic and unrealistic view of the "happy native." Once in a remote and beautiful Nepali hill town, three days walk from the nearest jeep trail, I asked a volunteer, "What possible advantages could twentieth-century civilization bring to these tranquil and gentle people?" He led me to the back of the single row of houses and pointing to the lack of sanitation told me of the high incidence of dysentery. But while bringing pills and pumps to such a town, is it not also possible to learn from them something of the strength of their social system and way of life?

Thinking our own ways are best is called ethnocentrism. Perhaps it's a natural reaction. Even our language traps us. What does it mean to say "developing" nations as contrasted with "developed" nations? Many persons consider the music of Africa "primitive." By what standards? In comparison to Bach? Musicologists now recognize that in rhythmic technicalities, African music is more advanced than Western.

When we begin to see what other traditions and experiences can contribute to us, we grow as persons, we benefit from the rich diversity of ways to become human. Also, it's more efficient for anyone working in cross-cultural situations. Change and growth in others becomes more possible as we affirm the worth of their viewpoints and the validity of their struggles.

It is difficult for the rich to relate to the poor. How can this interaction begin to take place? Lawrence Yoder has suggested that fraternal visitors coming to us may be one place to begin. I believe other ideas will emerge as we reorient our approach to work overseas so that every worker has a sensitive awareness of the values in other societies and a desacralized, objective, and modest view of what we have to give to the needy world. Overseas church agencies need make no apologies for using contributions in that direction. All of us will be more truly Christian world citizens when we realize that the needy world includes us.

Edgar Metzler is a former executive secretary of Mennonite Central Committee and Peace Corps director currently teaching at Goshen College.

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Yesterday, Today, and Tomorrow

by Joyce Weber

I have warm memories of my grandmother and her delicious chocolate cake. Her cake was as sweet and soft as she was. And drab brown like her plain garb. But she was ever so lovely to look at.

While Grandma's clothes were void of color, her home was not. Beauty however was displayed in simple form, never loud or "splashy" as she would say. Ecology would have been a foreign word to her, yet her begonias bloomed in painted coffee cans. Tender loving care was administered to many, many potted plants and they were all given a home on beautifully lined shelves of colorful crepe paper that she would flute with a matchstick to perfection. Her flowers brightened her rooms that were otherwise dressed in dark conservative colors.

Grandma always wore floor-length dresses. The clothes she would wear weren't much different than the clothes her own mother wore, the only difference being the V-shaped cape. Grandmother's cape was cut straight across at the waist. She did not give attention to fashions, nor was she diet conscious. One look at my grandmother would tell you she bore many children and gave each a Mennonite heritage. She might have appeared cold in her plain garb but when she'd reach behind her aproned skirt and pull out a bright pink mint and hand it to you with a gentle smile, you knew she was a very warm person.

My grandmother talked much about God. As a child my ears were big when her friends came to visit her and talk Pennsylvania Dutch. She read the King James Version of the Bible and could tell the story of Joseph like no one else I knew. She often whistled as she worked and sang hymns too. There is one tune that has stayed with me, "There is no secret what God can do, what He's done for others He'll do for you. . . ." Her singing that song gave me the understanding that God is the same to one and all yesterday, today, and tomorrow.

In Grandma's day there wasn't much talk about being filled with the Holy Spirit and I can't remember her ever mentioning it. She did however bless those around her with showers of love and by the measure of that love she would have had to be filled with Someone. I don't ever remember her praising the Lord throughout the day by airing the actual phrase, "Praise the Lord," but praise Him she did by whistling those tunes that came from her heart.

If Grandma would be alive today her eyes would pop at the sight of blue jeans and guitars at church gatherings. It is my guess, however, that she would see the sincerity of the worshipers just as one could feel her warmness behind her black dress. It is nice to know that it isn't God who changes the standards for which we measure ourselves. I wonder if Grandma ever spent any time thinking about this.

My grandmother who wore nothing artificial but her dentures was a child of God. Today there are Christian grandmothers who don't look, act, or think like my grandmother did. If the grandmother of the seventies would have voiced her church-related opinions in the fifties as some do today, would she have felt Christ's love and acceptance from those in the church? And do the 1950-style grandmothers feel accepted by the church of the seventies even though their voices aren't heard or they aren't seen involved in active women's groups? Today the same question can be applied to all age groups. Doing the "in" or "out" thing can't be as important as showing love and feeling loved.

Grandmother's chocolate cake was special and so was she. Her soft gray eyes and white streaked blond hair tied up in a knot made her one of a king. I wouldn't have wanted her to be any other way. Like many desserts we need all kinds of Christians, all followers of Christ yet as different as simple Jell-O and Date Cream Crunch Parfait.

The cookbooks hold some recipes that aren't too popular. In fact most people never even heard of some of them partly because they are impractical. Then we have those recipes that are seen at county fairs and baking contests with blue ribbons on them. We all like awards. But when we attempt to be accepted it is hard to remember that there comes a day when rewards will be given out to only those who obeyed and followed. It will be unimportant whether they were popular or unpopular and whether or not they lived yesterday, today, or tomorrow.

Joyce Weber is from Hartland, Vt.

My Kingdom Is Not of This World

by John E. Lapp

Kings and armies have established nations by the use of military might. They believed that the longer the sword and the sharper its edge, the more powerful they become. Translated into modern military terms, this means that presidents of the powers who possess the most nuclear warheads would feel the most secure. But instead of security, it becomes the way of the greatest insecurity and fear. It causes men to dig into the ground to establish A-bomb shelters. It causes them to lay up for the times of world famine. Even so-called Christians beg people to buy foodstuffs and to store them away with guarantees that they will not spoil in fifty years of time!

Jesus has a greater idea than this. It is the great idea of suffering love, submission to the powers, refusal to defend oneself, and the overcoming of evil with good. The laying down of the sword and the renouncing of all methods of warfare are found to be a better way. This idea strongly gripped Peter after he had cut off the ear of a man and Jesus simply reversed the process by healing that ear, for Jesus said, "Put your sword back in its place, for all who draw the sword will die by the sword" (Mt. 26:52, *New International Version*).

Paul caught the meaning of the message and its demonstration and as He wrote to the Roman Church, "Do not take revenge, my friends, but leave room for God's wrath, for it is written: 'It is mine to avenge, I will repay,' says the Lord. On the contrary: 'If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.' Do not be overcome by evil, but overcome evil with good" (Rom. 12:18-21, NIV). Then he continued in chapter 13 to call upon all Christians to be subject to the powers — not to resist the powers, to be subject for conscience' sake, and to pay taxes cheerfully. Here we can see how the citizens of the other world maintain relationships with the nations of this world and continue their faithful loyalties to the King of kings. One parenthesis may be in order. (This does not mean that Christians who belong to the new order will unquestioningly pay war taxes. They may even determine what really is Caesar's rightful portion and may even decide to withhold that portion which is designated for military purposes!)

The kingdoms of this world receive much of their inspiration and direction from the prince of the power of the air. He finds many willing tools in the rulers who sit upon the worldly thrones of this world. Whether the name is Hitler or Stalin, Nixon or Roosevelt, King George III or Henry VIII, Napoleon or Caesar; he finds in them a willingness to be used as his tools. This is true because of the human lust for power.

We read in history books the phrase, "The divine right of kings." In our nation it has become a slogan to preserve the presidency right or wrong. The kings who have ruled by the so-called "divine right" have performed many "dirty tricks" as they murdered others who become powerful. In the U.S. there is CIA and in Russia they have a KGB. Both pursue intrigue and with their anonymity perform the most beastly atrocities in the name of power. For the Christian who lives in a world like this, Revelation 13:10 speaks to us God's will: "This calls for patient endurance and faithfulness on the part of the saints." So this is the true stance for the nonresistant one in the present world.

John E. Lapp is former pastor of Plains Mennonite Church, Lansdale, Pa., and moderator of Franconia Mennonite Conference. His article is adapted from an address to Assembly 75.

So how do we in the twentieth century live in the heavenly kingdom and yet retain relationships with the powers that be?

We Need Less Rhetoric and More Living of the Christian Way. From the time of its beginning, Anabaptism has been a movement; it was never the establishing of an institution. As Jesus began a movement with twelve men which became a mountain to fill the whole earth, so Anabaptism was the beginning of a movement that has become deeply rooted in forty nations of the world. Jesus' movement began with a pointed command, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age" (Mt. 28:19, 20, NIV).

H. S. Bender in *The Anabaptist Vision* points out three major ideals of the movement:

1. A new concept of the essence of Christianity as discipleship.
2. A new concept of the church as a brotherhood.
3. A new ethic of love and nonresistance.

Robert Friedmann sees the heart of the theology of the Anabaptists as the doctrine of two worlds: A kingdom theology. He says, "This theology must be grasped by each believer individually from the Scriptures — then cites Peter's words: "But in your hearts acknowledge Christ as the holy Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (1 Pet. 3:15, *NIV*), a favorite text frequently used by Peter Reidemann the Hutterite leader" (*The Theology of Anabaptism*, p. 37). He also quotes Peter Walpot who said in 1577, "A man must die in baptism to his old life and must rise again with Christ unto a new life and Christian conduct" (p. 40).

Wolfgang Brandhuber wrote to the congregation in Rattenburg in 1528, "True Christianity knows nothing but love. It needs no law but fulfills the law out of sheer love, leaves everything, seeks whom it loves, and the more it loves, the more it desires to love and is glad what it can love. O brethren, where there is no love . . . what does it matter if one knows much, talks and teaches much, and yet does not love" (p. 72).

Thus we learn that our forefathers lived their beliefs rather than engaging in a lot of rhetoric. In fact John D. Sauder in a history of Franconia township written in 1886 states that during the first 200 years of the whites living with the Indians, there was never a drop of blood shed by either group.

This was concern for peaceful living applied to the idea of litigation in the courts as well as to the use of weapons of war. The Franconia Mennonites have always considered it a breach of faith and beneath their dignity to even allow themselves to be drawn into a court situation before a worldly judge. Menno Simons did speak very prophetically to the magistrates and he called upon them to render justice, but he never called upon the church nor her members to defend themselves in litigious proceedings. He was not calling for rhetoric, but rather a way of living.

In the introduction to the translation of the Dordrecht Articles of Faith by William Bradford in Philadelphia in 1727 they so modestly refer to themselves as "The Weaponless Reformed Christians." They repeatedly call themselves "The Revengeless Christians."

In 1775 a Declaration addressed to the Colonial Assembly of Pennsylvania by both the Mennonites and the Church of the Brethren, said, "This testimony we lay down before our worthy assembly, and all other persons in government, letting them know that we are thankful as above mentioned, and that we are not at liberty in conscience to take up arms to conquer our enemies, but rather to pray to God, who has power in heaven and on earth, for us and them." What a fine testimony of faith, rather than an abundance of rhetoric.

Those Who Belong to the Kingdom of the Other World Become the Evangels of a New Age. The high view of the Scriptures held by our church throughout her history needs to be retained. Our fathers did not consider the Bible to be a flat-book, for example, the Old and New Testaments to be considered of equal value, or to speak equally in authority. They held to a higher view of the New Testament and accepted its teachings to be the authority for all of life. It was this approach to the Bible that made them such great and successful evangels of the new age.

It was this understanding of the Bible and the New Testament commands that moved them to go forth with the message of the "great idea," to give this word to all mankind. The Augsburg Synod — called the Martyrs Synod held on August 20, 1527, sent forth its evangels into all of Western Europe. Theirs was a message which called for (1) freedom of conscience, (2) separation of church and state, (3) voluntarism in religion, (4) the practice of love and nonresistance, and (5) refusal to use the civil oath. This called for so much of a change that nearly all of the participants died as martyrs in a few years of time. Evangels yes, but it cost them their lives too!

We become the evangels of the new age as we speak out on moral issues and concerns both in the church, in our local communities, and to the nation-state. I believe we need to become more political, for example, speak out on the issues of the day, just like the prophets of old did in their day. But we need to be careful that we do not become corrupted by politics as it so often happens with individuals who become supportive of political parties and/or hold political offices. We need to continue to speak to the government officials and lawmakers, just like Menno Simons did.

We just cannot become the flag-wavers in the U.S. Bicentennial celebrations, nor use the slogan, "One nation

under God," nor can we honestly sing with our fellow-citizens "God Bless America."

When we identify with minorities, we become the true evangels to the new age. The first message of Jesus when He came back to His hometown of Nazareth was:

The Spirit of the Lord is upon me; therefore He has anointed me to preach good news to the poor.
He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind.
To release the oppressed,
To proclaim the year of the Lord's favor.

When we follow Jesus' example at Nazareth, we cannot help but to speak out on our concerns for the native American Indian in their sorry plight. For the blacks with all of their experiences of rejection and lack of privilege. For the Mexican farm laborers who are disadvantaged. All of these and many other underprivileged ones are in need of the healing of the gospel.

We need to discover the reality of a new lifestyle in affluent North America. "Not only must we examine our lifestyle but also the hidden attitudes and values that have created our lifestyles. Where are the places where our values and personal ethics have been influenced more by the society around us than by the message of Jesus?" What we need today is the kind of a lifestyle that can come down to the level of the poverty persons, without appearing to be condescending.

To do all of these we need to recapture our fathers' way of reading the Bible, rather than drinking all the time from the fountains of the new orthodox, or the new evangelicals, or the new charismatics, or whatever may be the newest thing coming our way. But rather we ought to go back to the simple reading of the Bible, hearing the voice of the Spirit and then following Him in true obedience.

We must make our choices. My choice is made, I want for myself and for my church to continue to understand the Bible not as a flat-book, but always to hear first the voice of Jesus as He speaks to us in the Sermon on the Mount. To hear the voices of the apostles as they speak to us in the New Testament Epistles, calling upon us to enter into a deeper life in the Spirit, and not to allow the world to squeeze us into its mold of thinking and living. To hear the voices from Sinai and the new applications put upon the Ten Words by Jesus. To hear the prophets as they call us "to do justice, and to love kindness, and to walk humbly with your God" (Mic. 6:8). These voices heard in the 1970s will call upon all mankind to "repent, for the kingdom of heaven is at hand."

Ton and Hai, My Friends

by Margaret Richer

The scene is a valley nestled between brown desert mountains, row upon row of green army tents, and people.

The situation is thousands of men, women, and children far away from home with uncertainty staring at them from all directions. Uncertainty about their families — where are they? Still in Vietnam? In the U.S. somewhere? Or perhaps in a third country like Thailand or Hong Kong? Uncertainty about staying in the U.S. with all its strange customs and prejudices. Uncertainty about communicating in a new language. And uncertainty about returning to Vietnam under a new government.

And so it is in this new situation that Ton finds himself. Ton, a thirteen-year-old boy, has come to Camp Pendleton with his father and four brothers and sisters. He knows that his mother and remaining four siblings are still in Saigon. At that thought he looks straight ahead and with a faint half-smile in his new English vocabulary he says, "I am very sad. My father, too, he is very sad."

Hai is more fortunate than his friend Ton. Hai is at this camp with his mother and father and sister. He has two younger brothers who are in foster homes in the U.S. awaiting the day they will be reunited as a family. In Vietnam Hai's father was an auto mechanic who also owned a tool shop. Now Hai's father spends his time visiting fellow refugees and attending survival English classes, as the family waits for word that someone has found them a house and agreed to sponsor their family. Hai hopes it won't be much longer. "The California nights are getting colder and colder," he complains. "Usually I wake up three times every night because I am so cold."

Even though Hai is very anxious for their family to be sponsored, he is also very scared. Hai likes to practice reading English, and one day he read a newspaper article about how the Americans do not want the Vietnamese people. At that, Hai not only felt fear, but also confusion. Where can he go? Who really cares about his family? Who will want them? Who will help?

As a friend of Ton and Hai, I look to the disciples of Jesus Christ, the people with a spirit of love.

A Conversion to Violence

by Katie Funk Wiebe

Her father kicked her out of the house at the height of an argument and told her never to come back. So she sat by the freeway and cried, not knowing where to go.

There Charles Manson found her and offered her a way out of her trouble and a new way of looking at life. She thought of the three weeks left in the college semester and was about to decline. Then she changed her mind and joined the Manson family in the woods and their life of violence.

So begins the story of Lynette Alice Fromme, also known as Squeaky, the first woman to attempt to kill a president of the United States. As I read her story in *Time* magazine, I was fascinated by the way it resembled a conversion experience. There was the tension and the guilt caused by her conflict with her father, followed by the hope of release from this burden extended by Manson. He attracted followers by offering them freedom on their terms: "I've made up my own world. In other words, I didn't and wouldn't adjust to society and their reality of things."

Squeaky accepted his offer of freedom from guilt and according to her story found some peace of mind. "Every girl should have a daddy just like Charlie," she said. Her commitment to him was followed by tremendous evangelistic fervor to keep his teachings alive. She and others gouged X's in their forehead to show their allegiance to him.

These flower children in the Manson family worshiped their leader like a lord. Squeaky believed he was the second coming of Christ and was willing to die for him. "We respond with our knives. It feels good to be ready to face death and love. . . ." The record of the Manson family includes among others the Tate and LaBianca murders, drug charges, and instances of depraved sex.

A through conversion to violence.

American society is now waiting to hear the details of how Patty Hearst, newspaper heiress, was converted to the ideology of the Symbionese Liberation Front.

From such accounts it becomes clear that human beings can be converted to both worthy and unworthy causes. Sometimes the experience is accompanied by the same kinds of feelings as are found in some religious conversion experiences, and, sad to say, it may even give the individual more meaning and direction.

Yet more frightening to me than the cataclysmic conversions to violence is the way I see Americans slowly drifting into violence as a way of life. Like a weak swimmer caught in a riptide, too few are struggling to get free.

Violence, in some of the milder forms, has become thoroughly acceptable, even while we believe that only the mentally ill and abnormal people, like Manson and his family, who have been indoctrinated into violence would kill without reason.

In an effort to help people see the direction in which they are drifting, Jacques Ellul in *Violence: Reflections from a Christian Perspective* sets forth the rules which govern violence:

1. Once a person starts using violence, he will never stop using it, for it is easier, more practical than other methods. Violence is a primitive shortcut to one's goals. It is simple and effective.

2. There is no distinction between a good and bad use of the sword. "All who take the sword will perish by the sword" (Mt. 26:52).

3. All violence is identical whether physical, economic, or psychological. Jesus declares there is no difference between murdering a fellowman and being angry with him or insulting him (Mt. 5:21-22). Another writer adds that to condone violence of one kind, even the psychological manipulation of an evangelist to persuade people to come to the altar, is to consent to the adversary to use it too, whether he is a propagandist, an advertiser, or a murderer.

4. Violence begets violence — nothing else. No freedom, no liberty, no equality.

5. The man who uses violence always tries to justify both it and himself. Violence is so unappealing, says Ellul, that every user of it has produced lengthy apologies to demonstrate it is just and morally warranted. The recent response to the television documentary *The Guns of Autumn* supports him here.

Everyone can have emotional experiences resulting in grand feelings of freedom, as Squeaky had. Some such experiences led only to violence and self-established standards of getting along with others. An encounter with Christ, who is the Prince of Peace, does more. He gives true forgiveness of sins and the strength through the Holy Spirit to live the life of peace and love. This is regeneration.

Can We Have Renewal Without Confusion?

A Question for Discussion

by Norman Derstine

It would be folly to close one's eyes to the new surge of spiritual interest that seems to be in evidence in our church. The most visible renewal is what is known as the "charismatic movement." Another renewal movement is at work too. There is a deep stirring of the Christian ethical conscience in a movement toward costly discipleship and prophetic biblical social witness.

Both of these renewal movements are responding to important biblical themes. The first one to the outpouring of the Spirit as a mark of the Christian era. The other one to a concern for discipleship and social justice basic to the message of Jesus and the prophets.

There has always been some confusion about the discipleship and social justice concern. Some see this as support of the "social gospel" and fail to see it as an outgrowth of a spiritual relationship to Christ and the Holy Spirit. Yet "inner piety" must move to "outward prophetic witness." In fact Jim Wallis says, "Since Scripture sees the coming of the Spirit as producing an active commitment to social and political justice, it can be said that the charismatic movement has not yet experienced the fullness of the Spirit."

Another writer sees real hope in these two movements coming together. "To my mind," he says, "the charismatic renewal has the potential for developing a far more solid, long-term radical commitment to social justice at all levels than any other movement in the church. But, it is not yet clear how open the renewal is to being led by the Lord out into this marketplace."

Since we are less informed about some of the confusion that surfaces due to the charismatic renewal movement I want to discuss *five* areas of concern without seeking to give complete answers.

Confusion About the Historic Event of Pentecost. Miraculous signs accompanied Pentecost just as they did at Christ's birth, death, and resurrection. The sound of a mighty rushing wind, cloven tongues like as of fire, other languages were spoken — these happenings made visible the coming of the Holy Spirit. This harmonized with the miracles associated with the birth of Jesus — appearance of a new star, the annunciation of angels, and the coming of the magi. And miraculous signs also happened at Calvary and the garden tomb. There was strange darkness, an earthquake, and graves were opened.

We ourselves appropriate the meaning of Calvary and the resurrection without any miraculous signs. In the same way we appropriate the experience of Pentecost without any accompanying signs. These one-time historic events are not repeated. There will never be another Calvary. There will never be another Pentecost.

Why then do some people teach that you need to tarry, agonize, or wait for a Pentecost experience? There was a *time*-sequence in all four historic events:

Birth: "When the *fulness of time* was come, God sent forth his Son."

Death: Jesus said, "My *hour* [*time*] has not yet come."

Resurrection: Jesus said, "Destroy this temple, and in *three days* I will raise it again."

Pentecost: Jesus said, "Behold, *I send* the promise of my Father upon you; but *tarry* ye in the city of Jerusalem, until ye be endued with power from on high."

Both the *miraculous events* surrounding this historic event and the *time*-sequence are now history. This is one kind of history that will not be repeated.

Confusion About the Baptism of the Spirit. There is one historic Pentecost and there is also one word that describes what happened and what we experience in our personal Pentecost. A Task Force at Assembly 75 presented a study paper on "The Holy Spirit in the Life of the Church." This was their explanation about the baptism of the Holy Spirit: John spoke prophetically of Jesus as the

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one who would baptize people with the Holy Spirit (Mk. 1:8). The risen Christ recalled this promise for the disciples in the days preceding Pentecost (Acts 1:5). Peter, too, remembered it after the Spirit fell on Cornelius and his household (Acts 11:16). The one remaining occurrence is in 1 Corinthians 12:13, "By [with or in] one Spirit we were all baptized into one body . . . and all were made to drink of one Spirit. . . ." *It would appear, therefore, that the New Testament use of the language of being baptized with the Spirit is either in relation to the original event at Pentecost or subsequently to the bestowal of the Spirit at the time of conversion.*

With this clear statement on the meaning of the "baptism of the Spirit" imagine my surprise to discover that some members of this Task Force who had presented this paper for the church to study, were using "baptism of the Spirit" in other ways in another meeting the very same day! This adds to the confusion. How can we discover what the Bible teaches about the Holy Spirit unless we are guided by the Book that tells us about the ministry of the Spirit?

We do not pray again for Christ to be born, or for His death, or resurrection — neither do we pray for another Pentecost. G. Campbell Morgan said, we are to "thank God for the Spirit baptism ever but to pray for it never." We do this in the same way we thank God for the finished work of Christ on the cross and with our praise for the empty tomb! No place in the Scripture is the believer commanded to seek the baptism *by* or *with* or *in* the Holy Spirit. This is because the baptism of the Holy Spirit was the act which placed Jew and Gentile together into the body of Christ (Eph. 2:14-18). Peter E. Gilquist writes, "The baptism of the Holy Spirit is designed to take people with all sorts of differences and make them *one* in the body of Christ. And the very truth God displayed to make people one is the one we fight over most — being baptized with the Holy Spirit" (*Let's Quit Fighting About the Holy Spirit*, p. 101).

The New Testament conversion or new birth experience means that one is *born* of the Spirit, *baptized* with the Spirit, *indwelt* by the Spirit, and *sealed* by the Spirit.

Experience Vs New Testament Theology. Since there is confusion about the historic event of Pentecost and the "baptism of the Spirit" this leads to teaching that may not have full scriptural support. One person commenting on Renewal 75 said: "I did encourage everyone to seek the baptism and said I thought it not inappropriate to encourage speaking in tongues. . . . While all are not obliged to speak in tongues, everyone could and should. . . . I gave opportunity for testimonies and before I prayed, told them I felt the Scriptures were sufficiently clear that one should anticipate tongues along with the baptism."

Does this experience conform to New Testament teaching? Do we encourage people to "seek the baptism"? Then too the phrase "everyone could and should" speak in tongues is not supported by the experience of tongues as described in the Book of First Corinthians.

In my conversation with people who are deeply involved with the charismatic movement, some of them seem to pass over rather lightly the theological base for some of the current teaching. This is why a warning must be given about *authority*. Bernard Ramm says, "it is a trait of any Christian who has had a remarkable experience to move from his experience to the interpretation of the New Testament. This is contrary to the way the church has traditionally regarded the authority of the New Testament. It is the New Testament which *screens experience*. It is an obvious and serious temptation of charismatics to move from their experiences to the interpretation of the New Testament. It is the conviction of the evangelical grounded in biblical theology and historical theology that the New Testament must assess experience rather than experience pushing the New Testament around so that it agrees with experience (*Rapping About the Spirit*, p. 123).

What About Tongues? This is a complex matter, controversial and confusing to say the least. If we take the teaching of Paul seriously where love is the supreme gift that we are to covet, then all other gifts including tongues would seek their proper place in the body of Christ.

What about the strong desire for speaking in tongues and the push it is given by some leaders of the charismatic movement? A Christian psychiatrist, reports Russell T. Hitt, calls the phenomenon a "temporary regression" giving people "an opportunity for 'stylized primitivizations' while at the same time offering opportunities for temporary identifications with heroes of the faith who reportedly have had similar experiences" ("The New Pentecostalism," *Eternity*).

But most writers are considerably more positive. It is agreed that the word "unknown" in reference to tongues is not found in the original text, but is supplied by the translator. Many also agree that the word tongue could just as well be translated "language" or "languages." The 1 Corinthians 12:10 passage "various kinds of tongues" could be "foreign languages." Almost everyone agrees that this quotation from the Old Testament in support of what was taking place refers to other languages! "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord" (1 Cor. 14:21). These tongues predicted by Isaiah were foreign languages.

Immediately following this quotation from Isaiah Paul says in the following verse, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." Is Paul using the word tongues in two completely opposite meanings in the same context? They are both ecstatic utterances or both other languages! Wouldn't "languages" help to illuminate verse 22? This is what happened at Pentecost! Many unbelievers were saved on that day hearing the message through the gift of language.

Hitt says further, "The gift of tongues can best be understood as speaking a foreign language miraculously, as was done on the day of Pentecost. . . . In the worship of

the Corinthian church, tongues-speaking was probably a conglomeration of foreign languages and ecstatic utterances, much of which was 'in the flesh.' Foreign languages, which often confused the Corinthian worship service, were usually displayed not as a spiritual gift, but as a show of culture and knowledge. This is why 1 Corinthians 13 has to precede 1 Corinthians 14. Others, however, who weren't bilingual attempted to imitate foreign languages and the divine manifestation at Pentecost, and this imitation often degenerated into gibberish."

Normative or Transitional. One of the conflicting views is whether the Book of Acts is "normative" for the church today or if it has to be viewed as "transitional." The reason this needs to be considered is that much of the theology of what is known as the Pentecostal movement and consequently Neo-Pentecostalism which has moved into many of the other denominations is built on the idea that Acts is *normative* for the church today.

"It seems odd to an evangelical that so much Pentecostal theology is built upon the Book of Acts, which reflects the church in a highly *transitional* period of its life, and upon the correspondence with the Corinthian church, which was Paul's most eccentric church. The contrast with the great theological passages in Romans, Galatians, Ephesians, Colossians, Hebrews, and 1 John is too sharp" (*Rapping About the Spirit*, p. 116).

If Acts is *normative*, then we would expect all Christians to have community of goods, death, caused by lying to the Holy Spirit, light from heaven like Saul's conversion experience accompanied with blindness, raising of people from the dead like Dorcas. If Acts is *transitional*, then we do not need to expect everything reported in Acts to have its counterpart today. Isn't it rather obvious that this book cannot be considered normative for the life of the church today? The only logical conclusion is that it was transitional. There will be less confusion if this is acknowledged!

Experiencing the power of Pentecost as further expanded in the epistles should be the sincere desire and experience of everyone of us. "Be filled with the Holy Spirit" is a command! This is the age or dispensation of the Holy Spirit. He wants not only to be resident but President of our lives.

The charismatic movement, in spite of unclear teaching that leads to some confusion, is also bringing needed renewal. And the power of Pentecost is in evidence today in those people too who are looking at the prophetic message of the prophets and seeing its fulfillment in the kingdom that Jesus came to inaugurate which deals pointedly with the issues of poverty, economic justice, war and violence, wealth and power.

Renewal we need! Confusion we can do without. We need both of these renewal movements to bring us alive so that people will experience the church as a dynamic force in the world today. Christ is incarnated in each one of us through the fullness of the Holy Spirit.

'I'm Listening, Lord, Keep Talking'

It was after 10:00 p.m. one Sunday night when the phone rang at our home. A youthful voice asked if I was the teacher who taught in the Elkhart school system. And I said, "Yes."

My caller introduced herself and asked if I remembered her as a student in my summer biology course of several years back. Of course, I remembered Jane ———, a quiet hardworking young lady.

Jane said to me in a trembling voice, "Mr. Baker, I have just come from a service at our church. At that service I rededicated my life to God. And now I must tell you something. . . ." There was hesitation, and I heard her say, "I'm afraid I'm going to cry."

For a moment I listened to her quiet sobbing, wondering what this was all about. Then she regained her composure and continued.

"Mr. Baker," Jane said, "on the final examination in your class, I cheated. I wanted so much to get a "B" in that course. I'm sorry, but I cheated." More hesitation.

Then words again, words that weighed a ton. "Mr. Baker, I've talked this over with our pastor. We agreed that I should call you. And I want you to know that if you think you should go to the central office and change my grade to a failing one, it's all right with me."

I said, "Jane, aren't you a senior? Don't you graduate in June?"

The soft, but firm answer came back, "Yes." She had counted the cost.

I did some rapid thinking. The examination was important, but not that important. By her confession she had just passed a much more difficult test. I knew what I must do.

Gently I said, "Jane, you did the wrong thing that summer. You did the right thing tonight when you confessed. It's all right. Your action tonight reveals to me that you have learned a very valuable lesson about life. Biology is a study of life. Your A plus tonight in the little examination you have just taken should balance out that biology exam." I knew I was playing God, but I know too that He expects us to be godlike.

There was a moment of silence, then the testimony, "Mr. Baker, you don't know how good I feel."

And I said back, "Jane, you don't know how good I feel. Good night, and God bless you."

Two people hung up their phones. And I know that both of us sat there and cried, thanking God for the healing that always follows confession and forgiveness. — Robert J. Baker

re·source (n.): a source of supply, support or aid.

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Something to Say

by Lawrence Greaser

"Mother taught me to keep quiet when I had nothing to say." Those are the only specific words I can recall from young people's Bible meetings of former years. A brother had been assigned a topic for the evening. When called on for his talk, he recalled this instruction from his mother and then sat down.

That may be good motherly advise but it does not apply to Christians. We have the most important thing to say that can be said in the world:

> "God was in Christ, reconciling the world unto himself . . . For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," therefore, "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous men his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

This is not only good news, it is eternal news. It was the message of the prophets, the apostles, the first Christians, all who have experienced salvation through Jesus Christ. It is not a theory but an event with which men must reckon. One who is a member of the church of Jesus Christ accepts the fact that redemption is an *exclusive work of God* to redeem sinful man through the birth, death, and resurrection of Jesus.

Man has nothing to do with making salvation possible. The church is made up of persons who accept by faith the redemptive work of Jesus as Savior and yield themselves to His lordship. This involves a recognition of our complete inability to save ourselves and a willingness to give ourselves to Him who died for us.

At the close of a midweek Bible study several years ago, I was told that a person named Antonio wanted to see me. He had come with an urgent need. Early in our conversation he said, "If there is anything that Christ can do for me, I want and need His help." Antonio realized that he could not save himself and that a genuine experience of repentance was indispensable.

Recognition of the need to repent is not optional for membership in the family of God, the church. It is not something to take or leave. "Except ye repent, ye shall all likewise perish." God cannot repent for us. Repentance unto salvation involves acknowledgement of our sinful nature as well as our specific sins. The church, therefore, is a community of redeemed sinners who have a message to proclaim because of the personal encounter of redemption with Jesus Christ.

An overview of the Christian church today as well as a study of church history indicates that the church, "the community of redeemed sinners," is constantly tempted to lose the evangelistic dynamic which is the very life of the church and to establish herself in secular society as a religious institution, an ecclesiastical organization, interested in receiving the praise of the world. We so easily forget that,

> "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Pet. 2:9).

Albert Einstein once said of Americans, "We are blessed with a multiplicity of means and a confusion of ends." Can this be said also of the church? When the church forgets that its mission is to "shew forth the praises of him who hath called you out of darkness into his marvellous light," it tends to overemphasize organization and use a multitude of means to enhance the institution.

We fail in our Christian mission:

1. If we allow or encourage people to believe that congregational membership is sufficient or synonymous with salvation.
2. When we are blind to our own faults and proud of our virtues, we separate ourselves from the world with an air of superiority.
3. When we seek the praise of man and refuse the reproach of the cross.
4. When what society wants to hear determines our message.

What do we as the church (Christians) have to say? There is a difference between the message of Christ to

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His church and the message of Christ's church to the world.

Christ says to us, "Go."

The message of Christ to the world through Christians is an invitation to "Come."

> "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow." "Ho, every one that thirsteth, come ye. . . . Seek ye the Lord . . . call ye upon him. . . . Return unto the Lord, and he will have mercy . . . he will abundantly pardon."

Muhammad Ali once reportedly said, "I am so handsome, I can hardly look at myself in a mirror." Few persons have that difficulty. The fact is that "there is none righteous, no not one." Every human being is flat on his face in front of the cross of Jesus Christ. Salvation is possible because of the love of Christ for us. That's something to talk about!

We must also proclaim that love *to* God is essential. To proclaim, "God is love," or sing "Jesus Loves Me" is not sufficient. It is not difficult to find people who admit that God is love, but it is more difficult to find people who really love God. We must preach and practice a discipleship kind of love. Love that will cause both believer and unbeliever to "seek first the kingdom of God and his righteousness." Love that will result in a desire to give of time, talent, and material possessions that others, too, may know.

The Christians of the first century who were scattered abroad went everywhere proclaiming the love of God because they loved God.

The message which we must proclaim, however, is not only one of love *of* God and love *to* God but also is one of judgment and justice of God.

There are many today who do not like to hear about judgment. The same was true in the days of the Old Testament prophets and in Jesus' day. In both periods of time the messengers were rejected and killed in order to avoid hearing the message. In our day, many persons attempt to ignore the message of judgment, to drown it out by occupying their minds with other things, or by just saying that hell doesn't exist. Neither the actions of persons in former days nor in our day change the fact that judgment is coming, that we shall all stand before the judgment seat of Christ, that "everyone shall give account to God."

We do no favor to anyone by neglecting to warn about God's judgment. The church that doesn't preach about judgment and hell because people don't want to hear it commits a great injustice to the very people it proposes to serve.

How do we proclaim the message? How do we as individuals and as a church go to the world with an invitation to come to Christ?

Let me first suggest some roadblocks to effective communication of the gospel, some things or attitudes we must bring under the lordship of Christ if we hope to be effective witnesses.

1. A condescending or better than thou attitude. Such an attitude is frequently and usually communicated nonverbally but very plainly. All of us must be very sensitive on this point, including those who are involved in "renewal."
2. Materialism. Some people in our world believe that materialism is the basis for human regeneration, that what the world needs is equal distribution of wealth as a means of bringing happiness. Are our arguments that happiness is not dependent on economics really convincing if through prosperity we become the victims of materialism thereby denying that we are God's pilgrim people in the world?
3. The "let George do it" attitude. Our individual responsibility and privilege of being light and salt in the earth is not transferable. When the Christians in Antioch sent Paul and Barnabas out as missionaries they did not relieve themselves of witnessing in Antioch.

The gospel will be proclaimed when:

1. We are convinced of the importance of and the indispensable need to be good stewards of the gospel of Jesus Christ. First John 3:17 indicates that a rich person's love for God is questionable unless he uses his resources to help his brother who is in need. All Christians are spiritually rich. We are joint heirs with Jesus Christ. Rich because the Holy Spirit abides in us and is an "artesian well" of power, love, joy, and peace. Are we good stewards of our "riches"?
2. Love and compassion, justice and mercy, faith and obedience, are our basic motivation. We must be very careful that our missionary and service efforts not be motivated or adversely affected by condescending forms of charity.
3. We are willing to identify with the hurts and needs of our fellow pilgrims. Paul N. Kraybill has stated it very correctly, "We will never communicate to the men of our world who are trapped in frustration and cynicism unless we share deeply with them in personal encounter to the point where we ourselves feel something of the frustration and cynicism that tears at their hearts" (*Called to Be Sent*, p. 201). This is not easy for affluent North American Christians, but it is necessary if we are to proclaim the gospel faithfully.

The rationale and imperative for mission are found in the affirmation of Jesus Himself in Luke 4:18, 19 in which He declared His mission to be:

> "To preach good news to the poor . . . to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

Christ fulfilled His mission. He has commanded us to fulfill ours. He provides the resources. We now being made alive by the Holy Spirit operating in us and providing the spiritual gifts necessary for individual and corporate mission and ministry are called to proclamation, fellowship, and service.

War Tax Responsibilities Examined

Some 115 persons gathered at First Mennonite Church in Kitchener, Ont., Oct. 31-Nov. 1, to seek theological and practical discernment on war tax issues. The two days of conference deliberations clarified some issues and identified substantial agenda for broader church consideration.

Unlike in some Mennonite peace gatherings of the past decade, the under-thirty set did not predominate at Kitchener. Laborers, pastors, homemakers, and teachers shared their concerns. Students from as far as Swift Current Bible Institute and Eastern Mennonite College made the pilgrimage to First Mennonite.

Two retired military men gave background for the concern about war taxes at the first session. Col. Edward King, U.S. Army (retired), summarized the ludicrous contradictions between stated U.S. foreign policy and actual U.S. military practice, and tallied up the cost in tens of billions of dollars.

Major-General Fred Carpenter, Canadian Armed Forces (retired), who traces his martial ancestry to Napoleon, pointed out political and military differences between the U.S. and Canada. Stressing the dangers of nationalism, Carpenter called for a view of land resources which sees them as international property just as the ocean and the air.

Conference participants were characterized by a keen sense of urgency about the international arms race and felt some personal accountability for national policy in their respective countries, the United States and Canada. A basic cleavage of viewpoint became evident however over the degree of accountability which Christians have for the nuclear immorality of the governments under which they live.

The historical record of Anabaptists on war tax issues was reviewed by Walter Klaassen of Conrad Grebel College and Donald Kaufman of General Conference Home Ministries Personnel Services. The evidence suggests that most Anabaptists did pay all their taxes willingly; however, there is the early case of Hutterite Anabaptists who refused to pay war taxes that were to be used against the invading Turks.

During the American Revolution some Mennonites did object to paying war taxes; yet, in a joint statement with the Church of the Brethren (German Baptist Brethren) they agreed to pay taxes in general to the colonial powers "that we may not offend them."

In a biblical/theological paper, Marlin Miller, president of Goshen Biblical Seminary, defined the relationship of the Christian to civil authorities as one of subordination rather than obedience or subjection. Subordination, he said, requires the exercise of discrimination regarding what is due the state (Rom 13:7) within a basic stance that rejects rebellion and violent revolution.

In the second major biblical/theological paper of the conference, Willard Swartley of Conrad Grebel College examined the New Testament texts on taxes. "Scripture does not speak a clear word on the subject of paying taxes used for war. While taxes generally appear to be Caesar's due, the statements on the subject contain either ambiguity in meaning (Mk. 12:17) or qualifications in the texts that call for discrimination in judgment," he concluded.

Conference participants felt that the ethical directive as to whether to pay or not to pay must be found by the community of believers led by the Spirit to understand the imperative of the total revelation in Christ Jesus.

The summary statement of the conference issues an appeal to the churches and church institutions to "recognize the extent to which we are subject to the industrial-military complex" and to "pray for those in authority, that they will rule justly." It calls on the church to "awaken a consciousness of the extent to which our lifestyles are affected by the standards of our consumer society, and extend a new call to the lordship of Christ in lifestyle issues."

A response included a call to "bring taxable income below the taxable level by adjusting standard of living through earning less income, through donating up to the maximum allowable 50 percent of income to charitable causes, or through other types of deduction and/or dependent claiming which are legally allowable."

Responses recommended for Canadians included to "call upon our government to legislate against the export of military weapons and systems" and to "affirm and support individuals who feel led to actions (actual or symbolic) that focus conscientious objection in particular ways.

Conference planners Harold Regier and Peter Ediger, editors of *God and Caesar*, a war tax newsletter from Newton, Kan., and Ted Koontz of MCC Peace Section (U.S.) indicated plans to carry on efforts to raise consciousness about war tax and military issues. — John K. Stoner

WMSC Committee Reviews Involvements

In increasing numbers, women in the Mennonite Church are studying issues, taking part in gift discernment, engaging in Bible study. This news from a number of different conference officers of the Women's Missionary and Service Commission (WMSC) was reported at the fall meeting of the 11-member WMSC executive committee, Nov. 6-8, in Rosemont, Ill.

Studies developed by the Mennonite Board of Congregational Ministries, Elkhart, Ind., concerning women and men in the church and abortion, have received particular attention from women in conferences this past year, as have issues relating to lifestyle and world hunger. WMSC executive secretary Beulah Kauffman, whose office is with MBCM in Elkhart, said it was noted that while about half of all Mennonite women are actively involved in organized WMSC groups, "almost all are finding ways of reaching out in their communities and increasingly are exercising their gifts in local congregations."

WMSC president Jocele Meyer, Brooklyn, Ohio, reviewed with the committee the working relationship between WMSC and the Board of Congregational Ministries. WMSC makes half of Beulah Kauffman's time available to MBCM for work in family life education, a concern mutually shared by WMSC and MBCM. The committee affirmed the helpful nature of the relationship.

The recent decision of the WMSC executive committee to send *Voice* overseas via airmail has received enthusiastic responses from a number of women who appreciate receiving this monthly publication shortly after it comes off the presses.

Margaret Ashley, Sao Paulo, Brazil, shared recently by letter on developments of a women's organization there. Her report was received with interest and strong affirmation by the committee.

Mary Bustos, Davenport, Iowa, who serves on the WMSC executive committee as coordinator for Latin WMSC groups, reported on her recent contacts in south Texas in preparation for the third Hispanic Women's Conference to be held in Corpus Christi, Tex., in April 1976. Since the well-received second Hispanic Wom-

en's Conference held in Lancaster, Pa., in May 1974, the Latin WMSC groups have been raising money to help finance the third conference.

A major block of time at the Nov. 6-8 meeting of the executive committee was spent reviewing WMSC funds and funding procedures. Trends over the past six years — both in contributions and disbursements — were noted. Contributions to the operating and publications funds are not keeping pace with increased demands on those funds, which is cause for concern and careful planning.

The committee welcomed new members Janet Kreider, Lancaster, and Loretta Leatherman, Akron, Pa. Both were elected to the committee by WMSC delegates at Assembly 75.

Rice Production Studied in Research Institute

Two Indonesians and a Mennonite Central Committee volunteer in Indonesia plan to travel to the Philippines in December for special training in rice production at the International Rice Research Institute (IRRI).

Sumadi Supardjo, a trained Indonesian agriculturist, and Doug Reimer, an agri-economist, plan to participate in connection with their work for YAKEM, the Muria Joint Development Board, which is expanding its rice production projects in central Java. MCC is a member of YAKEM.

The third participant is Subandi Kernowidjojo, who is preparing for an assignment in MCC's agricultural program in Asia, where his work will include rice production.

"IRRI has become a focal point in the world for research on high-yielding varieties of rice," explained Edgar Stoesz, director of MCC's department of food production and rural development. "IRRI has become a household word throughout Asia, down to the small hamlets of India."

Several Mennonites are on the IRRI staff.

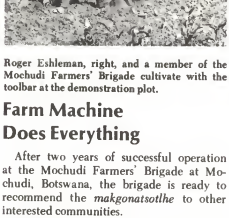
Disaster Volunteers Trained

Requests for project operation training sessions to prepare Mennonite Disaster Service volunteers for action in times of natural disaster have been on the rise during the short time these sessions have been offered, reported Nelson Hostetter, MDS director.

Hostetter, who conducts the sessions, said he designed and prepared the course after requests came for some structured training from various MDS units in 1973. The first few courses were given in spring 1974, when the program was suspended over the summer when participants, many of whom are farmers, were busy.

During fall and winter of 1974-75 Hostetter traveled to eight states and three provinces giving over 25 courses with over 600 students enrolled.

To begin the 1975-76 season, Hostetter has 19 sessions scheduled between September and Christmas in Virginia, South Carolina, Ohio, Illinois, Idaho, Montana, Pennsylvania, California, Arizona, Manitoba, and Saskatchewan. In some states the training sessions are combined with MDS annual meetings.



Roger Eshleman, right, and a member of the Mochudi Farmers' Brigade cultivate with the toolbar at the demonstration plot.

Farm Machine Does Everything

After two years of successful operation at the Mochudi Farmers' Brigade at Mochudi, Botswana, the brigade is ready to recommend the *makgonatsotlhe* to other interested communities.

Makgonatsotlhe, the Setswana word meaning "the machine which can do everything," was coined at Mochudi for the toolbar designed by Eric Rempel who was manager of the Mochudi Farmers' Brigade, an on-the-job vocational training organization.

Rempel, recognizing the need for an all-purpose machine for farmers, began by evaluating other implements elsewhere in Africa but could not find something that met his needs, so he began designing a new farm implement.

The result was the toolbar, a specially designed frame on two wheels to be pulled by a team of animals. "In building simple tools for draught animals the wheels on which the implement is supported represent the single largest investment in materials," explains Roger Eshleman, currently serving as brigade manager.

"Therefore if the same set of wheels can be used for many functions it should be possible to limit the cost of necessary tools by making one set of wheels carry out many operations."

The resulting toolbar is a special frame that can hold a planter, a fertilizer applicator, disc hillers, sweeps for stubble mulching, a plow, or a subsoiler shank. Adjustments to the frame adapt it to carry two water drums, sides and a bottom can be added to form a cart and part of the frame can be removed to be adapted as a between-the-rows walking cultivator when the crops get too high for the entire frame to pass over them.

The frame of the toolbar is constructed of iron and is just under five feet wide and about 2 1/2 feet long.

Radio Series Aims at Working Women

Mini-Documentaries for Working Women, a series of ten 90-second programs, has been released to 200 news-oriented radio stations in the U.S. by Mennonite Broadcasts, Harrisonburg, Va.

The series, according to writer/producer Diane Umble, is intended to help women who work outside the home to consider Christian values and to manage their time in keeping with these values.

More than 35 million women (two fifths of all U.S. women) are in the labor force. Many of these women face the pressures of homemaking, in addition to the demands of a job outside the home.

This series encourages these women to consider basic human and spiritual values, gives guidance in choosing loyalties, encourages them to exercise opportunities for personal development, and offers suggestions for harmonizing responsibilities at home and at work.

Bulletins to Feature Kingdom Theme

Ten out of the thirteen church bulletins for the first quarter of 1976 produced by MPH were created in the theme *Citizens of Christ's Kingdom*, and these pay tribute to the original Americans the Indians, according to Jan Gleysteen, bulletin editor. The ten *Citizens of Christ's Kingdom* covers may be used to supplement the elective studies on peace and Christian citizenship available to the Mennonite churches through the next biennium, and forthcoming articles in our Mennonite periodicals.

The series starts with a bulletin which carries a statement regarding the early Christians and their relation to the state, dated AD 124. Another features a thought-provoking piece by Del Dittus, which originally appeared in the *Franconia Con-*

ference News. Four others carry selections from the writings of Menno Simons which, strangely enough, all sound as if they were written specifically for the mid-1970s. Perhaps the world hasn't changed all that much!

The Menno Simons excerpts are combined with several rare portraits of Menno not previously published in North America.

The three covers on the American Indian were added because a recognition of the American Indian way of life is long overdue. One cover carries peace statements selected from the literature and tradition of four different tribes. For further information on these bulletins contact Dave Cressman, CLD, Mennonite Publishing House, Scottdale, PA 15683.

Virginia Mission Reappoints Duncans

The 10th Annual Fall Missions Conference of the Virginia Mission Board was held at Hickory, N.C., on Nov. 1 and 2. The Hickory and Mountain View congregations, affiliated with the Virginia Conference, hosted the conference. Although a large group of visitors from Virginia attended, the North Carolina churches rallied to the occasion and provided more than adequate lodging and meals. One of the highlights of the weekend was the fellowship between the North Carolina and Virginia people.

The theme of the weekend was "The Inescapable Calling." Messages were given by Mervin Shirk, Sarasota, Fla., and Ransford Nicholson, Jamaica. The Board business session on Saturday featured reports and testimonies from the various fields where workers are being supported. James and Charlene Duncan were reappointed to another three-year term in Sicily.

Physician Spends Year In Indian Health Service

A Mennonite physician from Ohio is spending his "sabbatical" year working with the Navajo in Public Health Service at Crownpoint, N.M.

James Steiner, one of the partners in Oakhill Medical Associates, West Liberty, Ohio, explained, "One of our main purposes to be together is that we allow each partner to plan to take one year away from the practive out of each five years."

Since July, Steiner has been spending about one-third time working with hospitalized patients and two-thirds time with clinic patients.

"My most satisfying times are when I can go to some of the outlying clinics," he said. "A lot of these patients would have a very difficult and very expensive time getting to the main hospital."

He identified some of the major problems as poor roads, few telephones, an unsatisfactory water supply for 70 percent of the people in the area, alcoholism, and unemployment.

Steiner also spends part time helping with the training of two Navajo physicians' assistants.

A Move Toward Mission in Aspen

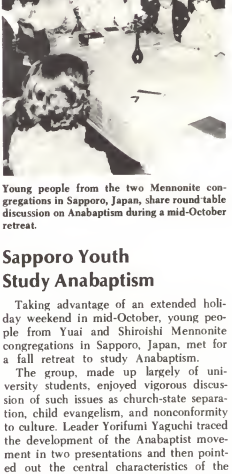
"When people ask us why we're here (Aspen, Colo.) we tell them we're with a group who wants to share Jesus with others," said Glenna Longenecker, who with her husband, Robert, was appointed by Mennonite Board of Missions to Aspen, Colo.

In this town where the average age of permanent residents is 25 and where one and a half million skiers pass through during winter months, the Longeneckers will seek out other Christians with a concern for witness in the area. "We've been called to listen, to learn, and to see if God has something for Aspen," said Bob. "That's leaving things a bit more open-ended than the way we usually operate, and it's scary."

The church when it has been successful in Aspen has used a person-to-person ministry. The few Mennonites living in the area have established significant community contacts. Previous Voluntary Service presence and health and welfare involvement in hospital administration have also contributed to positive relationships. In light of these facts, the Relief and Service Committee decided that mission in Aspen should require, not program, but persons who can relate to others in creative ways.

Relating to people is the central task of Bob and Glenna's new assignment. Mission in Aspen demands sensitivity to the attitudes and religious stereotypes of the people who live there. It is a call to share faith through living in a subculture that exists without a foundational structure of mores. "I believe our Anabaptist perspective equips us for ministry in an area like this," said Relief and Service Secretary John Eby. "There is a tremendous need for a ministry both to parents and young people who need to develop a sense of purpose and commitment."

With establising relationships central to their task, Bob and Glenna will involve themselves in the community in whatever ways they can. Even though they are not expert skiers, the Longeneckers will spend time on the slopes developing their skiing skills and making friends. They will serve as catalysts to draw together others in the community concerned for Christian witness. If they discover that full-time or part-time jobs would help their ability to communicate, they will find jobs.



Young people from the two Mennonite congregations in Sapporo, Japan, share round-table discussion on Anabaptism during a mid-October retreat.

Sapporo Youth Study Anabaptism

Taking advantage of an extended holiday weekend in mid-October, young people from Yuai and Shiroishi Mennonite congregations in Sapporo, Japan, met for a fall retreat to study Anabaptism.

The group, made up largely of university students, enjoyed vigorous discussion of such issues as church-state separation, child evangelism, and nonconformity to culture. Leader Yorifumi Yaguchi traced the development of the Anabaptist movement in two presentations and then pointed out the central characteristics of the believers' church in the third. Informal discussion continued far into the night.

The climax of the weekend came during Sunday morning worship when other Yuai members joined the retreaters. Planned by the young people, the service included songs practiced during the weekend and two testimonies.

One testimony came from a Christian of some years who now goes to a university where he has been unable to find other Christians to relate to as yet. The other came from a deep-thinking college freshman who, though not yet committed to Christ publicly, spoke from his own struggles with what the Christian message means to him. In particular, he asked whether the Christian church is doing what Jesus did — associating with the publicans and sinners.

Meals were planned on a meal-to-meal

basis, allowing everyone the opportunity of helping in one way or another. The camp-in at the Fukuzumi mission house (currently the residence of the Marvin Yoders) was planned entirely by the youth group — a first of its kind in Sapporo.

Intermenno Program Sends Youth to Europe

Applications for the 1976-1977 Intermenno Trainee Program in which North American Christian youth spend a year working and living with Mennonite families in Europe are available and can be submitted to Mennonite Central Committee any time before Jan. 31.

Applicants should be between 19 and 30 years old, in good physical and mental health, willing to work in a business, farm, factory, home for the aged, hospital or conference center, ready to live in European institutions or with families, committed to the Christian faith, and prepared to study the language of the country to which they are assigned before arriving in Europe and during their stay there.

During his or her year in Europe, each trainee receives room, board, some insurance, and the equivalent of $35 a month in pocket money. Round-trip transportation costs between New York and assignment locations and to and from the midyear conference is also covered. The trainee will also be allowed four weeks of vacation during the year.

Applications and further information about the next group which leaves in August 1976 are available from MCC at 21 South 12th Street, Akron, PA 17501, or 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8.

Japan Missionaries Participate in Neighborhood Responsibilities

Neighbors of Mennonite missionaries Sue and Wesley Richard in Sapporo, Japan, have chosen Sue as community leader.

The yearlong responsibility involving 24 households means collecting monthly dues to cover community endeavors such as park maintenance, organizing common projects, and attending occasional leadership meetings.

In late October Sue had her first opportunity to function in connection with a funeral. Most funerals in Japan are held in a Buddhist fashion, according to noted author Takeshi Muramatsu. Buddhism teaches that once a person dies both body and soul vanish into nothingness.

"I wasn't aware that community leaders take action when death comes," Sue wrote. One particular task is helping to organize meal preparation for the family at the temple.

"We were away when death occurred," Sue went on, "so missed out on a day's work plus the wake. On the second day I helped to prepare some 80 rice balls and to gather other food.

"Wesley and I both attended the funeral ceremony which was scheduled at the same time as our congregational Sunday morning worship. Everyone who had gathered in the temple kneeled on the straw mat floor while the priest in charge read the liturgy and his associate rang a bell.

"The body was in the room behind a portrait of the deceased. A frame with flowers covered the casket. It is customary for sympathizers to drop a pinch of incense on hot coals three times, fold hands, and offer a prayer. The family assumed we would not be familiar with the custom and excused us from offering incense.

"In the evening the family gave a dinner for all helpers which we could not attend because of another meeting, so Wesley and I went to the home on Monday to offer condolence. To express our sympathy we explained a bit about our faith, read from the Bible, and sang a song. To our surprise the widow told us her son was married in a Christian church so she had some knowledge of the Christian way.

"Another outcome of that Sunday experience was a conversation Wesley had. Neighboring is a rare thing here for men, but the temple provided the setting and occasion for a neighbor to ask about Christian funerals, wondering if Christians offer incense too. He had time to talk only briefly but we want to follow up with a home visit.

"Little did I suspect," Sue concluded, "that accepting community leadership would provide ongoing opportunity to knock on doors and become better acquainted with 24 families in the three rows of houses around us. We're praying that from this base we can be more effective in community evangelism."

Council Responds to Assembly 75 Request

Members of the Council on Faith, Life, and Strategy, who were present at Assembly 75 were repeatedly encouraged to consider the need of the Mennonite Church for a clearer sense of identity and direction.

Many questions were asked. What is our denominational gift? Do we have a clear sense of identity? Our church is superactive, but is there a consistent focus for the activity? Such questions had been raised before and the Council itself had wrestled with them often.

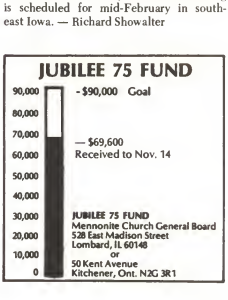
At its Nov. 2-4 meeting in La Grange, Ill., CFLS took a major step forward in agreeing to focus on identity/direction during this biennium. Instead of trying to deal with several issues concurrently, as has been its practice, the Council will give most of its time to this one concern for the next two years. The Council meets twice a year for two or three days.

This group will move toward discernment of direction, first, through a broad assessment of the church's resources — its congregations, leaders, institutions, and finances. What we are, as a church, will be tested against what we want to be according to our New Testament-Anabaptist ideals.

The Commission on Faith, Life, and Strategy believes there is a strong possibility of institutional overextension in the church today. God has gifted us with far-sighted leadership and involvement in missions, education, publications, service, and disaster relief. Meanwhile, denominational resources in personnel and finances have definite limitation. How should these be deployed for maximum kingdom effectiveness?

The Council undertakes this task with apprehension — yet, also, with a sense of hope and the Spirit's leading. Suggestions and contributions in writing are welcomed from all parts of the church, and may be sent to the Council on Faith, Life, and Strategy, 528 E. Madison St., Lombard, IL 60148.

New members elected at Assembly 75 are Virgil Vogt, Larry Cruz, Don Blosser, and Catherine Mumaw. For the biennium, officers are Robert Hartzler, chairman; Richard Showalter, vice-chairman; and Don Blosser, Secretary. The next meeting is scheduled for mid-February in southeast Iowa. — Richard Showalter



Projects for Christmas Sharing Fund 1975

Again in 1975, the Mennonite Church General Board, Lombard, Ill., is sponsoring a Christmas Sharing Fund. The purpose for Christmas Sharing Fund is to encourage persons from the Mennonite Church to invest their resources in kingdom work rather than to spend unnecessarily on other things at Christmas time. The theme chosen for 1975 is "Extending Christ's Kingdom." Funds will be allocated for specific kinds of projects.

Leadership training. Scholarships will be given and support will be provided where needed by potential leaders of the Mennonite Church who are now in training. Funds will also be given when requested and where needed by pastors for refresher courses and training while they are already in service.

Assisting Region II in developing new congregations. Region II is the second largest geographic area in the Mennonite Church, after Region I (Canada), with the smallest number of Mennonite Church members. There are over one million square miles in Region II, but only 4,103 members in the three conferences of Region II. Assistance will be given for providing a resource person for the formation of new fellowships and congregations. Also subsidy will be granted when needed for support for leaders of new groups.

Publication of Christian literature for Spanish-speaking congregations. Funds will be given to assist with the support of persons to write new materials and to translate existent materials into the Spanish language. A subsidy for publishing these Spanish materials will be given as needed so as to keep a per-copy cost at a marketable price.

Subsidies for youth workers in summer church witness and service programs. Funds will be made available so that college students who are qualified and committed can participate as counsellors and leaders in church camp programs, summer Voluntary Service, and so forth. Conferences, colleges, and congregations will be encouraged to form witness and service teams for presenting the gospel in unique and creative ways for confronting the masses of our society with the claims of Christ. Congregations, conferences, and churchwide agencies will serve as sponsors for the grants issued in this category.

Those who wish to contribute to the 1975 Christmas Sharing Fund should place their gifts in their church offering or hand it to the treasurer with the designation, "Christmas Sharing 1975." Or gifts may be sent directly to Mennonite Church General Board, 528 East Madison Street, Lombard, IL 60148.

South African Churchman Urges Third Option

Axel-Ivar Berglund, director of theological education for churches in South Africa, spoke on "Justice and Reconciliation in an African Environment" on Nov. 6 at the Eastern Mennonite Board of Missions Headquarters, Salunga, Pa.

Basing his message on the Scriptures, Berglund emphasized that Pentecost by bringing people together reversed the tragedy of Babel which separated them.

"It is in separation that anger broods and breeds. The longer it broods the more violent becomes the eruption when it does break out," he said.

He cited a Zulu proverb which says that if anger broods ten days it becomes witchcraft, and if it broods longer than ten days many sorcerers and witches may be employed to destroy the enemy.

Berglund noted that, in his land, anger has brooded for 300 years, dating from the time Dutch colonialists killed African "savages" to acquire land for gardens to replenish the food supply of ships en route from Europe to India. The South African churchman insisted that revolution was not the way to liberate (". . . we do not create life, so we dare not take life. . . ."), nor is it enough to simply hope everything will be all right. Instead he proposed a third option, the way of reconciliation.

"We shall speak out against the militants *and* against the government; in speaking out we shall apologize for our anger but not withdraw that which is of God." He spoke with deep feeling.

Berglund has a message for both the whites and blacks of South Africa. He said the so-called security of the whites is a disguised language for speaking about their frightening insecurity. He says we must assure the blacks that we understand the bitterness caused by centuries of injustice, but at the same time urge them not to take up weapons.

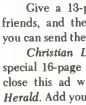
"There is a third way for both sides," he insists. "Let there be a speaking out, a forgiveness and absolution, and a starting afresh."

Berglund's message was a resume of his Menno Simons lectures which deal with traditional culture among the Zulu tribe and the Christian witness for justice and reconciliation. He gave the lectures last month at Bethel College, Newton, Kan., under the auspices of the Menno Simons Lectureship Foundation.

New Audio-Visuals Available

The Board of Congregational Ministries has new filmstrips and cassettes available for use by individuals and in churches. There will be a modest rental charge plus postage. Each unit is described below.

Celebrating the Peoples of the U.S.A. is a 15-minute, 77-frame color filmstrip with a 33-1/3 rpm record produced by Friendship Press. The filmstrip is intended to appeal to primary and junior children from all ethnic backgrounds through the use of appropriate artwork. The filmstrip attempts to make viewers take pride in their own cultural back-



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grounds, gain a new appreciation for the heritage of others, and to become acquainted with cultural contributions of a number of ethnic groups that have settled in the United States.

Southeast Asia: A Provocative Profile is a nine-minute, 47-frame color filmstrip with a 33-1/3 rpm record produced by Friendship Press. The filmstrip is intended for use with adults and youth studying Southeast Asia.

Skills for Communicating Good News is the title of a cassette-seminar program produced under the direction of Charles M. Olsen by the Board of National Ministries, Presbyterian Church of the U.S. This tape seminar is designed to train laity in the basic skills operative in effective personal witness. Directions and some input are given for conducting three sessions each about one hour in length, the time depending on how much time is used in conducting the various activities. Session 1 deals with listening to another person and to the Holy Spirit. Session 2 is concerned with sharing good news. Session 3 deals with skills in presenting "good news." A seminar guide is included.

Volume 1, Number 1 of Ministers Cassette Service contains an 11-minute segment by Dr. W. J. Beeners on "How to Make Sense When You Open Your Mouth," an 8-minute segment on "Managing Conflict in Your Church" by Rev. Speed Leas, "Update" running seven minutes by Dr. Howard Hagerman, a 13-minute segment on "Pastoral Renewal" and two pastoral prayers by Dr. Ernest T. Campbell.

Two messages from the Chicago Evangelization Forum are also available on cassette. "The Bicentennial, A Year of Evangelization," by Myron Augsburger and "Evangelism, The Message of the Church" by Oswald Hoffman are included.

Write to MBCM Audiovisuals, Box 1245, Elkhart, IN 46514.

Penn View Dedicates Media Wing

Penn View Christian School dedicated its new Media Wing at a service held at Franconia Mennonite Church on Nov. 2. Roy T. Hartzler, staff associate of the Mennonite Board of Education, Elkhart, Ind., presented the address, "My Name Shall Be There," to the over 800 students, patrons, and friends who attended.

The 17,100 sq. ft. Media Wing contains 11 classrooms, a media center, administrative offices, and a conference room. All classrooms open into the media center, which houses library holdings in addition to audiovisual and small-group learning areas. The basement provides an industrial arts area plus a large open area for future use.

Significant renovations were made to the previous seven classroom building to comply with state codes and to face-lift the facility. Total cost of the project was $511,000 including public sewer, renovations, furnishings, and architectural services. The cost of the Media Wing construction totaled nearly $400,000.

Penn View is now celebrating its 30th year with 484 students enrolled in nursery school through eighth grade. The staff includes 21 full-time teachers plus two administrators and 12 other staff persons. The school is located at 420 Cowpath Road, Souderton, Pa.

Creative Program Beamed at Preschoolers

While many youngsters spend Saturday mornings glued to the television set, an Eastern Mennonite College student is luring an increasing number to the radio each week. They are tuning in *The Uncle Ally Show* on WEMC-FM to hear stories by Allan K. Messersmith, a sophomore elementary education major from Harrisonburg.

The EMC student selects material from a variety of fields, including history, science, and the Bible. His target audience is preschoolers and primary age children.

To stimulate his audience's interest and imagination, Messersmith has created two imaginary characters — "Theodore," who always has to use the bathroom, and "Freddy," who is either falling asleep or hitting girls. He employs different voices and accents for different characters.

The EMC student said that he frequently receives letters and personal visits from listeners. He answers all letters "because it makes the kids feel important. Kids have lots of valid things to say. I just let them know that I love them."

Celebrating with Song, Shenandoah Valley

The third annual Shenandoah Valley Hymn Festival will be held at 7:00 p.m. on Sunday, Nov. 23, in the Eastern Mennonite College chapel-auditorium. Some 40 Mennonite congregations in Virginia and West Virginia have been invited to participate.

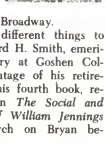
A mass choir formed from participants from the congregations will sing five selections — one from the *Harmonia Sacra*, one from *Life Songs No. 2*, and three from *The Mennonite Hymnal*.

Six local song leaders will direct 12 selections from *The Mennonite Hymnal*. Roy D. Roth of the EMC music department and Louis A. Lehman of Eastern Mennonite High School will direct the mass chorus.

Three church ensembles or choirs will present six special music numbers.

The festival program is being cosponsored by the EMC music department and Virginia Mennonite Conference.

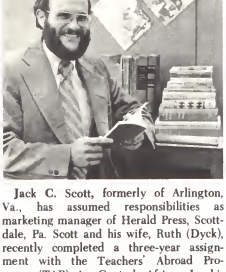
mennoscope



Emily K. Shank, of Broadway, Va., has begun a teaching assignment in the business department at Eastern Mennonite College. She is a graduate of EMC with a BS in business administration. Shank is a member of Trissels Mennonite Church, Broadway.

Retirement means different things to different people. Willard H. Smith, emeritus professor of history at Goshen College, has taken advantage of his retirement by completing his fourth book, released this month, on *The Social and Religious Thoughts of William Jennings Bryan*. Smith's research on Bryan began 15 years ago, according to the author, who resides in Goshen, Ind. The book is published by Coronado Press.

Ted W. Stuckey, of Pittsburgh, Pa., has been appointed business manager and treasurer of the General Conference Mennonite Church, beginning on Jan. 1. He will begin work at the conference's central offices in Newton, Kan., on Dec. 1, for orientation before his predecessor, William L. Friesen, leaves. Friesen will become manager of the Schowalter Foundation in Newton on Jan. 1. A native of Berne, Ind., Stuckey is a member of the Pittsburgh Mennonite Church, a small house fellowship of which he has been chairman. He is a 1969 graduate of Goshen (Ind.) College. After graduation, he was a Voluntary Service unit leader in Pittsburgh under Mennonite Board of Missions, Elkhart, Ind.

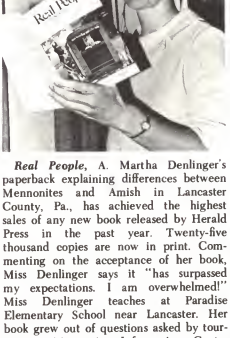


Jack C. Scott, formerly of Arlington, Va., has assumed responsibilities as marketing manager of Herald Press, Scottdale, Pa. Scott and his wife, Ruth (Dyck), recently completed a three-year assignment with the Teachers' Abroad Program (TAP) in Central Africa. In his new position, Scott will plan overall promotion and advertising of Herald Press products, conduct workshops and curriculum material distributed by Herald Press, make sales calls on denominational houses and Christian bookstores, and attend book conventions with Herald Press displays.

Bob Zuercher, youth ministries associate secretary with the Board of Congregational Ministries, Elkhart, Ind., met with Northwest Conference youth secretary, Wendell Mullet in Calgary, Alta., Oct. 9. Also meeting with Mullet and Zuercher on that date were two members of the Northwest Conference youth ministries team, Jim Boettger and Milo Stauffer, both of Salem Mennonite Church, Tofield, Alta. On Oct. 24, Zuercher met in Milverton, Ont., with Harold and Judy Shantz, youth secretary team for Western Ontario Conference. The meetings were part of a pilot project which is intended to help Mennonite Church youth secretaries focus their task

In spare moments, when they are not busy resettling refugees, Don Sensenig, former Eastern Mennonite Board of Missions missionary in Vietnam, and Tran Xuan Quang, former pastor of the Saigon Mennonite Church, compile a newsletter in Vietnamese on what is happening in Vietnam and mail it to about 100 refugee families who have requested it. To give refugees news from home, they glean material from sources such as the *New York Times,* the *Far East Economic Review,* articles in various magazines or newspapers by people who have recently come out of Vietnam or who have sources of information there, and "Indochina News Notes," compiled by Luke Martin, former Mennonite Central Committee Vietnam director, who at his current location in Bangkok, Thailand, has access to the U.S. Embassy's monitoring channel of news media in Southeast Asia.

Thirty-one percent of the stations receiving a second set of six Lasting Love and Marriage radio spots said they would use them, according to Lois Hertzler of Mennonite Broadcasts, Harrisonburg, Va. By early November, 248 of 783 stations had responded, with 241 reporting plans to use them. The spots encouraged understanding, forgiveness, and give and take for a happy growing marriage relationship. "Excellent. Thought provoking," commented one station person.



Real People, A. Martha Denlinger's paperback explaining differences between Mennonites and Amish in Lancaster County, Pa., has achieved the highest sales of any new book released by Herald Press in the past year. Twenty-five thousand copies are now in print. Commenting on the acceptance of her book, Miss Denlinger says it "has surpassed my expectations. I am overwhelmed!" Miss Denlinger teaches at Paradise Elementary School near Lancaster. Her book grew out of questions asked by tourists at Mennonite Information Center where she has worked part time since 1967.

Members of the Floresta, Argentina, congregation are initiating a mutual aid fund with households urged to give at least one percent of their monthly income so designated. This organized way of expressing brotherhood helps congregational members in special need, reported missionary Delbert Erb.

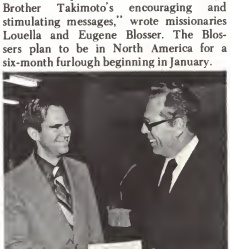
Anyone knowing about Mennonites or persons of Mennonite descent now living, studying, or serving in Australia, New Zealand, or the South Pacific is invited to send the names and addresses of such persons to Project Kiwi, 912 Loucks Ave., Scottdale, PA 15683, for the purpose of getting a more accurate picture of Mennonite life "down under," and for a possible fraternal visit early in 1976.

Ed and Jean Rissler and their son James David left the U.S. on Nov. 9 for a second term of missionary service with the Eastern Mission Board in Somalia. The Risslers will be stationed at Jowhar where Ed will teach biology and agricultural studies. Jean will teach part time.

Margaret Martin, missionary serving in Neumuhle, Germany, arrived in the States on Nov. 3 for a six-week leave. Her address is 1231 Main St., Akron, PA 17501.

On Sunday, Oct. 12, Gary Nassbaum was installed as the new pastor at the Bethel Mennonite Church in Wadsworth, Ohio. Gary came from a pastorate at Shallow Water, Kan., where he had served for three years. He was originally from Kidron, Ohio. His wife is the former Pearl Kauffman from Minot, N.D. They have a son Timmy, who is two years old. Wilmer Hartman, conference minister, conducted the installation service and preached the morning sermon. The congregation, friends, and relatives enjoyed a carry-in dinner following the church service.

Evangelist Takimoto from Aiichi prefecture in south central Japan served with the Hiroo and Taiki Mennonite congregations in Hokkaido on Oct. 11 and 12. "God spoke to all of us through Brother Takimoto's encouraging and stimulating messages," wrote missionaries Louella and Eugene Blosser. The Blossers plan to be in North America for a six-month furlough beginning in January.



Greg Hartzler (left), secretary-treasurer of the Michiana Mennonite Relief Sale, presented a check of $190,951, made out to the MCC, to Nick Dyck.

Final figures released by the Michiana Mennonite Relief Sale show $190,951 was raised for worldwide relief at the eighth annual relief sale, Sept. 27, at the Goshen 4-H Fairgrounds. The Sept. 26 open house raised $11,955 which helped defer sale expenses. This was the largest of the seven previous sales, topping last year's record of $166,452. Food projects on both

days raised $92,175 with women's activities and Mennonite Central Committee (MCC) self-help projects raising $40,555. Nick Dyck, director of MCC's self-help program, was guest speaker at the sale's annual meeting on Oct. 30. He was presented a check of sale-day proceeds to be given to MCC. The ninth Michiana Mennonite Relief Sale will be on Saturday, Sept. 25, 1976, at the Goshen, Ind., 4-H Fairgrounds.

There is still time to sign up for the second Out-Spokin' Mennonite History bicycle trip through Central Europe, May 3-24, 1976. This tour will be led by Jerry Miller of Out-Spokin' as technical and organizational director and Jan Gleysteen of the Mennonite Publishing House as resource person on Mennonite and general church history. The three-week tour starts in Amsterdam, Holland, and will end in Zurich, Switzerland. This trip provides opportunity for exercise, vigorous discussions, Christian friendship, and a deeper appreciation for the believers' church. (For an account of this type tour, read Brenda Petersheim Musselman's article, "Riding High!" in the October issue of *With*). Write Out-Spokin,' Box 370, Elkhart, IN 46514, for further information.

Contributions for Mennonite Board of Missions program for the nine months ending on Oct. 31 totaled $1,614,713 amounting to a $63,992, or 3.8 percent, decrease over the corresponding period last year. "In the fourth quarter last year we received $914,184 to come within $2,000 of meeting our budget for that year," David Leatherman said. "This year in the fourth quarter we need contributions of $1,272,887, which is $358,703, or 39 percent, more than we received during November, December, and January last year," he said.

Rudy H. Wiebe, teacher of literature and creative writing at the University of Alberta, and former member of the Goshen College faculty, was this year's S. A. Yoder Memorial Lecturer at the college. Wiebe is a native of Canada and has published novels and short stories on Canadian themes and history. In 1973 he was awarded the Governor General's Award for Fiction in recognition of his novel *The Temptations of Big Bear*. This is the fourth year of the S. A. Yoder Memorial Lecture.

The October 1975 *Perspectiva*, publication of the Argentine Mennonite Conference, carries a special family life emphasis. Several congregations are following up with sermons and Bible studies on marriage and parent-child relationships.

Special meetings: William R. Miller, North Liberty, Ind., at the Leo Church, Leo, Ind., Nov. 30 — Dec. 7. **C. J. Ramer,** Duchess, Alta., at Locust Grove, Sturgis, Mich., Dec. 8-14. **Dan Yutzy,** Harrisonburg, Va., at Friendship, Bedford Heights, Ohio, Jan. 9-11.

New members by baptism: four at Lititz, Pa.; two at Black Oak, Hancock, Md.; one at Peace, Largo, Fla.

Change of address: Eugene Blosser from Hokkaido, Japan, to 1121 Mt. Clinton Pike, Harrisonburg, VA 22801.

readers say

Submissions to Readers Say column should comment on printed articles.

Thanks for printing the excellent front-page article in the Oct. 21 *Gospel Herald* titled "The U.S. Bicentennial." Author Kreider tried to be fair in evaluating our history as a nation, I believe, which was not all bad nor was it all as glorious as our history books would portray. I underscored several statements. One was "We will celebrate the Bicentennial properly if we strive for the true liberation of the whole human family."

The last paragraph was superb. It said, "Therefore, we Americans whose primary loyalty is to Jesus Christ ought to observe the Bicentennial not by ignoring it, not by deploring it, and most certainly not by waving flags. Instead, let us reflect upon our past, learn from it, and if the Lord gives us another two hundred years, or another two — let us do better!" To that I say, "Amen." — Grace D. Lehman, Lancaster, Pa.

* * *

The forthright article by Sheldon Burkhalter, "Male and Female: Hierarchy or Partnership?" (Oct. 14), is an example of biblical scholarship much needed within the Mennonite Church. Our congregation recently examined the biblical texts as a way of finding our way beyond what seemed to be the only alternatives presenting themselves, that is, hierarchy or equality. Our conclusion was essentially that of Burkhalter's, namely, partnership. The issue became one of how can we catch up emotionally with the conclusion of our biblical study.

However, in spite of an otherwise excellent attempt in biblical exegesis, Burkhalter perpetuates an error of biblical interpretation with reference to Genesis 1:26 as measured by his own criterion of interpretation, "What is the writer's intention?"

Burkhalter says that Genesis 1:26, "Let *us* make . . ." reflects the Trinity. To suggest that "the writer's intention" was to discuss the nature of the Trinity or even to allude to the Trinity seems farfetched. Trinitarian formulations of Father, Son, and Holy Spirit do not appear until the New Testament, and even the word "Trinity" itself is not a biblical term, as pointed out by conservative biblical scholar F. F. Bruce. To read an interpretation from an early church perspective back into the Old Testament does not respect the individuality of the writer.

If it is the Genesis writer's intention to discuss the nature of the Godhead, the best that can be said from the perspective of the Old Testament writers is a possible reference to a heavenly court of beings with God (see 1 Kings 22:19 f.; Job 1; Isaiah 6). However, it could be argued that the text speaks less of the *nature* of God (a concern more typical of Greek and Western thinkers) than of God's *purpose*, which in the case of Genesis 1:26 ff. is dominion over the earth. Indeed, the story of God's purpose in history is the central message of the biblical story; and with reference to male and female, the purpose seems to be to live in a communion of partnership, even as humanity (male and female) is created to live in communion with God. — John E. Adams, Claremont, Calif.

* * *

I appreciated the article "Love: The Case for Abstinence" (Oct. 28). Please keep reminding the church of the horrible effects of alcohol by printing such articles. The influences to condone the use of alcohol are very powerful as more and more of us work and socialize with those who consider alcohol to be a natural part of living.

The absurdity of the world's approach to the problem of alcohol use was demonstrated to me when I took an elective course in medical school called "Drug Abuse and Alcoholism" sponsored by the National Council on Alcoholism, Philadelphia Chapter.

After the six-week course, we were treated to dinner in an exotic restaurant. What seemed to be most important that evening was the free-for-all alcoholic beverages: predinner cocktails, wine with dinner, and after-dinner drinks!

May we evangelical Christians avoid such ridiculous inconsistency. — David H. Clymer, Belize, C. A.

* * *

I am writing concerning the recent articles in the *Gospel Herald* about the American Revolution. It seems to me that they are quite harsh. After all, was this not one of the countries our Anabaptist forefathers "ran" to for protection?

I will be among the first to admit that America has made some very bad mistakes. But I think you will agree that the church, including more than just the Mennonites of which I am one, has made just as bad if not worse mistakes. I do believe that Jesus Christ meant the church to be perfect. But again here come we humans and blow it as usual.

I know very little about Anabaptist history. However, it appears to me that the movement was begun from a form of revolt. No doubt, not a violent one on the part of the Anabaptists, but none the less a revolt.

I think before we tear down America much more we should examine ourselves and the church we "should" be. Also we should give some prayerful thought to the Scripture, "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shall thou see clearly to pull out the mote that is in thy brother's eye" (Lk. 6:41, 42). — James E. Willcox, La Veta, Colo.

* * *

I was intrigued with Erv Schlabach's article "Messianic Fulfillment" (Nov. 4). I agreed with much of what he said, but there are other points where I differ with him.

One of the three convictions is that Jesus always worked by the principle of defenselessness. Then he said, "Since Christ rejected such an option [force] as demonic when He was here, it seems inconceivable that He would so manifest His reign in the future." He also said, "Many are expecting a militant Messiah when Christ comes, not the Prince of Peace who already came."

Now let us look at a few Scriptures to see whether Christ's second coming will employ only peace or force and punishment.

In the parable of the nobleman and the ten pounds (Lk. 19:11-27), which has to do with Jesus' return, Jesus said (v. 27), "But as for these enemies of mine, who did not want me to reign over them, bring them here and slay them before me" (RSV).

In 2 Thessalonians 1:7-9 Paul says, "When the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance upon those who do not know God . . ." (RSV).

Jude says, "Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all" (vv. 14, 15).

Revelation 19 portrays Jesus returning as a conqueror upon a white horse. He is called "Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire . . . and out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God" (KJV).

May we then project the principle of defenselessness upon Jesus for all times when He explicitly says His second coming will be characterized by judgment and punishment upon sin? — Roy S. Koch, Goshen, Ind.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Franks, Leonard and Patricia (Lowe), East Peoria, Ill., second daughter, Tammy Rebecca, Nov. 1, 1975.

Gerber, Kenneth and Marjory (Stutzman), Millersburg, Ohio, first child, Teresa Ann, Aug. 10, 1975.

Henderson, Ronald and Wanda (Campbell), Lyndhurst, Va., first child, Ronald Leslie, Oct. 11, 1975.

Hostetler, Ralph and Mary (Spicher), Belleville, Pa., second child, first son, Ryan Matthew, Oct. 26, 1975.

Krabill, Lyle and Carolyn (Gerig), second daughter, Andrea Dawn, Sept. 29, 1975.

Lehman, Milton and Lois (Garber), Leola, Pa., second child, first son, Christopher Mark, Oct. 15, 1975.

Miller, John and Sara (Miller), Middlebury, Ind., third child, second son, Derek Dion, Oct. 11, 1975.

Moyer, Barry and Karen (Clemmer), Telford, Pa., second child, first daughter, Tiffany Michelle, Nov. 2, 1975.

Noel, Marlyn and Janet (Oswald), Shickley, Neb., first child, Reginald Jon, Sept. 29, 1975.

Shank, Gary and Debbie (Johnson), Columbiana, Ohio, first child, Elizabeth Valerie, Oct. 15, 1975.

Smoker, Lloyd E. and Sue (Leaman), Ephrata, Pa., first child, Chad Eugene, Nov. 2, 1975.

Smucker, George and Barbara (McDowell), Goshen, Ind., second child, first daughter, Janneken Lysbeth, Oct. 4, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bechtold — Rheinheimer. — Marlin E. Bechtold, Good cong., Bainbridge, Pa., and Jan F. Rheinheimer, Erb cong., Lititz, Pa., by Jay Bechtold (father of the groom) and Merle Herr, July 12, 1975.

Grove — Mathias. — John David Grove, Lynside cong., Lyndhurst, Va., and Christine Mathias of Luxembourg, Europe, by Herman E. Ropp, Oct. 18, 1975.

Hanawalt — Yoder. — Ralph Hanawalt, McVeytown, Pa., Church of the Brethren, and Donna Yoder, Belleville, Pa., Locust Grove cong., by Erie Renno, Sept. 27, 1975.

Harnish — Brunk. — Robert Harnish and Carol Brunk, both of Goshen, Ind., by Paul M. Gingrich, Sept. 27, 1975.

Karageorge — Nofziger. — George Karageorge, Wauseon, Ohio, Greek Orthodox Church, and Cheryl Nofziger, Wauseon Ohio, West Clinton cong., by Edward Diener, July 12, 1975.

Kauffman — Lawrence. — Steven Kauffman, Archbold, Ohio, Central cong., and Jennifer Lawrence, Wauseon, Ohio, Methodist Church, by Charles H. Gautsche, Nov. 1, 1975.

Haver — Cochron. — John Scott Haver, Meyersdale, Pa., Methodist Church, and Melda Rosella Cochron, Meyersdale, Pa., Oak Grove cong., by Earl A. Yoder, Nov. 7, 1975.

Kreider — Meck. — Barry L. Kreider, Kinzers, Pa., Forest Hills cong., and Debra L. Meck, Willow Street, Pa., Strasburg cong., by Gordon Zook and Charles E. Good, Oct. 24, 1975.

Maul — Strickler. — Geoffrey Maul, Folkstone, England, and Rosalene Strickler, Sarasota, Fla., by Neville E. Gritt, Sept. 27, 1975.

Peters — Wentland. — David Peters, Bloomington, Ill., United Church of Christ, and Denise Wentland, Fisher, Ill., East Bend cong., by Theodore Wentland, Nov. 1, 1975.

Showalter — Cullers. — Danny M. Showalter and Carolyn Ann Cullers, both from Broadway, Va., Trissels cong., by Norman E. Yutzy, June 14, 1975.

Schardt — Rounds. — Leslie Eugene Schardt, Meyersdale, Pa., Brethren Church, and Joyce Faye Rounds, Grantsville, Md., Oak Grove cong., by Earl A. Yoder, Nov. 8, 1975.

Swartz — Schrock. — Sheldon Swartz, Goshen, Ind., Riverside cong., Turner, Mich., and Velma Schrock, Middlebury, Ind., Griner cong., by Alvin Swartz, Aug. 9, 1975.

Swartz — Miller. — Steven Swartz, Mt. Morris, Mich., Mt. Morris cong., and Phyllis Miller, Irwin, Ohio, Shiloh cong., by Alvin Swartz, Aug. 16, 1975.

Yoder — Shank. — Larry Yoder, Greenwood, Del., Greenwood cong., and Jeanette Shank, Holtwood, Pa., River Corner cong., by Jay C. Garber, Oct. 10, 1975.

Yoder — Lehman. — Michael Yoder, Goshen, Ind., and Mary Lehman, Berne, Ind., by Paul M. Gingrich, Nov. 1, 1975.

Zook — Troyer. — Darrell Zook, Hesston, Kan., Sycamore Grove cong., and Pat Troyer, Hesston, Kan., Beemer cong., by Kenneth Steckly, Sept. 27, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Eshelman, Everella, daughter of Aaron and Ida (Grove) Shank, was born in Washington Co., Md., Jan. 30, 1902; died at Colton Manor Home, Oct. 25, 1975; aged 73 y. On June 19, 1923, she was married to Chalice R. Eshelman, who survives. Also surviving are 2 sons (Jonas and Joseph), 4 grandchildren, 2 sisters (Violet — Mrs. Eber Burkholder — and Ida — Mrs. Melvin Frey), and 3 brothers (Clinton, Floyd, and Glenn Shank). She was a member of Cedar Grove Mennonite Church, where funeral services were held on Oct. 28, in charge of Nelson L. Martin; interment in Cedar Grove Church Cemetery.

Garber, Lila, daughter of Sam and Mary Troyer, was born at Kalona, Iowa, Oct. 29, 1896; died at Salem Hospital, Salem, Ohio, Oct. 11, 1975; aged 78 y. She was married to Monroe Garber, who preceded her in death on June 29, 1945. Surviving are one son (Paul R.), 3 grandchildren, 3 sisters (Mrs. Paul Miller, Mrs. Moses Kurtz, and Mrs. Henry Stutzman), and one brother (Edwin). She was a member of North Lima Mennonite Church. Funeral services were held at Seederly-Mong Funeral Home on Oct. 13, in charge of Richard Bartholomew.

Greider, Ada L., daughter of Amos N. and Emma (Lehman) Risser, was born in Mount Joy Twp., Pa., Sept. 20, 1893; died at her home at Mt. Joy, Pa., Oct. 28, 1975; aged 82 y. She was married to Roy L. Greider, who preceded her in death on Apr. 26, 1973. Surviving are 2 sons (Jay R. and J. Robert), one daughter (Lilly Ann — Mrs. William C. Nichol), 5 grandchildren, 2 great-grandchildren, and one brother (Ira L. Risser). She was a member of Mount Joy Mennonite Church, where funeral services were held on Oct. 31, in charge of Henry W. Frank and Shelley R. Shellenberger; interment in Rissers Mennonite Cemetery.

Martin, Samuel S., son of Henry S. and Mattie (Snader) Martin, was born in Lancaster Co., Pa., Jan. 14, 1904; died at Landis Retirement Homes, Lititz, Pa., Nov. 1, 1975; aged 71 y. Surviving are 5 sisters (Carrie S. Martin, Mrs. Lizzie S. Weaver, Mrs. Leah S. Hurst, Mrs. Lydia M. Martin, and Mrs. Edith A. Gingrich), and 3 brothers (Aaron S., Charles W., and G. Earl Martin). He was a member of Ephrata Mennonite Church, where funeral services were held on Nov. 5, in charge of Wilbert Lind, J. Elvin Martin, and Paul Hollinger; interment in Indiantown Mennonite Cemetery.

Neuenschwander, Lydia, daughter of Cleophas and Caroline (Lehman) Amstutz, was born at Kidron, Ohio, Dec. 20, 1900; died Oct. 18, 1975; aged 74 y. On Jan. 8, 1920, she was married to Jacob Neuenschwander, who preceded her in death less than one year ago. Surviving are 2 daughters (Mabel — Mrs. George Geiser — and Luella — Mrs. Clarence Eberly), 8 sons (Willis, Paul, Wilferd, Tilman, Marcus, Clarence, Harry, and Jesse), 77 grandchildren, 31 great-grandchildren, 3 sisters (Lavina Neuenschwander, Elda — Mrs. Martin Lehman, and Martha — Mrs. Harvey J. Nussbaum). Two sisters, one brother, and one grandson preceded her in death. She was a member of County Line Mennonite Church, where funeral services were held on Oct. 21, in charge of Elmer Good, Cleophas N. Steiner, Donald Nolt, and David Weaver; interment in church cemetery.

Stoltzfus, Ira M., son of Aaron and Sarah Stoltzfus, was born in Lancaster, Pa., Sept. 29, 1902; died suddenly of a heart attack at Goshen, Ind., Aug. 28, 1975; aged 72 y. On June 8, 1933, he was married to Elsie Shenk, who survives. Also surviving are 2 sons (Victor and Ernest), one daughter (Virginia Byler), 7 grandchildren, one brother (Dan Stoltzfus), and 2 sisters (Mrs. Rebecca Bender and Lena — Mrs. Elmer Metzler). He was a member of Waterford Mennonite Church, where funeral services were held on Aug. 31, in charge of Bob Detweiler and A. J. Metzler; interment in Elkhart Prairie Cemetery, Goshen, Ind.

Cover by H. Armstrong Roberts; p. 846 by Wallowitch; p. 857 by Larry Fisher.

calendar

MMAA Delegate Meeting, Rosemont, Ill., Nov. 22
Southwest Conference, Phoenix, Ariz., Nov. 27, 28.
Mennonite Church General Board, Rosemont, Ill., Dec. 3, 4.
Pacific Coast Midwinter Conference Sessions, Dec. 5-7.
NYSF Delegate Assembly, Syracuse, N.Y., Dec. 13.

Moral Imperative to Feed the World's Hungry

Sen. George McGovern, (D-S.D.) told the Duke University Divinity School Convocation and the North Carolina Pastors School that the "moral imperative of this generation is to take the price tag off human survival" by feeding the world's hungry. The onetime presidential candidate, the son of a Methodist minister, was critical of those who say increasing controls on food would be detrimental to a free market economy. He said the Judeo-Christian ethic calls upon the United States "to feed the hungry, not to support any market system."

He said if the major world powers pledged to contribute 10 percent of their military budgets each year to solving the food crisis, it would provide a fund of $25 billion each year. That fund, he held, would grow to $30 billion if the newly oil-rich countries would allow a 10 percent diversion of their increased profits.

Hits U.S. Stand on Return of Refugees

The American Friends Service Committee has charged the U.S. with "immoral and irresponsible action" regarding the 1,600 Vietnamese refugees who have been allowed to sail back home. Louis Schneider, executive secretary of the Quaker agency, said he was shocked and dismayed to learn from a press report claiming that the Central Intelligence Agency was actively recruiting informants and potential agents among the 1,600 repatriates.

"If this is the case, it constitutes an immoral and irresponsible action," Mr. Schneider said in a letter to Secretary of State Henry Kissinger. "The U.S. government has no right to undermine the future of these people."

ABC's of Proverbs

A booklet that can help children learn the alphabet, the Bible, and moral principles has been published by the American Bible Society. The ABC's of Proverbs is based on the Today's English Version of the Bible book. It uses four-color illustrations by artist Jane Dyer, each focusing on a different letter of the alphabet, to bring the Proverbs to life for small readers.

Warner Hutchinson, the Bible Society's general office in charge of programs, pointed out that "the American Bible Society has been moving toward a greater effort to reach an audience of children with special Scripture formats over the past couple of years. First, we produced a coloring book, and then a creation mobile based upon the Book of Genesis. Now, with the ABC's of Proverbs," he continued, "we're hoping to reach children with God's Word in a broader way. This book not only instructs in the ABC's, but also imparts the wisdom of the Book of Proverbs, from the Old Testament, in an engaging and entertaining manner."

Copies are available at 35¢ each through the Society's Bible House Book Store, 1865 Broadway, New York, NY 10023.

Report Persecution in Malawi

Thousands of Jehovah Witnesses in Malawi are being "brutally persecuted" and physically abused because of their refusal to join a political party, according to reports received by the denomination's world headquarters here. More than 34,000 African Jehovah's Witnesses who fled to Mozambique in 1972 to escape persecution have been forced to return to Malawi because of the political upheaval in Mozambique.

Refuses Petition on Death Penalty

Gov. James E. Holshouser of North Carolina has refused to accept a petition bearing 12,000 signatures which called for an end to capital punishment in the state.

The petition, sponsored by the Task Force on Criminal Justice, asked the governor to commute the sentences of all persons now under sentence of death. It was prepared in recognition of the 14th anniversary of the last execution to be held in North Carolina.

A North Carolina case involving constitutionality of capital punishment is now before the U.S. Supreme Court. While no executions have been performed in the state since 1961, 90 men and two women are held under sentence of death.

Houston Southern Baptists Condemn Charismatics

The Union Baptist Association of the Southern Baptist Convention has — almost unanimously — adopted a resolution condemning the charismatic movement as "unscriptural" and "being of the devil." Its action followed motions by the Dallas Baptist Association to remove the charismatic churches from its fellowship after a year of controversy over the neo-Pentecostal activities in some churches.

Mother Teresa's Theme: "Personal Sacrifice"

Mother Teresa of Calcutta told an overflow crowd at the National Shrine of the Immaculate Conception in Washington, D.C., that the only way to serve the poor, the starving, and the dying is to love them and that this must come about through "personal sacrifice." She invited U.S. Catholics to join her and her order, the Missionaries of Charity, in the personal sacrifice necessary to discover Jesus Christ in the world's poor.

She said the death and resurrection of Christ occurred "so that you and I would have the joy in feeding Him, clothing Him, giving blood to Him, making Him wanted. . . . That hungry Jesus for a lump of bread, that naked Jesus for clothes . . . that homeless Jesus for a house, that Jesus is around the world every place, even here in the United States looking up at you and me and asking, 'Did You love me?' "

Birth "Race" in South Africa

Members of South Africa's largest Dutch Reformed Church — the Nederduitse Gereformeerde Kerk (NGK) — were urged to "have more children," or "Roman Catholics will soon outnumber us."

According to the latest official estimates, South Africa's three Reformed churches have a combined total membership of 3,329,710. There are 1,844,270 Roman Catholics in South Africa — 304,840 whites, 1,329,980 blacks, 195,630 colored (mixed), and 5,930 Asians.

NEWSPAPER

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LEONARD GROSS
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The Give and Take of Peoplehood

With the new organization of the Mennonite Church, some congregations resemble a youth just turned twenty-one. Freedom at last. No parents or bishops to tell them what to do or how to do it.

The youth decides he's going to see and try everything, "do his own thing," no matter what his parents might advise. The congregation says, "Any decision is ours; we don't need Lombard or Elkhart or Scottdale to tell us what is best for our congregation."

These congregations probably disputed the value of sending any representatives to Assembly 75. But they may send them to other national assemblies sponsored by non-Mennonite organizations. Most members of these congregations could not name the minister of evangelism under BCM or the chairman of the General Board — both spiritually alive persons and great to know. (And what is BCM?) But they would flaunt the names of persons with this organization or that outside the Mennonite Church. They would probably feel free to also cast aside Mennonite materials for various reasons.

Young people in such a fragmented setting will often explore to the limit in looking for greener pastures. Frequently they are lost to the Mennonite Church in particular and tend to become antagonistic toward Christianity as a whole. Attracted to Eastern religions, they may try transcendental meditation or Yoga, both originating from Hinduism which denies the uniqueness of Christ and the imperative of divine revelation.

Loyalty to Jesus Christ as Master and Lord ties very closely to our identity with a particular fellowship of people who love and serve Him. Sharing with congregations of like faith across national boundaries through General Board sponsored assemblies, through the efforts of the Board of Congregational Ministries (BCM) and the Board of Education via our schools and colleges; joining hands and combining resources to serve a needy world through our Mission Boards and Mennonite Central Committee; meditating upon and studying the Bible and grappling with contemporary issues in consort with curriculum writers — dedicated men and women from across the church who believe we become a united people as we unite around the revealed Word of God; reading the *Gospel Herald, Christian Living*, and other study papers on many issues — all these help to focus our identity and to free our personhood.

That rebellious youth at twenty-one rejects those who could best help him to personal freedom — his own people who love him most. Similarly, autonomous congregations in the Mennonite Church may experience the greatest freedom to be and to do as we, in love, give and receive counsel and help in all areas of our common life together. — Marie M. Moyer, editor, Franconia Conference *News*.

Give Me the Simple Joys for Thanksgiving

"Joy is the most infallible sign of the presence of God."
— Teilhard de Chardin

Luiz and Teresa Dal Molin came from Brazil to Mt. Pleasant, Pennsylvania, to study and to earn a living. Because we had lived in and loved their country, we soon became close friends.

One of the first things they did was to absorb the meaning of Thanksgiving and to enjoy spending that day with us. It got to be a habit since they had nowhere else to go. They always provided the ham or turkey.

Our friendship became a warm experience, especially so as we sat around the table on Thanksgiving Day. Now that Luiz and Teresa have become Christians, they have discovered the hidden meaning of true thanksgiving and they have returned to their own country. But the glow of their friendship lingers as the joy of Thanksgiving returns.

Give me the joy of a sincere friendship and I will be grateful. My wife is also my best friend. And the beauty of this relationship has given life meaning and joy even when shadows fell, both within and without. I value this joy because it grows from simple and loving commitment.

My conclusion is that though joy is a gift from God, to be most meaningful, it must find expression in the context of loving friends and family. And that is partly what the church is about — providing the context for love and peace to bring forth joy. — David E. Hostetler.

The editor is absent from November 13 to December 15 for a trip to Africa. During his absence editorials will be written by News Editor David Hostetler and by a number of guest writers.

Gospel Herald

December 9, 1975

"Arrival at Bethlehem"
by L. Olivier Merson

What Would Jesus Say to Us This Christmas?

by Don Blosser

If you were asked to tell the story of Christmas, where would you begin? Do you start with the decision of the Roman emperor to have a census? Do you back up and include the radical ministry of John the Baptist? Where does the story of Jesus begin?

The author of Hebrews takes us back into the Old Testament and puts the story of Christmas into the long flowing stream of God's activity in history with His people. Perhaps, in order for us to understand the story of Christmas and Jesus, that is where we ought to begin.

We need to begin back in a town in the Middle East, with a rancher who began to feel that he ought to be doing something else. He believed God was calling him to move to a different place. He wasn't exactly certain where it was, but he and his father and all their family began to migrate west.

The story of God's ongoing relationship with His people begins with this son — Abraham. It is the beginning of the conviction that God wants to have a group of people (a nation is the Old Testament word) who would live in such open commitment to the values found in the nature of God that other people could see and understand what God is like. In other words, the purpose of God's calling a people to follow Him was so that God could, through them and their lives of obedience, communicate with the other nations and peoples of the earth.

In the days of Abraham and for generations after him, it was believed that every nation had its own set of gods. But somehow, later in their existence, the descendants of Abraham (the children of Israel) began to understand and believe that God is not only a national God — He is God over all the people. And for that time, it was a striking, revolutionary idea. As this belief became deeply rooted and accepted in their lives, Israel began to believe they must be pretty special people because God had selected them. Their worship services became long recitals of how wonderful God had been to them. And very soon the people God had wanted to use to speak to the other nations became so much like the other nations that there was little difference.

God had called them to live together, sharing what they had, living in peace with each other — but they forgot about that. They began to accumulate land, and to fight among themselves for power and control.

Not Everybody Did It. But not everyone was going along with the crowd. There were those who were able to understand what God was trying to do, and they began to speak out loudly. They pointed their fingers and their sharp tongues at the places where Israel was disobedient. Today we call them prophets. For example: Hosea began to speak out because of his experiences with his own wife, saying that God is a forgiving God of love, something too many Israelites had forgotten. Amos began saying critical things about accumulated wealth and the treatment of the poor. Isaiah added his understanding that God expects those people who claim to love God to live differently from the people who don't care about God. Jeremiah tried to speak out about justice, saying that God believes people are more important than things, and they ought to treat each other that way.

There is a consistent thread running through all the ancient history recorded in the Old Testament; a belief that God was trying to keep alive a community of people who will live together in a way that reflects the love of God. Yet they seemed more interested in getting to be strong as a nation, in having an army, and in being big and respectable and powerful like the other nations. The message of the prophets never seemed to get through to them. Instead of serving and following God, they began to use Him when they wanted Him, and ignore Him when they didn't.

Don Blosser is pastor of the Akron (Pa.) Mennonite Church.

Gospel Herald

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Volume 68 Number 47

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The Bible tells us that God was able to see this and to understand that what Israel was doing under the umbrella of "obedience to God" was not at all what He had in mind. So now God made a major decision. "I have sent messengers to tell them what to do and it didn't work. I'll have to go Myself and show them what I mean by simply living among them Myself." And here the Christian gospel says that God became a person, that in Jesus of Nazareth, God came to live as a human being and that the celebration of Christmas is the observance of the coming of God in the flesh as a human being to communicate to man an accurate picture of the nature of God. Jesus came to reveal the will of God to us. You remember the radical belief Israel had about God being God over all the nations, not just Israel? Here is the second of these basic and radical beliefs of Christians, that God became a human being in Jesus of Nazareth. We celebrate Christmas because we believe Jesus was not just another cuddly baby born to a Jewish mother, but that Jesus is God, and that in Jesus, God became human.

Why? Jesus came to show people what it means to live in harmony with the will and nature of God. Jesus calls us to a new way of living.

Jesus came to rally a new people who would respond by deciding to pattern their lives after what Jesus said and taught and did. And they do this with the profound conviction that by obeying and following Jesus, they are in harmony with God. And even though they are far from perfect in that obedience, they believe God forgives and loves them.

Why are we so sure that by following Jesus we are in harmony with God? Here we come to the third radical belief of Christian faith. The religious leaders of His time became furious with Jesus because they realized if He were right, they were wrong. So they took the easy way out and killed Jesus. He was murdered by twisting the Roman law and building an illegal case against Him with bribery and blackmail. So Jesus was killed, and for a few days it looked like it was all over, but here, God stepped in and after three days Jesus was raised from the dead. For about a month and a half after that, Jesus lived with His closest friends, giving them instructions about how to keep this new movement alive.

This belief that Jesus came back to life from the dead is my proof He was truly God. I believe Jesus was who He said He was, and the resurrection is my reason for committing my life to living out what He taught us while on earth with us.

Some Jesus Words for Our Day. What would Jesus say to us this Christmas? I believe there are some God-inspired-prophetic-Jesus-words for us in our day.

The first shows itself in embryo form in the prophet Hosea, and then literally comes to life in Jesus. The Apostle John described it this way: "Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God." Jesus Himself said, "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you."

I believe the God-word for this day is the call to live in love with all people. To make love is more than just a four-letter word that is bantered about, and to allow it to come to life in our relationships and our conscious expression of life toward others. It becomes a living choice for us as we are called to decide whether to orient our lives around the concepts of God's love or to accept society's pressure to compete, to hate, and to kill.

The second word comes out of the hills of Judea as Amos stalks through Bethel, seeing the injustice and oppression of his day. Jesus saw it as a theme to be emphasized in His own ministry. "Don't lay up treasure for yourselves on earth, where moths or rust can ruin it, or thieves break in and steal it. Because your character and your values are all wrapped together." When confronted with a specific situation, Jesus told a man with some accumulated wealth to get rid of it in order to be free to be a serious disciple of Jesus.

I believe the God-word for our day would call us to a life of sharing, of consciously rejecting the pressure of society to be like them and accumulate for ourselves and spend upon ourselves just because we have it to spend. We are called to trust the family of faith instead of the personal security of things and wealth.

The third word comes from Ezekiel, as he talked about the need for a new heart. Jesus expanded on this theme and called for a total and radically new way of looking at life. In His own words "no one can see the kingdom of God unless he is born again." I believe that is a very radical God-word for our day. Our sin is that we have watered it down so that it simply means rearranging our ideas about God.

When we join the kingdom of God's people in obedience and faith, we take upon ourselves a new set of values about life. Instead of fighting, we become peacemakers. Instead of operating from positions of power, we serve. Instead of surrounding ourselves with symbols of wealth and prestige, we live simply, sharing what we have. It is new, radical, and exciting — it is the new birth of the Jesus way.

The fourth word comes from Isaiah, through John the Baptist, and is another of the central themes of Jesus. In His first sermon in His hometown, Jesus read from Isaiah, "The Spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." Jesus said, "This passage of Scripture has come true today, as you heard it being read."

This is the God-word for our day. The kingdom of God has come. We are called to live in it right now. We are free to experience and to express together the joy of being the people of God right now. We no longer have to wait for some future event, for the kingdom is here.

Reveries on 450 Years of Anabaptist History

by Roy S. Koch

Tonight it is 450 years since Conrad Grebel and Georg Blaurock baptized each other and ordained each other to the ministry. Thus began what is now my church, the Mennonite denomination.

All day I have been deeply moved by this stupendous incident that happened at another time in history and on another continent. Now my family has retired for the night and I am alone with my thoughts and my feelings. The lights around me are dim; flickering shadows on the ceiling reflect the dying flames in the fireplace. The silence and the darkness bring thoughts of other days around me. Can I capture the mood that grips me? I poise my pen over a pad ready to record this moment for posterity.

I seem to hear again voices engaged in theological debate. Conrad Grebel, the youthful Swiss patrician, contends with the great Ulrich Zwingli, reformer and pastor of the Grossmunster Church in Zurich. Beside him stand two others, the scholar Felix Manz, schooled in Hebrew and Greek, and William Reublin, a preacher and pastor. With Bibles in their hands they prove that water baptism must be given only upon confession of mature faith.

Their excited voices trail into the distance as I peer intently at a wisp of smoke rising from the faintly glowing embers in the fireplace.

Is it possible that a young man of twenty-seven could have such high motivation as to become the father of a denomination that has lasted 450 years? On this very night, centuries ago, he was young and eager and brash. With rejection by his family and banishment by the city council staring him in the face, he poured that baptismal water upon the head of Georg Blaurock. Thus Conrad became the father of a spiritual family numbering in the hundreds of thousands. But he never lived to know his fame. Barely a year beyond his giant leap into history he died of the plague.

With a powerful voice, Felix Manz led a martyr band of many thousands as he sang the hymn of boundless assurance until the fast-flowing Limmat stilled his voice in sight of the Grossmunster. He did not live to learn that thousands followed in his train through dungeon, fire, and sword.

These young intellectuals were snuffed out in the fresh morning of their enthusiasm, but they set in motion a colorful history of spiritual power, suffering, hardship, sacrifice, and the shining eyes of spiritual devotion. Crimson rivers of blood marked the trail of their footsteps through the centuries. How brief was their service, but their shadows have now lengthened into 450 years.

What a noble heritage is mine! What an ideal for me to emulate! I lay my pen upon my pad and wipe the moisture from my eyes.

The centuries since Grebel have been both harsh and kind. Synod after synod has seen the persecuted gather to forge a common ground of faith. The sword and fire flashed and smoked from country to country decimating their numbers and scattering the tiny flock. But always others joined the ranks and carried forward the banner of spiritual freedom.

Factionalism and apostasy took their toll. Formalism and legalism were always at hand when the fire of devotion burned low. The shining mountain peaks of dedication and commitment led into the dark valleys of coldness and materialism. And always persecution was not far away.

But the followers of the "bitter Christ" refused to shed their faith. They wandered from country to country in search of a place where they could be the "quiet in the land." And they were successful, too successful. They became mere eddies in the stream of history. The flame of evangelism, burned low and flickered uncertainly; their testimony weakened. Their lamps were going out.

But the compassionate Jesus did not permit this bruised reed to be broken nor the smoking flax to be quenched. In love He sent lamplighters into their valleys to rekindle the dying flames. Lamps of evangelism and missions flickered on. Bright shafts of service and training shone forth. Revival had come at last.

Brighter and brighter flamed their faith; more vibrant became their testimony. Zeal replaced their lethargy and projected them into many lands to preach the gospel. Their whiteness became laced with yellow, brown, black, and red.

My reveries have carried me toward the midnight hour. All about me is silence and darkness. Only the loud ticking of the clock breaks in upon my thoughts. Then two tiny points of light glow afresh among the embers. Are they the shining eyes of our most illustrious past? Are they prophetic, perhaps, of brighter days awaiting us ahead?

Roy S. Koch is conference minister, Indiana-Michigan Mennonite Conference.

How to Be Properly Poor

by Stanley E. Lindquist

Few parts of Scripture have been so violated in interpretation, from a psychological point of view, as Jesus' statement, "Happy are the poor in spirit, for they shall see God." Many Christians take that verse as a signal to cultivate a psychological "poorness." The "such a worm as I" theology has become as useful to the masochistic Christian as the flagellation of the body with whips done in the Middle Ages.

Poorness of spirit is often wrongly identified with a self-effacement that amounts to a total lack of self-confidence. The result is an inability to function adequately. Feelings of inadequacy then become the excuse for refusing to take an active part in God's work, except to pray and give a pittance. Such a person is unlikely to progress far in his vocation; an employer is not inspired to have confidence in a person who has no confidence in himself.

Where does this grim pattern begin? Perhaps childhood problems were associated with a wrong interpretation of the "poor in spirit" verse. Add to that other biblical teachings taken out of context, such as "turn the other cheek," "never be angry," "put your brother before you," and one has biblically backed reasons for doing nothing — for *being acted on* instead of acting.

Once the pattern gets established, passages that seem to condradict it are ignored. No "love thy neighbor *as thyself*," no "be angry and sin not," no "faith without works is dead." The "poor" person brushed away the need to see how these teachings too apply to his Christian life.

If "poor in spirit" doesn't mean self-effacement, what does it mean? Or, to look at the other side, what would "rich in spirit" mean?

It seems to me that "rich in spirit" could describe the person who is convinced he has all the answers. The dogmatic teacher who teaches as though the textbook and his lectures present ultimate truth is an example. He knows it all. The student whose intelligent question points out a flaw in the teacher's theory is squashed, often with sarcasm.

The fired employee who blames his difficulties entirely on others, refusing to admit his own shortcomings, might be another example of being "rich in spirit." To admit failure would crumble the facade he has created to hide feelings of inferiority and insecurity, and so he spares no effort to make it known how wrong the others were.

"Richness of spirit" is, it seems to me, the conviction that one is right and has no need to explore further. "Poorness of spirit," then, would be openness to correction, to further information that might change one's views. Such a person realizes that there are many avenues to the ultimate truth that God provides. He knows also that each of us has the responsibility of developing his own way of service.

Does "poorness" mean total fluidity of opinion? Not at all. There is a central core of secure truth; the flexibility is on matters outside the core. Secure in his relationship with God and also with himself, this person is not threatened by differences of opinion. He does not need to shoot down everyone who doesn't think exactly the way he does. He is open to questions and to new ideas.

I have had the privilege of studying under and working with many outstanding scientists in several fields at the University of Chicago and elsewhere. I would say that the characteristic most common to these scientists is "poorness of spirit." They don't need to feel defensive when someone brings up a point that may be critical of their work. They usually say, in effect, "That's interesting. Let's look at it and see if there is something there that calls for readjusting or further study."

This openness is an ingredient in their success. Someone else's question may show them something they had overlooked or hadn't thought of. Most of them attribute a part of their success to the fact that students' or colleagues' questions caused them to look further and find better answers.

The open or poor-in-spirit person who loses his job is likely to admit, "I had trouble. It may not have been all my fault, and others were in the wrong, too, but I'm the one who needs to learn how to handle those problems better."

Knowing that their relationship with God is secure, Christians should be able to be shaken out of their complacency without feeling resentful and threatened. To grow, we need to be open to the stretching opportunities that God sends our way. "Happy are the poor in spirit, for they shall see God."

Stanley E. Lindquist is professor of psychology at California State University, Fresno, Calif. This article is reprinted from *Christianity Today*. Copyright 1975 by *Christianity Today*, used by permission.

Conscientious Objection in South Africa

by Ernie Regehr

Violence has been defined as "the destructive imposition of power." In South Africa this means a society permeated by violence.

In a typical South African reserve, up to half of the African children born alive die before they reach the age of five. Those are deaths caused by the exercise of power just as surely as are deaths at the end of a guerrilla's gun, for if power were exercised in another way the majority of those infant lives could be saved.

The imposition of South Africa's influx control laws constitutes violence just as surely as does a guerrilla raid on an isolated village or farmstead. Through these laws, parents are separated from children and husbands from wives. There is disintegration of African family and social life in the massive urban townships which leads not only to epidemics of rape, prostitution, and alcoholism, but also to some thirty deaths each day by murder and culpable homicide. Nearly 1,800 people are prosecuted daily for acts which are crimes only if performed by blacks.

Yet the outrage of the overwhelming majority of South African whites has been reserved exclusively for the violence of the guerrilla, the hated "terrorist." Their response is to "meet terrorism with force," which means the conscription of all white males for a term of service in the Republic's armed forces and a defense budget which has tripled in as many years.

Defend the Institutions. It is a response shared by white critics and supporters of apartheid alike. The supporters of "separate development" claim their politics will lead to the ultimate "liberation" of blacks as sovereign citizens in independent ethnic homelands and that South Africa must maintain adequate defense forces to repel the "terrorists" and "to protect the revolution at home." The critics use essentially the same argument, saying that while apartheid is unjust, the system must be changed by peaceful means and that, therefore, the very institutions — political, economic, and social — which could serve as instruments of peaceful change should "be defended against attack and violence from outside."

Blacks, because they have not faced conscription and are only now being recruited into the armed forces on a voluntary basis, have avoided the issue of military service, but the violence that is visited upon them daily has led substantial numbers to choose a radically different course. Following the failure of nonviolent resistance campaigns of the first sixty years of this century, many blacks have concluded that violence can only be met with counter violence — particularly when normal political rights are denied. Encouraged by the success of Frelimo and the Zimbabwean nationalist armed forces, the choice is increasingly to join exiled guerrilla movements — some of them reportedly sending trained troops to urban guerrilla cells in South African cities.

While South African churches have been quick to condemn the violence of the "terrorists," among whites only those in the anti-apartheid multiracial churches have extended that denunciation to include the violence that is endemic to South African society and its apartheid structures. But, while condemning the violence of apartheid, these same whites have accepted, almost without exception, conscription into South Africa's military.

It was, however, the government's mounting of a major "war on terrorism" that led some individuals within these churches to conclude that military service in South Africa is as much a defense of the injustice of apartheid as it is defense of the Republic. The "border war" which the Nationalists were exhorting South Africans to support was not so much a war against aggression as against fellow South Africans who happened not to support apartheid and had found all other avenues of protest sealed off.

For these individuals, though they were not pacifist by

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theological persuasion, Christian participation in South Africa's military was no longer a self-evident good and they challenged the anti-apartheid churches to square their opposition to apartheid with support of its military defense. The outcome was the controversial "conscientious objection resolution" passed at the 1974 conference of the South Africa Council of Churches (SACC). The resolution challenged member churches to consider, in light of the fact that the violence of the "terrorists or freedom fighters" is provoked by the "institutionalized violence" of South Africa's "fundamentally unjust and discriminatory society," whether Christian obedience in South Africa does not involve becoming conscientious objectors.

A Radical Move. . . .Couched in cautious terms which did not recommend conscientious objection, but only asked that it be considered, it was nevertheless a radical move. Immediately upon the resolution being proposed, the SACC was back in its familiar position at the center of controversy. Every political party represented in the White National Assembly condemned the move; the Nederduitse Gereformeerde Kerk rejected the action in outspoken terms; raising the specter of communist influences, some member churches of the SACC hastily dissociated themselves from the resolution; the South African Broadcasting System led a campaign to denounce the resolution and to discredit the SACC; and the government itself introduced legislation making it an offense to counsel anyone to resist military service, implicitly equating conscientious objection with treason.

From blacks, however, including the Black Dutch Reformed churches, there was near unanimous support. The influencial conference of Roman Catholic bishops also supported the resolution and the Roman Catholic archbishop declared that he would be bound by conscience to disobey the government's new law.

As the fall season of national church conferences and synods progressed, SACC member churches began to express official support for the resolution and it became clear that English-speaking church members had not risen en masse to condemn the SACC, as the prime minister had confidently predicted they would.

Hitherto only Quakers and Jehovah's Witnesses had chosen conscentious objection as a matter of course Quakers tend to accept the available option of entering noncombatant service while Witnesses generally reject any association with the military and, since South African law makes no provision for exemption from military service, serve prison terms instead.

The impact of the resolution on the attitude of individual Christians toward military service is debatable — it is unlikely that the South African minister of defense will be confronted with a flood of challenges to conscription. But the political impact was unmistakable. The government had been served notice that the twin bogeys of "national security" and "the terrorist threat" could no longer be relied upon to produce the unquestioning support of its white constituents.

Yet Only a Modest Beginning. But as an instrument of pastoral counseling on the matter of a Christian's participation in the military, the resolution is only a modest beginning. By adopting a theology of the "just war," the resolution resolves neither the question of violence nor of the Christian's responsibility in a "fundamentally unjust society."

By denouncing violence only because the cause is not just, the resolution fails to say why the Christian should not then enlist, particularly in a civil war, on the side whose cause is presumed just. And, on the other hand, though the resolution asserts that South Africa is fundamentally unjust, it calls only for Christians to consider withholding support from its military institutions and fails to state why support should not also be withheld from those other institutions, political and economic, which also support and entrench apartheid.

"I'm Listening, Lord, Keep Talking"

One day as I was typing with a typewriter that a number of different people use, I was struck with the lack of sharpness of many of the letters being typed. The "a" and the "e" characters, frequently used letters, appeared almost as "o's" with their central part completely filled in. They looked like gigantic periods.

Lifting off the cover from the keys, I saw that each letter was nearly filled with tiny bits of carbon and what appeared threadlike debris from the worn ribbon.

I found a small brush and some alcohol. Each key was scrubbed and dried. My alcohol turned a bluish purple and I knew I was helping to solve the problem. After the scrubbing and drying, I put in a fresh sheet of paper and typed briefly. Each letter was now sharp and clear, no solid "a's" or "e's."

As I sat there appreciating the improvement, I wondered about how clear a copy of my life was printing. Paul spoke of his converts as being epistles (letters), "known and read of all men." I wondered if people were having any trouble reading my life, if parts of it might be a bit blurred, like the giant periods.

I sat there at the typewriter and prayed that God would continue His cleansing of my life, scrubbing it, washing it with the water of His Word so that as people read my life they might see the message of God's love being printed with accuracy and clarity. — Robert J. Baker

A Common Treasury: One Way

by Keith Harder

I believe that most people fashion a lifestyle on income, rather than need or the teachings of Jesus. They ask: "Can I afford it?" not "do I need it?" or, "what did Jesus say?" Furthermore, the appeal in advertising to prestige and status and the alluring and seductive techniques in advertising make it harder to determine needs and to live within that limit.

The rise in crime seems related to the display of wealth. The lifestyle of most "successful" people suggests that "making it" is directly related to possessions and income, which in turn, provides ample temptation for theft. The "end" of being surrounded by comfort and things has been made so important that concern for how one achieves that "end," whether by theft or deception, has been blunted.

At the same time there is economic insecurity and anxiety. People are naturally anxious about meeting basic human needs. But now, even those who have accumulated will be lost or stolen. The insurance industry exploits these fears. An ad by one insurance company directly appeals to the fear of a family losing its young breadwinner. "What will your family do, young man, if something happens to you?" the ad rhetorically asks. Of course if one is deep in debt with no alternative means of support, insurance is a vital asset. But, the teachings of Jesus in Matthew 6 about anxiety, and the corporate love and strength of God's people, gives us another answer to this question.

For many the freedom to serve Jesus and the church is limited by the bondage of debt, prestige, and fear. Many of God's children are not free to respond to their Lord because of their bondage to the spirit of materialism.

A clear, concrete witness to this situation is needed in our day when mammon is lord for many. Alternate forms of organizing our economic life are essential to counter this influence and bring deliverance to those in bondage. I believe that those forms will contrast more with the existing economic forms and values than most Christians have thought necessary. Countering the power of mammon in our day will require drastic and painful measures.

Economics in Jesus' Teachings. The teachings of Jesus offer us clear guidelines for these alternate forms. It has been noted that Jesus said more about economics than any other subject. We need to rediscover what He said.

Matthew 6 is one place to begin. John Miller, in the *Christian Way*, identifies two commands in this chapter. The first is, "Do not lay up for yourselves treasures on earth . . .lay up for yourselves treasures in heaven" (v. 19). Miller comments that this "obviously contradicts a widely accepted and cherished notion in our society, the notion that it is honorable to accumulate personal wealth. (p. 81) The alternative, "lay up treasures in heaven," has often perplexed us. Miller points out that on other occasions Jesus spoke about "treasure in heaven" in relation to generosity, giving wealth away. "Fear not, little flock. . . . Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail" (Lk. 12:32, 33; see also Luke 18:22).

The second command in Matthew 6 is, "Therefore I bid you put away anxious thoughts about food and drink to keep you alive, and clothes to cover your body" (v. 25, also see vv. 31, 34). Jesus knew how anxiety about our future, our loved ones, our prestige, and status affect our attitude toward possessions. the answer is a new level of trust and confidence in the Father's love and care, not more and more material "security" which breeds even more anxiety lest moths, rust, and inflation destroy it, and thieves take it.

This section in Matthew 6 ends with the summary command, "Seek ye first the kingdom of God, and his

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righteousness; and all things shall be added unto you" (v. 33). The immediate reality of this promise of God's faithful care must be recaptured by God's people in our time.

Another of Jesus' teachings about possessions is found in Luke 14:15 ff. The invited guests to the great supper all have excuses. The first has just bought a piece of land, the second has just bought a yoke of oxen and wants to prove them, another has just gotten married. In conclusion Jesus says, "Whoever of you does not renounce all that he has cannot be my disciple" (Lk. 14:33). The point here is not that land, oxen, or marriage are themselves bad and to be avoided by disciples. Rather, it is precisely the *good* things which most often stand in the way between Jesus and those who would follow Him. There are to be no competing loyalties. Our devotion to the Lord must be complete.

One more teaching will do for now. After the encounter with the rich young ruler, Peter is reported to have asked, "Lo, we have left everything and followed you. What then shall we have?" This question and Jesus' answer should leave us no doubt about the central thrust of His teaching about possessions. "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life" (Mk. 10:29, 30).

John Miller comments: "In these words we can sense Jesus' expectation that out of His work a movement would arise, a people who would live together in the spirit of a close and loving family. In the context of this community the man who left all to follow Jesus would find a new sphere of economic and social support. . . .Though buffeted by persecutions and trials of various kinds, the needs of the disciples will be met, these words imply, *by a loving God working through a generous people.* That is Jesus' vision of economic life among His disciples" (*Christian Way*, pp. 87, 88).

From this limited survey of Jesus' teaching on economics, three emphases can be seen: 1. There is no need to be anxious about our basic needs. 2. We should beware lest possessions prevent complete obedience to Jesus. 3. All who renounce personal economic privilege and security are promised great riches in the community of disciples.

We can also identify a clear continuation of this spirit in the early church. The "common life" references in Acts 2 and 4 have been used and abused by advocates and opponents of a common economic life. The simple fact that the earliest church had some kind of common economic life is not adequate reason to have it today. Nor is it enough to conclude that it won't work or isn't necessary today because it didn't work then. Both positions miss the spirit of *why* the early church felt compelled to pool their resources.

The immediate memory of Jesus' teaching and the experience of Pentecost affected them in such a way that they were led to changes in their "normal" pattern of economics. It resulted in a form of economic life that was radically different from what they previously had and what was "normal" around them. The exact shape of that form or its success is not nearly so important as the spirit and motivation behind the fact that the experiences of those earliest disciples resulted in a new form of economic life.

Something about Jesus' teaching and Pentecost caused this change. It is this "something" that the church needs to get back in touch with. Whether this particular form worked then or should be exactly duplicated today is not nearly so important as why they did it in the first place. Max Delesphese writes: "The pooling of goods carried out radically was second to the pooling of persons. . . . The community of goods is not then a communism imposed from outside or in the name of a human ideology, but an expression of the love in which men are united" (*The Church Community: Leaven and Life Style*, p. 30).

Our Attempts to Apply. Having tried to identify the need for a clearer economic witness and seeking some basic direction from the teaching of Jesus for this witness, let me share with you our attempts as a congregation to apply these teachings.

Fellowship of Hope began in 1970 with a simple commitment to Jesus as Lord and to discern with one another what His lordship meant in our daily lives, including economics. We did not begin with a structured form of sharing. We knew that Jesus said things about economics that we had not yet fully incorporated or applied.

Our first small steps were to practice more openness and accountability in our economics. Our commitment to Jesus and to one another meant a new level of sharing as well as giving and receiving counsel in economic matters. Decisions needed to be made which involved basic lifestyle issues such as where we live, furniture, cars, travel, clothing. We were committed to seeking unity in these matters and supporting one another in carrying out our decisions.

We began to see and grapple with our differences. We confronted our resistance to open this part of our lives to others. We came to see differences in standards, values, resources and debts. We recognized these differences as barriers between us. Even the well-intentioned gestures of sharing out of surplus to meet someone else's need tended to result in feelings of obligation and control. Clearly, more basic changes were needed in our spirits and structure to overcome these obstacles to the unity we were seeking.

Six months after this initial commitment we were led to an understanding that for us following Jesus meant a complete sharing of possessions and resources with those in the church and all who are in need. This emphasis

on open and complete sharing was clear and basic. But we also knew our sharing needed a better form to help us carry it out.

In searching for such a form, we eventually adopted a common treasury, where all assets and income are pooled and people are given as they have need through an allowance system. Before describing the treasury more fully, it is important to underline this distinction between form and content.

The *form* of the common treasury grew out of our study of the *content* of Jesus' teaching on economics. It is one way, among others, of following this teaching. After five years we are grateful for our common treasury. We also see its limitations and the need to be open about other forms. We are also sobered to see that, like any form, it does not guarantee success on the deeper spiritual issues. But we are still convinced that it provides a good way for us to learn new economic values.

The common treasury of Fellowship of Hope functions in a simple way. All income and assets are pooled in one bank account. Money is disbursed in three ways: 1. Certain expenses are paid directly out of the group account. These include medical expenses, housing, and transportation. 2. Money for food and other household expenses is distributed on a prorated basis to the household, depending on its size and composition. 3. Personal allowances are distributed monthly on an equalized basis for clothing, minor education-recreational expenses, personal hygiene, personal gifts. Adjustments in allowances and other special expenditures for special needs or interests are often made. Requests for extra expenditures are tested with others and honored when possible.

In principle, there is no private property, for all is available to others. Practically, certain items are kept in the personal care of individuals. We, like others, struggle with sharing things that have deep sentimental value or are symbols of prestige, or are very convenient to have immediately at hand. Things are not taken from people in a rigid, heartless manner. We learned long ago that unless people are moved to share by a spirit of love, there is no sharing, only grudging sacrifice.

Benefits and Limitations. We have come to see benefits and limitations in this form of economic sharing. We have come to a new level of freedom from economic pressure. The value, prestige, and power attached to wealth or income is all but taken away. All live on the same level regardless of salary or assets. Of course, we still need to deal with prestige and power in other areas. We have found greater freedom to change employment, no one has payments to keep up that requires them to maintain a certain income. Of course, this group has obligations, but no one individual carries the full burden.

The discipline of a very limited budget reduces the temptation to buy the things that are pushed before us. Some would say this is an unnecessary crutch. "People should be able to withstand such temptations on their own," we are told. Some can maintain discipline without this kind of structure; many cannot. Mammon is too strong, the temptations made too alluring for most of us to practice our economic convictions. The discipline of an economic structure is vital for most of us. The common treasury is a confession of weakness. It clearly acknowledges: "I need the help it affords."

We have also come to see that the category of group expenses can be managed in an undisciplined manner. People can project their covetousness, insecurity, and pride onto the church. Common property can be mismanaged unless and until we learn to treat all property with the same care because it is the Lord's and eliminate the curious double standard we have in treating "my things" better than those of others.

Security in the wealth of the church can be another temptation. It is true that there is a certain security in the church. This should not surprise us in light of Jesus' teaching in Mark 10. But even this security is very tenuous and is not to displace the ultimate security we have in the Father's care.

These problems simply remind us how tenacious the evil one is in his efforts to distort and destroy the life of the church. These economic structures are simply one way of confronting these temptations in our pilgrimage to greater faithfulness. In Luke 16 is recorded the parable of the unjust steward. Jesus concludes by saying: "The man who can be trusted in little things can be trusted also in great. . . . If then you have not proved trustworthy with the wealth of this world, who will trust you with the wealth that is real. . .?"

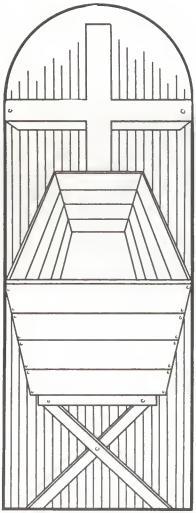
Our response to the wealth of this world is a little thing, but in many ways it is the first thing we must deal with. This is our response to this little thing of worldly wealth in the hopes that it will lead to greater understanding and responsibility.

A common treasury does not answer all problems. It is simply one way to give form and content to the command to "seek first the kingdom of God" and claim the promises in Mark 10. We urge others to confront whatever bondage to mammon there is in their lives and find forms and structures to practice radical sharing and detachment from the things of this world.

You and Us

You are the WAY for all
Wanderers like us,
The TRUTH for all
Doubters like us,
The LIFE for all
Dying people like us.

— Ruth Brunk Stoltzfus



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and barren cross symbolize His promise
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and His will be done on earth
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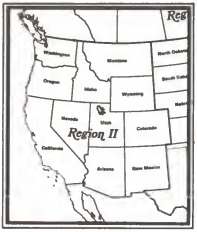

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Civilian Public Service men as smoke jumpers with Ford trimotor plane used to transport them to fires.

Smoke jumper from Huson, Montana, nears the ground with fire-fighting equipment.

The Civilian Public Service Experience

by Atlee Beechy

The time was late evening, Sunday, December 7, 1941. In Columbus, Ohio, Winifred and I were en route to visit friends. "We interrupt this regular program for a special announcement," said a solemn voice on our car radio. "Pearl Harbor is being bombed by the Japanese. The U.S. is at war." We were stunned!

World war until that moment had seemed far away. We grasped for words that might express the uncertainty, the chill and darkness.

I was teaching school in Columbus. My draft number was low and I expected to be drafted soon, so Winifred secured a job. We entered a waiting period. More than a year and a half later in August 1943, the president of the United States requested me to do "civilian work of national importance." I entered Sideling Hill (Pa.) Civilian Public Service Camp in September. A year later I was transferred to Hill City, South Dakota, and in January 1946 to the Mennonite Central Committee relief section at Akron, Pennsylvania. I was discharged in May 1946, stayed on until November, and then Winifred and I entered MCC relief service in Europe.

Over 12,000 conscientious objectors to war were in some form of alternative service during the 6 1/2 years of CPS. Among them were 4,665 men who belonged to Mennonite and related congregations, including almost 2,000 from the Mennonite Church. Their paths took them to base camps, mental hospitals, smoke jumping and other fire-fighting units, into sanitation work, soil conservation, dam construction, dairy testing, and other types of service. CPS men also served as guinea pigs for medical and hunger research.

What was the meaning of that uprooting? What impact did the experience have on the men, their families, their congregations and communities, relief outreach, religious freedom, the cause of peace? Such a comprehensive evaluation is not my task. Neither is my purpose to enter the discussion regarding the possible church-state compromise of CPS. My reflections are of a personal character. Circumstances and perceptions differ and no two men feel the same about their experiences. I also know that after thirty years my memories may be distorted. The pleasant ones normally grow brighter and the unpleasant drop away.

I remember . . .

. . . the uncertainties under which we lived, date of induction, length of service, release date.

. . . the bus driver's comment as he dropped me late evening at the Sideling Hill tunnel — "The CO camp is somewhere down there."

. . . the satisfaction of joining others in a common peace witness.

. . . the routine, isolation, and frustration of camp life.

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CPS men aboard the S.S. Lindenwood en route to Trieste, Italy, with a load of horses spring, 1945.

Technical office garage among the buildings of CPS camp at Medaryville, Ind.

. . . the diversity in the camps; the resulting tensions and the pain and glory of getting along.

. . . the window openers who came — Melvin Gingerich, J. N. Smucker, Eli Bontrager, John Klassen, and many others.

. . . the informal sessions over light and sometimes heavy subjects.

. . . the long hikes into the surrounding countryside.

. . . the hardships of the families of some CPS men and the sacrifice and courage with which these were carried.

. . . the discovery of our Mennonite family, its diversity, its commonalities, its strengths and weaknesses.

. . . the network of friends from many places and backgrounds, including unfamiliar names and places.

. . . the shock of and learnings from the accidental death of a camper.

. . . the movement from apology to security and pride in the peace identity.

. . . the searching of the Scriptures, our spiritual thinness, the stretching of faith and trust.

. . . the challenge of uninformed and sometimes hostile community critics.

. . . the strengthened conviction that refusal to participate in the military was only the beginning of the peace witness.

. . . the discussions on the meaning of nonresistance for family life, occupation, community and church life, race relations, and international affairs.

. . . the uneasiness about cooperation with Selective Service.

. . . the special happenings — the end of the war in Europe, death of Franklin Roosevelt, the dropping of the first atomic bomb.

. . . the conscientious objectors in prison.

. . . the variety, bases, and strength and weakness of the pacifist positions.

. . . the growing awareness of modern war's hellish character, its massive cost, and destructive fruit.

. . . the power and cleverness of war propaganda.

. . . the talk of uncertain future and possible reunions.

I am grateful for the CPS experience, and believe God used that experience to expand my understanding of the complexity, the scope, the centrality, the demands, the frustrations, and the joys of being "ministers of reconciliation." I ask myself and my brothers who shared the CPS experience, "Where are we now?" In the forties we came because the government called. What has happened to the hope and vision? Where are the cutting edges of our peace witness today and tomorrow? The basic task remains — to help the world find God's reconciliation and to be reconciled to each other.

To respond with vigor, creativity, and uncompromising fidelity to the call of the Prince of Peace seems to me to be imperative and appropriate as we move into the Bicentennial year.

Wit and Wisdom

One thing everyone understands about money matters is that it does.

• • •

It is hard to understand people who drive hundreds of miles to admire the scenery then litter it with garbage.

— *Bits and Pieces*

• • •

Most labor-saving appliances require hard work in order to pay for them.

WCC at Nairobi: Seeking Freedom and Unity

The Fifth Assembly of the World Council of Churches convened at 5:00 p.m., Nov. 23, on the plaza of Kenyatta Conference Center in Nairobi, Kenya. Last Friday, on the way from the airport to Nairobi, Paul Verghese, of the Thoma Church of South India, told me that a WCC assembly is for three purposes: celebration, education, legislation.

Celebration was the opening emphasis with drumming, choir singing, prayers, readings, and audience responses. Most of it came off smoothly, but three men interrupted. One tried to get the microphone and shouted, "This is an assembly of the Antichrist." They were thought to be members of the Sovereign Grace Evangelical Baptists of Scotland.

Like any large meeting, this assembly has some characteristics of a multi-ringed circus. The variety of people makes it this way. There are 747 delegates from 271 member churches. Yet more than 2,300 are in attendance plus some 600 for the press. The efforts of photographers to record the events threaten at points to overshadow the events themselves.

Mennonites are a tiny minority at the assembly. Three Mennonite groups are members: the Mennonite Church of Germany, the General Mennonite Society of The Netherlands, and the Church of Christ in Zaire: Mennonite Community. Two of the three have delegates present: H. B. Kassen from The Netherlands and Julia Hillerbrand of Germany. A few others are here in other roles: John H. Yoder as an adviser and William T. Snyder as a fraternal delegate. My wife, Mary, Lucille Snyder, and several others are visitors.

I have seen the names of some here who were leaders in the Congress on World Evangelization last year in Lausanne, Switzerland. Some of this overlap, I learn, is planned. Twelve evangelicals are invited and 12 Catholics. A delegate from Argentina tells me that 80 percent of the Latin-American Protestants are not members of the WCC. So although its representation is worldwide, this assembly does not speak for the worldwide Christian church.

It is too soon for me to say what I think of this assembly. The theme "Jesus Christ Frees and Unites" is surely a strong slogan. Anyone knows that the world needs both. An international Christian assembly offers a base for freedom and unity, though at the same time it involves frustration because of the problems of language and contrasting cultures.

For some 20 years representatives of the peace churches have had conversation with the WCC on the issue of "peace." For 20 years they have been received with polite caution. On Sunday morning, Nov. 23, a group of peace advocates met to consider how to make the case for peace at this assembly. Paul Abrecht of the WCC staff argued eloquently that they should not be impatient with the slow progress on this issue or press for action lest this pressure be misunderstood. It was basically the same speech, according to John H. Yoder, which he has been making for 20 years.

The theme of this assembly "Jesus Christ Frees and Unites" cannot be a bad theme. How good it will be in terms of attitudes, changes, and Christian relationships developed remains to be seen.
— Daniel Hertzler

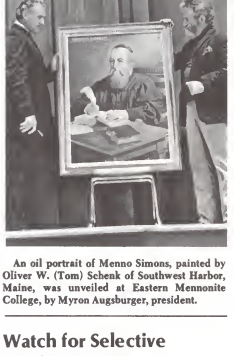
Seminaries Decide on Long-Range Planning

The Board of Associated Mennonite Biblical Seminaries, Elkhart, Ind., agreed in their joint sessions in October to appoint a long-range planning committee.

The committee, composed of students, faculty, administration, and Board members, would consider needs of congregations, curriculum, personnel, and administrative patterns into the 1980s.

James Waltner, president of the Mennonite Biblical Seminary Board, said the committee, would be appointed jointly with the Goshen College Biblical Seminary Board sometime this winter.

A proposed program in counseling has been dropped from consideration until the long-range study is complete. The faculty had recommended that attention be given to establishing priorities in overall program expansion before appointing a faculty member in counseling.



An oil portrait of Menno Simons, painted by Oliver W. (Tom) Schenk of Southwest Harbor, Maine, was unveiled at Eastern Mennonite College, by Myron Augsburger, president.

Watch for Selective Service Registration

At its fall meeting in Ottawa, Ont., on Nov. 15, the MCC Peace Section (U.S.) took action expressing "alarm" about Selective Service plans to begin a one-day annual registration in March 1976 and requested that Peace Section (U.S.) staff initiate a vigorous response to the registration drive.

"We continue to view the draft as inherently evil and as an essential element in the militarization of American society," the action reads.

"There are two dimensions of the plan which especially disturb us. First is the absence of any information about conscientious objection and the possibility of recording one's conscientious scruples at the point of registration, and the lack of a clear plan whereby conscientious objector claims can be filed with Selective Service before a resumption of classification occurs. Second is the suggestion that schools and colleges be centers for registration. We believe these provisions represent a violation of freedom of conscience and a further illegitimate militarization of educational institutions."

The Selective Service plan for annual registration, initiated in April 1975 when registration at the time of 18th birthday ended, legally obligates all males who are 18 or over by the end of 1975 and who have not previously registered to register on March 31, 1976. No one over age 26 needs to register.

To handle the 1.6 million potential registrants, Selective Service plans call for 35,000 registration sites to be staffed

by 80,000 volunteer registrars. Sites are to include National Guard and Army Reserve armories, American Legion and Veterans of Foreign Wars halls, and other sites as determined by state Selective Service directors. Many of the volunteer registrars will be American Legion and VFW members, as well as the National Guard and Army Reserve personnel who volunteer their services.

Information to be gathered at the time of registration will include: name, permanent address, parents' name and address, birth date, social security number, and signature. Disclosure of the social security number is not mandatory. Information collected through this process will routinely be shared with the departments of Defense, State, Labor, and Justice, and the Office of Veterans Re-employment Rights.

Shortly after registration has been completed a national lottery drawing will be held to assign lottery numbers (random sequence numbers) to all registrants who turned 18 during 1975. Each registrant will then be issued a computer generated status card which will state the Selective Service number, classification, and lottery number. Each registrant will be placed in class 1-H: "Registrant not currently subject to processing for induction or alternate service." All other classification procedures have been suspended until further notice.

In response to this proposed plan, the MCC Peace Section (U.S.) staff is exploring ways to work with the National Interreligious Service Board for Conscientious Objectors to communicate Peace Section concerns to Selective Service. Plans for mailing information to pastors, counselors, and registration-age youth are being developed in connection with Mennonite and Brethren in Christ conference peace committees. A system for registering conscientious objection to war with the Peace Section (U.S.) if Selective Service does not provide a mechanism for registering conscientious scruples within the regular Selective Service procedures is being developed. — Ted Koontz, executive secretary, MCC Peace Section (U.S.)

The Foundation Series on Schedule

As the release date for The Foundation Series (for use in Sunday schools, September 1977) comes closer, activity connected with development is increasing dramatically.

Most of the writers are now at work, writing and interacting with their local consultants. A few writers have already completed their writing assignments.

The editors, Cornelia Lehn (General Conference Mennonite Church), James E. Horsch (Mennonite Church), and John Arthur Brubaker (Brethren in Christ Church) now meet each month. They met in Pittsburgh (on Oct. 28 and 29.) A major item in their agenda was further refinement of teacher's manual organization on all grade levels.

The editors met in Chicago on Nov. 12 and 13 with the Design Task Force and graphic designer Janie Russell. In this meeting artists were selected to prepare the illustrations for pupil materials on all age levels.

The Editorial Council convened in Chicago for its quarterly session, Nov. 14. 15. Under the direction of Helmut Harder, Winnipeg, Man., Editorial Council chairman, the council took significant action in these areas:

1. Approved nomenclature for grade level and for teacher and pupil materials.

2. Discussed the content of a leader's guide for Sunday school superintendents and other congregational leaders. The council agreed that this guide should contain suggestions for intergenerational teaching/learning experiences.

3. Made plans for the reading of all manuscripts by a variety of persons to check educational methods, references to minorities and usefulness by minority groups, and references to the sexes.

4. Since the introduction of a new curriculum provides the opportunity for congregations to emphasize anew teacher training, the council proposed the development of a teacher-training tool with the suggested title "How to Teach *The Foundation Series*."

5. Reviewed plans for the kindergarten course for five-year-old children.

6. Reviewed carefully a paper prepared by Elsie Lehman, "Teaching/Learning Process in *The Foundation Series*," which brought together the thinking of the council in this area since the outset of the curriculum project.

The information Council met on Dec. 3. This council, chaired by John Zercher, Nappanee, Ind., is responsible for introducing *The Foundation Series* to the churches. Its work will include: preparation of leaflets and brochures, planning display materials, encouraging workshops, interterms at colleges, and planning for the training of trainers to serve as consultants to congregations prior to and after the release of *The Foundation Series* in September 1977.

In May 1976, a consultation is called for groups participating in *The Foundation Series* and other Mennonite groups to discern whether or not curriculum on youth/adult levels should be produced. This consultation will be held at the United Mennonite Church, Vineland, Ont. Plans for this consultation were approved by the Publishing Council, chaired by Erwin Thomas, Nappanee, Ind., which met at Chicago on Oct. 14. The Publishing Council will meet again in Nappanee, Ind., Jan. 13, 14.

During the spring of 1976, it is planned that information concerning *The Foundation Series* will be shared with district or area Christian education committees so that in all areas of the cooperating churches accurate up-to-date information will be available. It is planned that these contacts will also provide opportunities to answer questions persons have about the entire project to date. — Paul M. Lederach, executive director

Students Discuss Nonviolence

"The Intercollegiate Peace Fellowship Conference brought out many issues involving conflict while attempting to live a life of nonviolence in the Jesus way, fighting the Lamb's war," said Donovan Graber, a student at Freeman Junior College, where the conference was held. "The Lamb's War: The Power of Nonviolence" was the theme for the conference, held Nov. 6-9.

A highlight of the conference was a presentation on nonviolence and social change by John Swomley, former executive director of the Fellowship of Reconciliation, author of *Liberation Ethics* and other books, and ethics professor at St. Paul's School of Theology (Methodist) in Kansas City, Mo.

Violence is idolatry and is organized into systems and grows out of systems, Swomley told the conference group. He then proposed several ways to deal with systems.

The conference also featured workshops on the Middle East with Urbane Peachey, former Mennonite Central Committee Jordan director; conflict resolution with Dorothy Goertz, a former IPF officer; native American concerns with Menno Wiebe of MCC (Man.) and Emma LaRoque; vegetarianism and nonresistance with Karen Kreider, a Goshen College student; nationalism, civil religion, and the U.S. Bicentennial with Ted Koontz, executive secretary of the MCC Peace Section (U.S.); and "Guns or Butter? Uncle Sam's Military Tapeworm," a slide set on military expenditures.

Emma LaRoque led a session focusing on the dynamics of conflict in a local community based on her experience in Kenora, Ont., last summer. The need to

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Projected in the near future: Meetinghouse Architecture, Canadian Mennonite Pioneers, The Life of Christopher Dock, The Hans Herr House, Stories on Michael Sattler, Pilgram Marpeck, and more.

establish bridges of communication and understanding was stressed, and the difficulty of doing so in a tense situation graphically illustrated.

Concern for conflict resolution in the church was dealt with using case studies presented by Robert Kreider, Bethel College professor; Tim Schrag, Bethel senior majoring in peace studies; and David Janzen, member of the Fellowship of Hope, an intentional community in Elkhart, Ind.

Intercollegiate Peace Fellowship is sponsored by the Peace Section of MCC and involves students from Mennonite and Brethren in Christ colleges and seminaries in the United States and Canada.

Business Ethics Demanded

The purpose of a business enterprise should not be to make profit. A business enterprise is called to perform good economic service for the well-being of humankind, declared Gerald Vandezande.

Vandezande, executive director of the Committee for Justice and Liberty, a Reformed Church organization in Toronto, Canada, was the keynote speaker at the seventh annual convention of the Church, Industry, and Business Association (CIBA) meeting Nov. 7-9 in Wichita, Kan.

"I am for a legitimate profit," he said. "But the minute you say, 'The goal of my business is to make money,' you are on the wrong track."

Vandezande, related to the Christian Labor Association of Canada, criticized both business and labor for their preoccupation with profit and wages to the neglect of providing good economic service, "doing economic works of love." Both labor and management are called to be servants of God, he said.

He found fault with those who see labor as a commodity for sale to the highest bidder.

"Just because you pay a man $5.00 an hour does not mean you own him," Vandezande said. "Shareholders can own a corporation. And with that stock, the directors have told the manager to buy certain equipment. But people who go to work there are not owned by anyone except the Lord."

All people are not equal, but all people have equal dignity, he said. No one is to lord it over another. A janitor as well as a manager can give leadership in a factory. "We need to recognize a variety of tasks and give each person's dignity room within the work enterprises."

He suggested that boards of directors be appointed by both shareholders and workers. The entire work community should be consulted on questions such as: What kind of management shall there be? What should be the purpose of the enterprise?

Shouldn't labor share in the risks as well as the decision-making? This question came from the audience.

Workers already take risks, Vandezande replied. When business is not going well, they are the ones who are laid off.

Calvin Redekop, professor at Goshen (Ind.) College, underlined some of Vandezande's remarks in a presentation later in the convention.

He suggested profit-sharing ("The secular world is doing it. Why aren't we?"), employee ownership of enterprise, community-social audits of businesses and professions ("Is this a moral occupation or a needed product?"), and transfer of accumulated wealth ("We have been very selective in how we interpret Christ").

"We need a clear expression of how our occupation serves our vocation," Redekop said. "We need a theology of business."

A study which Redekop conducted last summer found that Mennonite business people and laborers were concerned about the loss of craftsmanship and the loss of meaning in their work. There was also "tremendous uneasiness" about management-labor relations. Management feared labor, although more than half felt labor unions served a useful function. However, many managers were paternalistic regarding labor.

He suggested that future CIBA meetings include blue-collar as well as white-collar workers.

The 100 to 150 participants at the Wichita CIBA convention were mostly prominent Mennonite businessmen. Mennonite Economic Development Associates, whose annual meeting immediately preceded the CIBA meeting, is likewise an organization of management rather than labor. MEDA's primary purpose is loaning money to Third World persons to develop their own businesses.

MEDA needs to be sponsored by both business and labor, suggested Redekop.

Also included in the CIBA meeting were presentaions by Howard Brenneman, president of Hesston Corporation, "The State of the Economy"; Edgar Stoesz of Mennonite Central Committee, "The Business-Labor Community and Christian Service"; and Roy Just, president of Tabor College, "The College' Responsibility to Business and Labor."

High School Enrollments Reach All-Time High

The number of high school students in Mennonite-operated schools reached an all-time high this fall, according to the Mennonite Board of Education. The

present total of 2,490 students compares with the previous high of 2,399 in the fall of 1966. There has been a steady enrollment increase since 1971.

Of the total, 2,179 students are in 13 four-year high schools. Twenty-three additional schools with less than four years of high school reported 311 high school students.

A study of congregational affiliation indicates 69 percent come from Mennonite Church congregations, 17 percent from Mennonite-related groups, and 14 percent from non-Mennonite congregations.

How Important Is Higher Education to the Church?

Is church school education important to the Mennonite Church? What are the qualifications required for faculty persons at our church schools?

These two questions were major agenda items when the Mennonite Board of Education met at the Prairie St. Mennonite meetinghouse Nov. 7 and 8 with administrators and overseer Board members of our colleges and seminaries. Mennonite high schools were represented by the chairman of the Mennonite Secondary Education Council, William Hooley.

Three members were added to the Mennonite Board of Education. They are Lois Kenagy, Corvallis, Ore., who chairs the Social Concerns Task Force of the Pacific Coast Conference; Donald Kraybill, Elizabethtown, Pa., who is assistant professor of sociology at Elizabethtown College; and Al Valtierra, North Riverside, Ill., who is a bilingual consultant in the Chicago schools.

Several persons expressed concern that because of the low priority which the church gives to education, we are not developing adequate leadership. Charles Gautsche, Archbold, Ohio, pastor and member of the Goshen College Board of Overseers, summed up the concern by saying, "We need to educate the whole church, to encourage evaluation of the place of education by all the church structures. We are ten years behind in leadership development. More money from conferences and congregations must go to education, compared to missions . . . so that we have leadership for missions, and for pastoral needs."

The group approved a resolution asking the Mennonite Church General Board to work with the Board of Education (MBE) on implementing action related to this concern. One suggestion is that MBE staff study financial assistance plans that would make more accessible to youth our Mennonite educational programs and present such plans for consideration by Mennonite conferences and congregations. Some groups already have such plans in operation.

MBE members discussed with college and seminary administrators and overseers their process for hiring faculty. Special attention was given to the qualifications of Bible department faculty, although it was mentioned by several participants that the commitments of all our faculty members to the church's vision and mission be equally important.

Church school education for minority Mennonites was another issue before the group several times. New MBE member Al Valtierra, Chicago, asked the colleges for specific projections of their plans for relating to minority Mennonite congregations and students. He asked that the church move from a missionary stance toward minorities to a brotherhood relationship, thus allowing minority Mennonites to consult with church school educators and to enrich school curriculum and campus life.

The Board asked the colleges, seminaries, and the Secondary Education Council to respond to this concern by the time of the February MBE meeting.

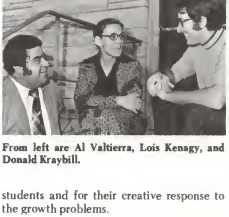
Also related to minority education was the action of MBE approving the transfer of the High-Aim program administration from the Mission Board to Board of Education. Several possibilities for funding this program in the future were discussed. The High-Aim program brings minority Mennonite youth to church high schools.

A report from Hesston College outlined proposals for coping with their growing enrollment. The college is exploring off-campus sites for students to spend periods of time in special studies. This would allow the college to enroll more students without putting up new buildings.

Where should off-campus study sites be located? As background to this question, it was noted that most denominations have colleges that are essentially independent. A few with a stronger sense of denominational identity have parallel territories for each school.

For Mennonites to move further beyond "territorialism" (with Hesston west of the Mississippi and Goshen and EMC east of it) requires an approach almost without parallel in other churches, and for which our present ways of working at the institutions and interinstitutional commitments are not fully adequate. The Board considered ways of moving forward on this. Specifically mentioned, for example, was the possibility that Hesston's space problem might be solved by considering the fact that Goshen currently has an empty dormitory.

Board members observed that Hesston's growth problem is unusual for private colleges currently, and commended the Hesston administrators for the innovative programming which has attracted



From left are Al Valtierra, Lois Kenagy, and Donald Kraybill.

students and for their creative response to the growth problems.

In that the Board of Education asked Hesston to be a strong junior college in 1959, rather than another four-year college (for the West) and the degree to which the institutions are already understood to be part of the whole work of the church, was seen as one basis for the strength in Hesston, Goshen, and EMC at present.

Strong commendation for Goshen's program from the North Central Association's accrediting team this past year was noted.

Giving their annual reports to MBE were Laban Peachey, Hesston College president; J. Lawrence Burkholder, Goshen College president; Marlin Miller, Goshen Biblical Seminary president; and Dewitt Heatwole, Eastern Mennonite College Board of Trustees chairman. The Board of Education is responsible to the church for the operation of Hesston and Goshen colleges and Goshen Biblical Seminary, and works in a consulting/cooperative relationship with EMC.

Comment: Tensions/Contradictions in Menno Higher Ed

Without exception, Mennonite colleges and seminaries are providing quality education. Their performance has been rated superior in most disciplines. The great majority of current Mennonite leaders have studied in these institutions at one time or another.

All this does not mean such achievements have been arrived at without problems. To the contrary, some of the tensions and contradictions seem to be increasing. One gets the feeling the institutions, their presidents, and their respective Boards are immersed in problems not of their own making and growing out of their general environment, such as a sluggish economy and an overabundance of graduates for too few jobs.

What are some of the problems in higher education in the Mennonite Church today?

Tensions. The first thing that strikes the more than casual observer is the existence of competition. What are some of the causes of this? Historical reality is one. The founders of Goshen, Eastern Mennonite, and Hesston colleges, and Goshen Biblical Seminary are no longer living — but the institutions live on. Since institutions seem to struggle for survival about as much as people, those responsible for them do all they can to keep them alive and well. Only Eastern Mennonite Seminary has living founders. Yet, it too is now an established institution. Were there only one institution of higher learning, there would be no competition.

Other factors that enter the picture are limited resources and lack of Mennonite students.

The college and seminary presidents lose sleep over these tensions. One of them admitted competition exists and that it is probably inevitable, however, as long as each school promotes separate institutional goals. Another college administrator compared the situation to a number of people fishing in a small pond. "Their lines are bound to cross occasionally," he said.

Less than 15 percent of Mennonite young people attend any of the church's colleges, regardless of where they come from. What are the other 85-87 percent doing? Does the church believe in higher education, or doesn't it? (According to a survey reported in the book *Anabaptists Four Centuries Later*, by J. Howard Kauffman and Leland Harder, only 47 percent of Mennonite Church members gave an unqualified "yes" to the question, "Do you think the benefits derived from our present church colleges justify the cause of maintaining them?") Forty-five percent were uncertain and eight percent were opposed.

Shouldn't the nonattenders be approached by any of the schools? This question may have passed more than one educator's mind. Though there are some understandings of "territory," a school may follow an alumnus wherever he or she may go. This leads to innumerable crisscrossings. Would not this problem be partially solved if the schools developed complementary emphases and offered real options?

At present, Hesston offers an option with its vocational training programs. Yet, there are those who look at Hesston condescendingly because of that. Couldn't the four-year college coordinate their offerings so that one would specialize in a given language or science area while the other specialized in another? For example, EMC could give strong French and home economics majors, while Goshen could give German and business administration majors.

Since the four-year colleges do not have distinctive programs, how is choice of school determined? Is it the promotion? Or is it some sentimental influence?

What about finances? Operating expenses? Endowments? Naturally, there will be competition for the education dollar. Part of this grows out of the ownership situation. Mennonite Board of Education, representing the total Mennonite Church, own Goshen and Hesston colleges and Goshen Biblical Seminary, whereas, Eastern Mennonite College and Seminary are under the control of a separate board of trustees.

So much for tensions.

Now for **contradictions**. While the percentage of Mennonite youth attending Mennonite colleges is decreasing, the percentage of non-Mennonite students and support is increasing. The schools and their boards have been concerned about this for some time. What are they to do if the young people of the church simply do not show?

Recently, *Gospel Herald* published releases from the schools indicating enrollments were at all-time highs. These figures did not reveal the above fact. Though there was a slight increase in percentage of Mennonite youth going to denomina-

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tional schools from 1974 to 1975 (5 percent), the trend has been downward. And if that trend is not arrested definitively, then outside support will follow, and with that, outside control. This, it seems at least, would be the inescapable logic of the situation.

Another contradiction, this one pointed out by Charles Gautsche at the recent Board of Education meeting, in the preceding article, is that all church service and mission agencies require college education of their career personnel but are not participating in the expense of their education as they should, according to Gautsche. This one is debatable, but it appears real enough to those involved, especially when missions and relief seems to have little trouble raising funds for their projects while the colleges do.

An even more telling argument for missions/service investment in education is in the area of leadership development. As Gautsche, Peter Wiebe, and Al Valtierra said at the Board meeting: Missions and services have helped found many small congregations — what have they done to train leadership? The implication was that missions/services should be active in recruiting and financing leadership training through the regular college/seminary channels.

In all this, both colleges and seminaries have been trying to listen to the church to learn what she wants in higher education. Their representatives are always on the road, with one ear to the ground, trying to ascertain direction from the community of faith. They are constantly trying to convince their constituencies they are listening. But are they really?

It's a problem. Church schools, the same as secular institutions of higher learning, have to be forward-looking to be able to train for the future. This means pursuing a rigorous quest for truth and innovative teaching. Thus the schools are forever caught in a tension between the expectations of their constituencies with their past and the needs of the future.

How can this tension be resolved? Unfortunately, there is no easy solution. Is it too much to expect that questions involving the church's support for higher education should be carefully discussed at the congregational level? The educational "Thrust" carried out over the past two-year span has contributed to understanding. Now, the schools are calling for a continuation of this. It is a start.

In the meantime, Mennonite General Board has been invited to aid in the process of ordering priorities and working at the problems of tensions and contradictions. It will be up to God's people in the Mennonite Church to take an active interest in the process for the good of His kingdom. — David E. Hostetler

mennoscope

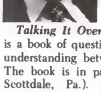
A memorial service for J. Paul Graybill, bishop in Lancaster Conference, was held at Weaverland Mennonite Church, East Earl, Pa., Nov. 15. It was largely through Graybill's efforts that Lancaster Mennonite High School opened in 1942. He was the first principal. He also promoted summer Bible schools, itinerant evangelism, Christian worker bands, congregational evangelism, and the publication of *Pastoral Messenger* and *Youth Messenger*. For a time, pastor of the North Howard Street Mission in Philadelphia, he directed missionary training institutes in Philadelphia, David Thomas, moderator of Lancaster Conference, explained to the more than 600 persons present at the funeral, "His calmness and wise counsel in difficult situations have always been a challenge to me."

Two European Mennonite history tours are being offered by TourMagination during the summer of 1976. TM 76 A, June 14-July 5, will be codirected by David E. Hostetler, of Scottdale, Pa., and Calvin Redekop, professor of sociology at Goshen College, Goshen, Ind. The leaders of TM 76 B, June 21-July 12, will be Jan Gleysteen, of Mennonite Publishing House, and Wilmer Martin, pastor of Tavistock Mennonite Church, Ont. Following slightly different itineraries, each of the tours visits a selection of significant church-historical sites in seven different countries, and provides opportunity to relate to present-day Mennonites in these places. College credits available, provided certain pre-tour and post-tour assignments are completed. For more information write TourMagination, 1210 Loucks, Scottdale, PA 15683.

1976 will be the 25th anniversary of the Pax program. Former Paxmen are invited to a short Pax reunion, after July 12, with visits to several of the original Pax projects like Backnang, Espelkamp, Enkenbach, and Neuwied-Torney. Former Paxmen, matrons, or members of International Mennonite Voluntary Service units are invited to contact Calvin Redekop at Goshen College as soon as possible.

Enrollments for the first and second terms at Rosedale Bible Institute were 85 and 185 respectively. New faculty members this year include Sanford Shetler, Hollsopple, Pa.; Marcus Lind, Salem, Ore.; Melvin Shetler, Goshen, Ind.; and Emery Miller, Irwin, Ohio. Work is progressing on the new building. Plans call for the library and chapel to be ready for occupancy in January and the administrative wing in early spring.

Henry Buckwalter, missionary under Eastern Board and radio broadcasts, *Way to Life*, office manager in Belize, reported that contacts in Dangriga have opened up the possibility of church development there. The Buckwalters recently visited Dangriga, a town of about 8,000, where approximately 100 *Way to Life* listeners live, who are taking Home Bible Studies. They contacted about 25 of these and were amazed at their eagerness for learning.



Talking It Over, by John M. Drescher, is a book of questions aimed at improving understanding between marriage partners. The book is in paperback (Herald Press, Scottdale, Pa.). Drescher is pastor of Scottdale Mennonite Church. His articles have appeared in approximately one hundred magazines and journals. He is author of the best-selling book, *Meditations for the Newly Married*, as well as of *Now Is the Time to Love, Follow Me, Heartbeats, Spirit Fruit*, and a dozen Visitation Pamphlets. John and his wife, Betty (Keener), have held numerous family and married couples' retreats throughout North America. He served on the planning committee of the Continental Congress on the Family held in St. Louis last October. "A test of love, and the way to grow in oneness," Drescher writes, "is to share deeply and discuss openly all that concerns us, with acceptance and appreciation."

Mennonite congregations are invited to celebrate World Leprosy Day on Jan. 25. The 23rd annual observance will be shared by governments, churches, and voluntary agencies internationally. A kit of educational resources is being sent to Mennonite congregational leaders for use in special services the last Sunday in January, or another date better suited to local schedules. World Leprosy Day aims to help dispel myths and fears that continue to stigmatize the leprosy patient. Ignorance is a major obstacle to eradi-

cating the age-old disease which afflicts more than 15 million people worldwide, said President Roger K. Ackley of American Leprosy Mission headquartered in New York City.

Bertha Beachy, Kalona, Iowa, left the U.S. on Nov. 19, for her fifth term of missionary service with EMBMC in Somalia. Bertha is an English teacher at the National Teachers' Training College. Her address is P.O. Box 2, Mogadishu, Somalia.

Rose King, Mission Associate at Orange Walk, Belize, since 1972, arrived in the States on Nov. 14. Her address is R. 1, Cochranville, PA 19330.

Martha Hartzler, missionary nurse in Nazareth, Ethiopia, arrived in the U.S. on Nov. 4, after completing 16 years of service. Her address is 1245 Rossmoyne Rd., Mechanicsburg, PA 17055.

Eastern Mennonite College has received $68,416 in contributions to current operations for the first four months of the 1975-76 fiscal year (July 1 — Oct. 31). EMC received $58,803 during the same period last year. Giving is up in most categories, the college reported, particularly EMC faculty and staff (up 58 percent), alumni (up 35 percent), and churches (up 36 percent).

Loren Eugene Swartzendruber was ordained to the ministry on Aug. 3. He serves as associate pastor for the campus church at Eastern Mennonite College. His address is Eastern Mennonite College, Harrisonburg, VA 22801. Phone: (703) 434-5289.

Kenton K. Brubaker, professor of biology at Eastern Mennonite College, has completed a booklet designed to give practical help to agricultural development workers. Mennonite Central Committee, Akron, Pa., published the 97-page *Sourcebook for Workers in Tropical Agriculture with Particular Reference to Tropical America*. The publication lists sources of equipment and supplies and recommended periodicals and books on food production and has room for notes and supplemental material. The sourcebook is available from Brubaker at Eastern Mennonite College.

Hostetter Mennonite Church, Hanover, Pa., hosted a women and girls' fellowship meeting at which Isabelle Yoder conducted an in-depth study of 1 Corinthians. The theme of the meeting was "Women's Expression of God's Glory."

At the invitation of a Presbyterian church in Hoopa, Calif., Mennonite Central Committee will establish a full-time unit of volunteers on the Hoopa Valley Indian Reservation. This follows an exploratory experience provided by six short-term volunteers this summer. MCC (West Coast), in cooperation with MCC U.S. Ministries, will be responsible.

Axel-Ivar Berglund, director of theological education for the South Africa Council of Churches, told the members of the Southern Africa Task Force of the Council of Mission Board Secretaries and Mennonite Central Committee on Nov. 7 at Akron, Pa., that in Southern Africa educavion is very important because it stands for human dignity. Berglund went on to describe what is being done to meet theological education needs on various levels. "We were working to kill the thought pattern that ministry is solely related to ordination; we wanted to stress that all church service is a kind of ministry, that more than just church leaders need education," Berglund said about his de-

Some 50 persons attending a seminar on "male-female relationships," Oct. 31-Nov. 2 at Eastern Mennonite College, discussed the roles of men and women in church and society. They listened to guest speakers, did role plays, and enjoyed informal discussion and recreation. The program included get-acquainted activities led by John and Naomi Lederach of Hesston (Kan.) College.

Goshen College is receiving applications for the following faculty positions for the 1976-77 school year: art — painting and drawing; mathematics — calculus, math for teachers; computer technology; nursing — psychiatric, medical-surgical, and public health. Inquiries and résumés should be directed to Dean John A. Lapp at Goshen College, Goshen, IN 46526, or telephone (219) 533-3161.

Manual Practico de Ganaderia Tropical, a practical manual for cattle care in the tropics, grew out of time Mennonite Central Committee volunteer Ken Gingerich had after contracting hepatitis, typhoid, and other sicknesses which have ailed him during the past 10 months since last January. The 130-page manual was compiled, typed, printed, and bound by the Gingerichs. It is written in Spanish and includes many sketches to illustrate the text and accompanying instructions. Each section includes a bibliography for further reading, and the book also contains various Scripture verses from Proverbs. Copies of the manual are available for $1.50 by contacting Mennonite Central Committee, Casilla 213, Santa Cruz, Bolivia.

I. Mark Ross, of Sarasota, Fla., reported he is still active in revival meetings and that he just completed his 100th series at Wolford, N.D. At a harvest home festival, the congregation raised $20,062 for relief purposes. The title of Ross's sermon on the occasion: "Give Ye Them to Eat."

During the past six years, the Mennonites in Paraguay have donated almost 1,000 head of cattle to five different Indian settlements under the Indian Settlement Board's program which has as a goal a cow for every settled Indian family. One primary goal is to improve the diet of the Indian family through the incorporation of high-quality protein in the daily menu," said Lehman Metzler, a Central Committee Paraguay agriculturist. "Meat, milk, and cheese are all excellent protein sources which are made available by the livestock project."

Six Mennonite mission-service agencies have representatives at Eastern Mennonite College Dec. 8-12 during the semi-annual "Mission and Service Week." Personnel from the Mennonite Board of Missions, Mennonite Central Committee, Eastern Mennonite Board of Missions, Rosedale Mennonite Missions, and Franconia and Virginia Mennonite mission boards will have displays in the student center lounge and will be available to discuss domestic and overseas service opportunities. The weeklong event is sponsored by EMC's placement office, and interviews may be arranged by calling (703) 433-2771, ext. 128.

Mary K. Clemens, Lansdale, Pa., was recently chosen to serve as a member of the Board of Trustees of Christopher Dock Mennonite High School. Clemens, who is the first woman to serve in this capacity at Christopher Dock School, was elected by the delegates of Franconia Mennonite Conference at its semi-annual fall assembly. Reelected to the Board of Trustees also by the conference delegates were James L. Derstine and Ralph B. Hedrick. Members of the Board of Christopher Dock School serve a three-year term of office. She is a native of Illinois and is a member of Methacton Mennonite Church, Worcester.

Mary K. Clemens

Communications normally sent to the Franconia Mennonite Conference moderator can now be sent to James C. Longacre either at his home address, R. 2, Box 209, Barto, PA 19504, or directed to Franconia Conference Center, Box 92, Souderton, PA 18964.

Leonard Gross and Arnold Cressman will direct the Michael Sattler Seminar II in Europe next Apr. 12-26. The 15-day study tour will cover a selection of sites important in Anabaptist-Mennonite history in Belgium, Holland, Germany, Switzerland, France, and Luxembourg. Michael Sattler Seminars are TourMagination experiences designed with church leader-

ship personnel and creative persons in mind, but the tours are open to all. College credits (3) available. Leonard Gross is executive secretary of Mennonite Historical Committee and archivist of the Mennonite Church. Arnold Cressman is director of Laurelville Mennonite Church Center. Both men are acquainted with Mennonite life and thought. In addition the seminar will provide opportunities to interact with Mennonites in several countries. For more information, write: Tour-Magination, 1210 Loucks Ave., Scottdale, PA 15683.

Eighteen students from Bluffton, Eastern Mennonite, Goshen, and Messiah colleges participated in a Jamaica Home Economics Seminar offered this fall by the Council of Mennonite Colleges. Catherine Mumaw, director of home economics at Goshen College, led the unit. The course was supervised by Goshen College. Various areas under investigation in the course, according to Dr. Mumaw, were Jamaican lifestyles, family-living patterns, nutritional status of Jamaica, and the use of Jamaican foods in meal planning and preparation.

The annual all-unit meeting of Mennonite Disaster Service has been set for Feb. 13 and 14 at the Bay Shore Mennonite Church in Sarasota, Fla. During these two days four public sessions will be held, chaired by Peter Funk, MDS executive committee chairman from Fresno, Calif.; Landis Hershey, MDS Region I director from Lancaster, Pa., Norman Shenk, Lancaster Conference representative to the MDS Section from Salunga, Pa.; and Raymond Hess, Brethren in Christ representative to the Section from Souderton, Pa. "The all-unit meetings are less structured, less formal times when MDS officers, leaders, and volunteers get together for kind of a reunion each year," explained Nelson Hostetter, MDS executive coordinator.

The annual Sunday School Superintendents' Seminar held at Laurelville Church Center near Mt. Pleasant, Pa., is planned for Jan. 2-4. This year's theme is "Congregational Uniqueness as a Learning Community." Persons from congregations who have been working at Christian education to keep it alive and vital will share or demonstrate a wide range of learning activities. For more information write to one of the three sponsoring agencies — Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46514; Congregational Literature Division of Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683; Laurelville Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666.

Correction: In the Harve Rempel Memorial Fund **Mennoscope** on page 838 of the Nov. 18 issue the name of Dean Kliewer was incorrectly listed as Dean Cleaver.

Jerry Quiring was ordained to the ministry to serve the Hesston, Kan., congregation on Nov. 16. The service was in charge of Millard Osborne, Richard Yordy, and John Lederach. His address is 103 W. Vesper, Hesston, KS 67162. Phone: (316) 327-2408.

The trustees of Eastern Mennonite College approved a final budget of $4,591,819 for the high school, college, and seminary at their quarterly meeting on Nov. 14. The record budget for the 1975-76 fiscal year is a 12 percent increase over last year's $4,095,982 for the three schools. Dwight O. Wyse, director of business affairs, said that the budget includes $240,175 for debt service and $260,000 for utilities. In other business, the trustees discussed the composition of this year's student body, which is 69 percent Mennonite and 31 percent from other groups.

A regional seminar, cosponsored by the Church, Industry, and Business Association and Eastern Mennonite College, was held on Nov. 14 and 15 at EMC on the theme "Litigation in Business and Employee-Employer Relations." Philipp R. Ens, a trailer-mobile home executive from Winkler, Man., spoke about some of the "hassles." Joseph L. Lapp, Franconia, Pa., discussed litigation from an attorney's point of view. And Robert Gotwals, president of a Souderton, Pa., trucking firm, talked about ways of dealing respectfully and humanely with employees. Approximately 90 persons attended the meeting.

Richard Good, Harrisonburg, Va., has assumed responsibilities as an area representative for the Mennonite Foundation. An ordained deacon and assistant to the pastor of Mt. Clinton congregation, he has served as chairman of Virginia Conference Stewardship Committee. Good will work with Preston Moyers in wills and estate planning assistance.

Myron S. and Esther K. Augsburger left on Nov. 19 for a 2 1/2-week visit to churches and missions in Central America. The Augsburgers participated in missionary and pastors' conferences and visiting Eastern Mennonite College alumni in Guatemala, Belize, Costa Rica, and Panama. The Mennonite Christian Leadership Foundation asked the Augsburgers to make the trip, and Inter-Church, Inc., the sponsoring body for Augsburger's evangelistic crusades, is providing major financial support.

If you are looking for a unique opportunity to work with children who have special needs contact Adriel School. There is an opening for a male social worker immediately and for a house-parent couple to work with from 10 to 12 girls by March of 1976. Write to Adriel School, Box 188, West Liberty, OH 43357 or call (513) 465-5010.

Eastern Mennonite College will offer two overseas tours for alumni and friends of the college in 1976. The third annual "Bible Lands Pilgrimage" to Egypt, Jordan, and Israel will run Apr. 13-23 to coincide with Passion Week and Easter. Norman Derstine, director of church relations, and Daniel Yutzy, vice-president for academic affairs, will host the tour and lead Bible studies. An "African Missions Fellowship Tour," June 17-July 6, after three days in Amsterdam for an introduction to Anabaptist-Mennonite history and general culture and art, will fly to Nairobi, Kenya. From there they will visit churches, alumni, and major wildlife preserves in East Africa. Tour leaders are President and Mrs. Myron S. Augsburger. For detailed information — including itinerary, tour conditions, and cost — on the Holy Land tour, contact Norman Derstine at EMC. Information on the African fellowship tour is available from Larry E. Nolt, director of alumni relations.

New members by baptism: two at East Side Mennonite Mission, Grand Island, Neb.; one by baptism and two by confession of faith at Ninth St., Saginaw, Mich.; one at Tavistock, Ont.

Change of address: Dean Swartzendruber from Wellman, Iowa, to Kalona, IA 52247. Phone: (319) 656-3337. (Effective Dec. 20.)

readers say

Submissions to Readers Say column should comment on printed articles.

The editorial (Nov. 11), "Anabaptism: Frightening!" brings out in the open the confusion which exists in the minds of many today who claim to hold to Anabaptist tradition. I have read the article in *Christianity Today* and I feel DeKoster himself misunderstood Anabaptism because he interprets sixteenth century Anabaptism by what he sees in much of so-called Anabaptism in the late twentieth century.

What really disturbs me about "Anabaptism: Frightening!" is that you refer several times to "Evangelicals" as an antithesis to "Anabaptism." Are you saying that Anabaptists are the opposite of Evangelicals? What are we then, modern religious liberals? If we are admitting to that position perhaps many of the changes taking place in the Mennonite Church in recent years need to be viewed in a new light.

For some time I have been convicted that too much of what is being presented today as Anabaptist theology does not fully square with what I understand Menno Simons and other Anabaptist leaders to be saying. It seems to me we have been listening too much to liberal theologians and then searching for statements by early Anabaptist leaders that can be used to support the modern religion ideas being popularized today. I feel we have actually built up a mythology about Anabaptist positions with respect to such items as Christian-state relations which are not borne out either by a careful, perceptive, unbiased study of Anabaptism or by Scripture itself.

My burden is that in reacting against those

who push "justification by faith" too far we are inclined to push "the faith that works" to the point where good works and a particular kind of "good works" become the sum and substance of the Christian life, for example, coercing government to feed the hungry, get out of Vietnam, ad infinitum.

I have a real problem understanding the kind of Anabaptism that in our country pushes for elimination of capital punishment, demands that our country provide no military help to a nation overrun by an aggressor, demands that our own nation abolish the military — even for defense — and at the same time raises no perceptible voice against abortion or against the cruel torture and execution of thousands by the Soviet Union, The People's Republic of China, the P.R.G., and the wholesale violence in aggressive military take-over, as well as the feverish military build-up by these nations.

We shall only recover from our present confusion on church-state relations when we are willing to understand and accept the Bible revelation on the two kingdoms recognized by God today, "The kingdoms of this world" and "the church which is His body," both of which are under the sovereign lordship of God. The church is called out *from among* this world and operates under new covenant principles which are basically a covenant of grace; but the nations of the world operate under the sovereignty of God on different principles, the covenant of law based on principles set forth for nations in the Old Testament. I feel our early Anabaptists were clear on this. What they were condemning was the improper use of force and the sword to force adherence to a state religion. I find no evidence that they condemned the magistrates for the use of force in dealing with real offenses, such as drunkenness, adultery, etc.

When we as a Christian people attempt to get the state to deal with criminals, whether they be men or nations, on the basis of New Testament, nonresistant love, are we not guilty of serious manipulation of Scripture? — Maurice W. Landis, Lancaster, Pa.

* * *

The article by Arthur G. McPhee, "Is Faith a Crutch?" in the Nov. 4 issue of the *Herald* is one of the best and most helpful pieces you've ever published. He dealt head-on with tough issues in a way that rang bells nearly every paragraph. The colorful, graphic writing which culminated in a stirring affirmation on the victory in Christ Jesus speaks clearly and eloquently to a cynical society which believes in everything, yet nothing.

Five or six years ago I was struggling with many of these questions in very existential ways. Looking back, I feel this article would have had an even more profound impression on me *then* than it has now. Certainly, therefore, the message of the article is touching many vital nerves in people's lives today. For this I am thankful — and hope that persons who haven't yet read it will have the article handed to them by those of us who have.

Again, I simply wish to affirm Bro. McPhee's gift in writing this, and thank you as editor for printing it. — Dan Shenk, Goshen, Ind.

* * *

Thank you for taking the DeKoster article to task. I was appalled at its bias. But *Christianity Today*, as a rule, leaves a lot to be desired. — Glenn Lehman, Kingston, N.J.

* * *

Also having given some study to the article on Anabaptism, as it appeared in *Christianity Today* I was indeed glad for your response to it (Nov. 11).

Possibly it is frightening in several ways. Christianity as a whole will agree that the Calvinistic viewpoint is biblical and the only solution to all concerned, Christians and non-Christians alike, and to them it is frightening to think should the Anabaptist faith would again threaten society.

To those of us who still believe that the Anabaptists had the faith as it was taught by Jesus and His disciples it could be frightening what the future might hold for us.

This writer is fully convinced through personal experience that the Anabaptists had a genuine saving faith as taught by Jesus and His apostles — the faith once delivered to the saints and by the grace of God my faith will not waver, cost what it will — John M. Jost,

* * *

I felt I had to write you concerning the view of prophecy or eschatology which our *Gospel Herald* is teaching. I have noticed recently the one-sided view in such articles as the one written by Gerald C. Studer, "Is Prophecy Going Astray?" (May 7, 1974), also "Is the End Near," and now the current series by Erv Schlabach.

In Schlabach's first article in the Nov. 4 issue, the last four paragraphs I believe are false teaching concerning prophecy. Christ's mission the first time was (that of being) a suffering servant, the next time He comes He will come with power and great glory to execute judgment, and not as a meek servant.

In the Nov. 11 issue the author states, "To make distinctions between God's relationship with people today on the basis of their being Jews or Gentiles is merely a subtle way of erasing the message of the gospel." If we divide the Word of God rightly, I believe we can see three different peoples today, the Gentile nations, the church, and the Jews. However, any individual from any nation may trust Jesus Christ and become a member of His church.

Is God through with the Jew? Please read Romans 11 to see that He isn't. God preserved the Jewish nation for a special reason to yet deal with them and a remnant of them will be saved.

We as people shouldn't have to read other Christian periodicals to receive the truth on the subject of prophecy. There are Mennonite writers who do believe in prophecy being literally fulfilled. Could we have some of their writings in our *Gospel Herald*?

May God help you discern as you print articles dealing with any issue or doctrine taken from the Word of God! — Mrs. Eileen Godshall.

* * *

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bange, Glenn and Doris, Hanover, Pa., first child, Carla Rae, May 20, 1975.

Blosser, James and Jane (Rossi), Morton, Ill., first child, Kari Sue, Nov. 7, 1975.

Charles, Robert and Twila (Umble), Biglerville, Pa., second child, first son, Chad Robert, July 8, 1975.

Eshleman, Leon and Melba (Horst), Manheim, Pa., third child, second son, Jeffrey Dean, Oct. 27, 1975.

Fahnestock, Dale E. and Doris (Witmer), Manheim, Pa., first child, Kimberly Rose, July 22, 1975.

Gascho, Wayne and Patricia (Teuscher), Elverson, Pa., first child, Katrina Joy, Nov. 7, 1975.

Johnson, Garry and Barb (Yoder), Woodburn, Ind., first child, Michael Lee, Oct. 25, 1975.

King, Michael and Rosemary (Schmidt), Paola, Kan., first child, David Michael, Sept. 23, 1975.

Kosenko, Glenn and Brenda (Beachy), Caseville, Mich., first child, Dwight David, Nov. 6, 1975.

Metzler, Don and Louise (Hershberger), Goshen, Ind., first child, Jeremy Peter, Nov. 9, 1975.

Miller, David and Darlene (Schrock), Fort Wayne, Ind., first child, Michael Jon, Sept. 30, 1975.

Miller, Marshall and Elaine (Shaffer), Biglerville, Pa., first child, Matthew S., July 30, 1975.

Miller, Vernon J. and Erma (Bontrager), Wolcottville, Ind., second son, Ryan Eugene, Nov. 6, 1975.

Morris, Walter and Janice (Long), Superior, Wyo., first child, Rodney Walter, Nov. 2, 1975.

Mullet, Tom and Sharon (Stutzman), Ohio, first child, Sheila Beth, Aug. 26, 1975.

Myer, Mervin and Ellen (Stellinger), Quarryville, Pa., third child, second son, David Lee, Aug. 18, 1975.

Nafziger, Tom and Shirley (Klopfenstein), Pettisville, Ohio, fourth child, first daughter, April May, Nov. 7, 1975.

Steiner, Roger and Nedra (Sommers), Kidron, Ohio, third daughter, Charla Joy, Oct. 17, 1975.

Trost, Larry and Jan, Beltsville, Md., first child, Matthew Burton, Sept. 27, 1975.

Williams, George and Joyce, Gettysburg, Pa., second son, Jeffrey Allen, Sept. 9, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Burkholder — Dautel. — Sidney Jay Burkholder, Harper, Kan., Crystal Springs cong., and TaLana Lu Dautel, Anthony, Kan., Christian Church, by James Fowler, Sept. 20, 1975.

Hofstetter — Murray. — Ralph Hofstetter, Kidron cong., Kidron, Ohio, and Susan Murray, Martins cong., Orrville, Ohio, by Wayne King and Bill Detweiler, Aug. 30, 1975.

Hunsberger — Bryan. — Jerry Hunsberger, Blooming Glen, Pa., and Susan Bryan, Doylestown, Pa., both from Blooming Glen cong., by Sheldon Burkhalter and David F. Derstine, Jr., Nov. 1, 1975.

Kurtz — Kennell. — James Eugene Kurtz, Smithville, Ohio, Crown Hill cong., and Marcille Joann Kennell, Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., Nov. 1, 1975.

Marner — Ropp. — Andrew Marner, Kalona, Iowa, Beachy Amish Church, and Vivian Kay Ropp, Kalona, Iowa, Kalona cong., by Carl L. Smeltzer, Nov. 8, 1975.

Schrock — Leichty. Norman Schrock, Kalona, Iowa, East Union cong., and Joyce Leichty, Kalona, Iowa, Bethel cong., by Lonnie Yoder and J. John J. Miller, Nov. 8, 1975.

Sember — Shoemaker. — Eugene Sember, Uniontown, Pa., Byzantine Church, and Elizabeth Shoemaker, Scottdale, Pa., Scottdale cong., by John M. Drescher, Oct. 18, 1975.

Shetler — Kropf. — Jerold Shetler, Zion cong., Hubbard, Ore., and Joan Kropf, Plainview cong., Shedd, Ore., by Louis Landis, Sept. 20, 1975.

Ulrich — Gerig. — Russel Ulrich and Kathleen Gerig, both from Eureka, Ill., Roanoke cong., by Percy Gerig, father of the bride, Aug. 9, 1975.

Yoder — Eby. — Jerry Lee Yoder, Mark Center, Ohio, Hicksville cong., and Lois Jean Eby, Wauseon, Ohio, Dunkard Brethren Church, by Ralph Yoder, Aug. 30, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bawel, Benjamin H., son of Samuel and Elizabeth (Zook) Bawel, was born at Naginey, Pa., Sept. 9, 1898; died at the Lewistown (Pa.) Hospital on Oct. 26, 1975; aged 77 y. On Dec.

5, 1920, he was married to Sarah C. Yoder, who survives. Also surviving are 3 sons (John Y., Daniel E., and Noah B.) and one brother (Samuel B.). He was a member of the Locust Grove Mennonite Church, where funeral services were held on Oct. 29, in charge of Gerald Peachey, John Rosenberry, and Erie Renno; interment in Locust Grove Cemetery.

Byler, Ada N., daughter of Samuel S. and Lydia M. (Kanagy) Glick, was born at Belleville, Pa., July 11, 1896; died at Belleville, Pa., Nov. 3, 1975; aged 79 y. On Dec. 25, 1919, she was married to Thomas Byler, who preceded her in death on Nov. 27, 1968. Surviving are 5 sons (Wilmer T., Marvin D., John M., Thomas J., and Ernest R.), 33 grandchildren, and 9 great-grandchildren. She was preceded in death by one son (Lester S.). She was a member of the Locust Grove Mennonite Church, where funeral services were held on Nov. 6, in charge of Gerald Peachey and Erie Renno; interment in Locust Grove Cemetery.

Burkholder, Dennis Carl, son of Charles and Selma (Tatman) Burkholder, was born near Harper, Kan., June 7, 1947; died in a hunting accident in Colorado on Oct. 13, 1975; aged 28 y. Surviving are his parents, 3 brothers (Howard, Gilbert, and Sid), 2 sisters (Joan — Mrs. John Myers and Margaret — Mrs. Art ——), and one grandmother (Jewell Wilt). He was preceded in death by one sister (Martha Jean). He was a member of the Crystal Springs Mennonite Church, where funeral services were held on Oct. 16, in charge of Paul Schmidt and Robert Zehr; interment in Crystal Springs Cemetery.

Detweiler, Sara M., daughter of Ira and Emma (Moyer) Detweiler, was born at Silverdale, Pa., Jan. 28, 1919; died of cancer at the Grand View Hospital, Sellersville, Pa., Nov. 9, 1975; aged 56 y. Surviving are one brother (Roland) and one sister (Catherine Weaver). She was a member of the Blooming Glen Mennonite Church, where funeral services were held on Nov. 12, in charge of David F. Derstine, Jr.; interment in the adjoining cemetery.

Gunden, William, son of John and Mary (Swartzendruber), was born in Clarion, Iowa, Apr. 16, 1899; died unexpectedly of a heart attack at Sarasota, Fla., Nov. 3, 1975; aged 76 y. On Nov.22, 1923, he was married to Naomi Grieser, who survives. Also surviving are 3 daughters (Donna Belle — Mrs. Frank Holdeman, Darlene — Mrs. William Ropp, and Treva — Mrs. Richard Ritthaler), 2 sons (Marlin and William, Jr.), 17 grandchildren, one great-grandchild, one brother (Joseph Gunden), and 4 sisters (Mrs. Lydia Mayer, Mrs. Jesse Byler, Mrs. Mose Albrecht, and Laura Gunden). He was a member of the Belmont Mennonite Church. A memorial service was held at the Toale Brothers Colonial Chapel in Sarasota. Funeral services were held at the Belmont Mennonite Church on Nov. 7, in charge of Ray Bair; interment in the Prairie Street Cemetery, Elkhart.

Kornhaus, Russell, son of Henry and Mary (Byler) Kornhaus, was born at Orrville, Ohio, Nov. 25, 1906; died at West View Manor, Wooster, Ohio, Nov. 8, 1975; aged 68 y. On. Aug. 23, 1926, he was married to Mary Shoup, who survives. Also surviving are 2 sons (William and James), one daughter (Dorothy — Mrs. Tom Burkholder), 9 grandchildren, one brother (Marion), and one sister (Margaret — Mrs. John Davis). He was preceded in death by 2 brothers and one sister. He was a member of the Orrville Mennonite Church. Memorial services were held at the Gresser Funeral Home on Nov. 12, in charge of J. Lester Graybill; interment in Martins Mennonite Cemetery.

Mast, Robert Randall, son of Joseph and Cornelia (Mast) Mast, was born at Willada, Wash., July 20, 1904; died of a heart attack at Downey, Calif., Oct. 24, 1975; aged 71 y. On Mar. 26, 1965, he was married to Mardelle Verlod, who survives. Also surviving are 4 children (Phyllis Prentice, Kenneth, Susan Orrie, and Sylvia Mardelle Mast), 4 grandchildren, and 6 great-grandchildren. Funeral services were held at the Rosecrans Mortuary on Oct. 27, in charge of Donald G. King and Floyd Lichti; interment in Little Lake Cemetery.

Plank, Ella Elizabeth, daughter of Sol and Mary (Stutzman) Plank, was born at Latour, Mo., Feb. 27, 1899; died at Harper District Hospital on Nov. 3, 1975; aged 76 y. Surviving are one brother (John). She was a member of the Pleasant Valley Mennonite Church. Funeral services were held at the Elliot-Brownell Chapel on Nov. 5, in charge of Robert O. Zehr; interment in Pleasant Valley Cemetery.

Schertz, Emanual E., son of David and Phoebe (Imhoff) Schertz, was born at Eureka, Ill., Apr. 6, 1891; died of heart failure at Eureka Hospital, Eureka, Ill., Nov. 9, 1975; aged 84 y. On Jan. 15, 1914, he was married to Ella E. Ulrich, who preceded him in death on Sept. 1, 1957. Surviving are one daughter (Evelyn Zehr), one brother (Chris Schertz), and 2 sisters (Esther — Mrs. Frank Harnish and Mathilda — Mrs. Emanuel Ulrich). He was a member of the Roanoke Mennonite Church, where funeral services were held on Nov. 11, in charge of Moses Slabaugh and Robert Harnish; interment in Roanoke Mennonite Cemetery.

Shank, Mary G. (Kitty), daughter of Joseph W. and Annie (Beery) Geil, was born at Edom, Va., July 26, 1891; died at Harrisonburg, Va., Oct. 31, 1975; aged 84 y. On June 7, 1916; she was married to Samuel A. Shank, who preceded her in death on Mar. 9, 1975. Surviving are 2 daughters (Mrs. Enos Nauman and Mrs. Lois Hertzler), 2 sons (Joseph G. and Stuart A.), a niece who was reared in the home (Mrs. Pauline Strong), a foster son (Kingsley Alexander), 11 grandchildren, 4 great-grandchildren, and one sister (Anna Geil). She was a member of the Zion Mennonite Church, Broadway, Va. Funeral services were held at the Lindale Mennonite Church on Nov. 2, in charge of Ralph Birkey, Harvey Yoder, and Samuel Janzen; interment in the church cemetery.

Shoemaker, Cora E., daughter of Daniel and Lucretia (Fuller) Miller, was born at Springs, Pa., Aug. 9, 1886; died at the Landis Nursing Home, Lititz, Pa., Nov. 13, 1975; aged 89 y. She was married to Charles B. Shoemaker, who preceded her in death on Sept. 23, 1967. Surviving are 2 daughters (Evelyn — Mrs. C. Nevin Miller and Elizabeth — Mrs. Eugene Sember), 3 grandchildren, and one sister (Mrs. Minnie Lohr). She was a member of the Scottdale Mennonite Church, where funeral services were held on Nov. 9, in charge of John M. Drescher; interment in the Scottdale Cemetery.

Swartzendruber, Bessie, was born in Winchburgh, Scotland, Nov. 15, 1908; died at her home in Owendale, Mich., Oct. 11, 1975; aged 66 y. On Mar. 26, 1932, she was married to Walter R. Swartzendruber, who survives. Also surviving are 2 sons (Cecil and Winston), 7 grandchildren, and 2 brothers (William and Woodrow). One brother (Tom) preceded her in death. Funeral services were held at the Shetler-Bussema Funeral Home on Oct. 14, in charge of Floyd Bontrager and Charles Haarer; interment in Michigan Avenue Mennonite Cemetery.

Vance, Kermitt, son of Isaac and Martha Ellen (Arbogast) Vance, was born at Onego, W. Va., Aug. 19, 1909; died at Bedford Memorial Hospital, Bedford, Pa., Sept. 8, 1975; aged 66 y. He was married to Eloise Clingerman, who survives. Also surviving are 3 sons (Larry, Weldon, and Terry), 4 grandchildren, and 2 sisters (Lily Conrod and Lora Cornell). He was a charter member of Black Oak Mennonite Church. Funeral services were held at the Fairview United Church of Christ on Sept. 11, in charge of Michael Horst and Charles Shetler; interment in the adjoining cemetery.

Yoder, Raymond H., son of Henry A. and Barbara (Guengerich) Yoder, was born in Iowa Co., Iowa, Oct. 23, 1919; died in a farm accident in Iowa Co. Iowa, Oct. 27, 1975; aged 56 y. On Mar. 21, 1947, he was married to Orpha Shauf, who survives. Also surviving are 3 children (Roseanna, Rebecca — Mrs. Arnold Miller, and Robert), 3 brothers (Francis, Jacob, and Orville), and 3 sisters (Erma — Mrs. Glen Swartzendruber, Esther — Mrs. John Steckley, and Loise — Mrs. Raymond Swartzendruber). He was a member of the West Union Mennonite Church, where funeral services were held on Oct. 30, in charge of Emery Hochstetler; interment in the church cemetery.

Correction: There was an error in the obituary column in the Nov. 4 issue. The obituary listed for Cletus Poper should have read Richard Cletus Poper.

Cover by Gramstorff Bros.; p. 880 by Jim Bishop.

calendar

NYSF Delegate Assembly, Syracuse, N.Y., Dec. 13.

Minister's Week, Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan. 19-22, 1976.

Annual all-unit meeting of Mennonite Disaster Service at Bay Shore Mennonite Church, Sarasota, Fla., Feb. 13,14.

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NEWSPAPER

The Jews, the Gentiles, the

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The Jews, the Gentiles, and the church of God — this was one of the ways the Apostle Paul divided up the people of the world (1 Cor. 10:32) in relation to the work of building the kingdom of Christ.

The church today consists of Jews and Gentiles, though the former are a very small percentage, even as the Jewish world population is only about one half of one percent of the total. Some methods of evangelism which are effective among Gentiles tend to alienate Jewish people. But genuine Christian love speaks where methods fail.

Unfortunately, many Jewish people have not seen Christ's love demonstrated. But there have been times when His love has shown very brightly amidst great darkness. Corrie ten Boom's family was one such case in Holland during the dark days of Hitler's occupation. The story is graphically told in *The Hiding Place*. Christians today should hear the story.

Christian love is still needed to win Jews or Gentiles to Christ.

much hatred, even from professed Christians. Anti-Semitism has had a long existence, though it has had different names. Anti-Semitism is alive today. It is even openly promoted in certain countries through such things as the dissemination of the Protocols of the Elders of Zion. These writings, which appeared first in the 19th century, outlined plans for conquest of the world by a Jewish political system. They were used to arouse hatred for Jewish people. They have been clearly proven by properly established courts of law to have been forgeries by certain Gentiles who hated Jews. Yet they continue to be used today to promote hatred toward Jews.

Hatred of any people is in opposition to the Spirit and teachings of Jesus. Love is a basic characteristic of the disciples of Jesus. It is needed to win Jew and Gentile to Jesus. — Luke G. Stoltzfus, bishop, Philadelphia, Chester District, Lancaster Mennonite Conference

Elections: Is There a Better Way?

Elections may not be the best way to select persons for service in the church. Willingness or dedication and ability or talents should fit persons for office. But the election process ultimately reduces the possibility of serving to how well one is known in the church (popularity) or how convincing a list of accomplishments one can produce to convince someone to vote for him (promotion).

For every winner in the election process, there must be a loser. That loser, if the nominating committee has done its job well, is as talented and dedicated as the winner. What happens to the dedication that caused a person to clear a schedule in order to be willing to perform a service? What does the church do with qualified rejects? Should we be using a process that must result in defeat for half the nominees?

More importantly, does the church have such a surplus of willing and able leadership that each year (or two years as is the case at General Assembly) we can afford to eliminate 50 percent of our resources? Is it fair to expect nonelected persons to search their lives again in a year or so to submit to the process again? And maybe receive another "no"? I have seen very capable persons refuse nomination because they were defeated once or more.

Happily, our congregation has moved to an affirmation process. All members are expected to submit recommendations for available appointments to the personnel committee. The approach to the individual, then, carries a much heavier persuasion. The recruit knows that the church feels he is qualified and will support him in the use of his gifts in the congregation. A much more serious consideration is given when one knows that accepting means total commitment. And job enthusiasm has shown us this is the better way.

Another congregation posts a list of needed personnel and waits for volunteers. If no one volunteers, the congregation just does without that service. They get their men and women.

Each congregation needs to consider its process of appointment. There must be integrity and an openness to the Spirit. Whether on a wider scale the church can eliminate man-against-man competition remains to be seen. I am grateful for the prayerful consideration the Council on Faith, Life, and Strategy and the Nominating Committee are giving the issue of appointments to service in the church. — Arlene Martin Mark, Prairie Street congregation, Elkhart, Ind.

The editor is absent from November 13 to December 15 for a trip to Africa. During his absence editorials will be written by News Editor David Hostetler and by a number of guest writers.

Gospel Herald

December 16, 1975

"The Nativity"
by V. Gilka

The Birth and the Living Message

by Daniel Longenecker

Those who celebrate the birth of Jesus with spiritual awareness are sooner or later awakened to another celebration — that of the coming of the Holy Spirit and His ongoing presence. Thirty-three short years after His birth, which we commemorate this month, Jesus prepared His disciples for His impending death. His promise to reunite with them after death via the Holy Spirit links the first advent with the event we call Pentecost. "I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you. I will not leave you desolate; I will come to you" (Jn. 14:16-18).

The Holy Spirit makes the presence of Jesus Christ and the presence of the Father a reality — in fact, He *is* that reality on the level of our experience. Jesus answered, "If a man loves *me*, he will keep my word, and *my Father* will love him, and *we* will come to him and make our home with him" (14:23).

The coming of Jesus in spiritual presence to His disciples is not just an add-on to the story of His human presence with them. Jesus Himself places the emphasis in the other direction. His human birth, life, death, and resurrection prepared His disciples (and us) to know and trust Him *so that* He could be received among them in spiritual presence. A Christmas celebration then which takes its cue from Jesus' words would need to follow His emphasis and celebrate His life *now* among His people.

The Real Significance. Since nothing can be celebrated unless it is first experienced, this cannot be the accent of the world. The world cannot even abide a full view of Jesus Christ, the man. In its celebration of His birth the world seems to need to keep Him a perpetual baby — once each year being reborn into Bethlehem's quaint and faraway manger. That baby is seen as the gift of a kind Diety to His world, given to inspire our gift-giving. Thus the stage is set for an annual season of wild spending directly related to the financial community's desperate hope for a "good December"!

Turning from the world's celebration and from its perception of God's gift is a necessary part of turning to the real significance of Jesus Christ's birth. And while that turning will probably not eliminate the giving of gifts on December 25, something would be amiss if that exercise in repentance made no effect on the pattern and extent of our giving behavior this month.

It seems to me that the living presence of Jesus in and among His people is the main thrust not only of the Christmas story but of the entire gospel as well. I can think of no issue now facing our own brotherhood to which the awareness of His presence is not only relevant but also crucial.

Jesus seemed to think it not only mattered that He provided for His ongoing presence with His disciples, but that they should be conscious of that spiritual reality. He referred to issues the disciples would need to face after His physical

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Volume 68 Number 48

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departure, and then goes on immediately teaching them to expect the practical ministry of His Spirit: "When the Spirit of truth comes, he will guide you into all the truth," (Jn. 16:13).

The Acts story shows the disciples learning to recognize and receive the presence of Jesus their Lord through brothers and sisters committed to Him. Truth is once more incarnated for them. Jesus had declared Himself to be the truth and now, as the Spirit of Truth, He came to them again in the human person of their brother.

Instinctively they sensed that His presence in their fellowship was the core of their heritage under the new covenant which Jeremiah 31 had proclaimed. The "every man shall know me from the least of them to the greatest of them" and the "law written on the heart" were both vital parts of that covenant. The disciples found themselves effectively moved of the Spirit through big and painful issues like evangelism, relationship to possessions, ethnic isolationism, relationship to government, and religious bigotry. We should not see utopia in that story — only the ongoing activity of Jesus Christ in, upon, and among a people struggling to adjust to this new exciting relationship. Jesus had said, "The kingdom of God is within you," and in Acts this comes to mean a people ruled by a spiritually present King. In other words, "righteousness and peace and joy in the Holy Spirit."

The certainty of Jesus' presence among His people cannot simply be taught. It is a vision growing out of our response to Christ and His Word. For this reason it is always in danger of being lost as indeed it has been in many local churches. On the other hand, this assurance of Jesus' living presence among His people is a persistent vision. It is revived again and again among those responding to the call and fellowship of their Lord. Perhaps the highest ministry of "the Spirit of Truth" in "showing us the things of Christ" (Jn. 16:13) is in making us aware of the simple fact of His presence.

The First Thing Affected. The first thing affected by this vision is Christian fellowship itself. In one of the original meetings recorded in Acts "the place was shaken where they were assembled." Only a little less impressive, as I see it, is the authentic reverence which emerges among God's people when they somehow know the brothers or sisters by their side bring to them another facet of the presence of Jesus. Also, when the one in charge of verbal ministry sees the receiver as another equal brother upon whose "innermost being" the Spirit of Jesus is already "writing the law of God." Add to this the transcendent sense of courage to face difficult issues without the spirit of defensiveness. When the vision of Jesus' presence is alive in the faith of an assembled group of disciples, all kinds of healing takes place.

Another crucial activity, inseparable from Christian fellowship, is the interpretation of the Bible. Aside from a vision of Jesus present among us, in approach to the Bible we regularly set ourselves (and others) up for confusion. On the other hand, standing among us is the One who also stood with the writer. The writer too was a brother (or sister?) in whose heart the Spirit was writing convictions. Even though the pages written have become for us the words and convictions which judge ours, we dare not treat their human writers as superhuman. The presence of Jesus' Spirit with us writing in our hearts brings us into living fellowship with them even while they are ministering God's Word to us.

This has far-reaching implications for our approach to the Scripture, only one of which I will even refer to here. For example, since I know that I am not the only brother in whom the new covenant is being fulfilled, I must also listen reverently to other disciples whom God has brought into my life. Some of these persons will even bring special gifts of interpretation. And the community of those who see and rejoice together in the presence of Jesus can test the interpretation.

Other activities as well as issues facing our church could and should be focused as being equally affected by the vision that Jesus is here now. The Spirit of the One who said "I am the Truth" is truly among His people. Do not fail to deal with this if you are attempting to authenticate your celebration of Christ's birth.

"The Spirit of truth . . . will guide you."

Two Festivals for Two Sons

by Maynard Shelly

During this December, one million people are making a pilgrimage to a holy city in the Middle East. There, they will celebrate a great festival.

For, in that city many years ago, a child was born. And that child grew up to become the founder of a great world religion.

Is that city Bethlehem? No. These one million pilgrims are on their way to Mecca, the birthplace of the Prophet Muhammad, founder of Islam. And the festival is not Christmas, but *Id al Adha*, the Great Festival of Sacrifice, the most spectacular of all Islamic feasts.

This year, *Id* (rhymes with deed) and Christmas come in the same month. The holy days of Islam follow an uncorrected lunar calendar. Thus, Islam's schedule of festivals falls back eleven days each year, causing its rituals to roam through our solar calendar like planets intersecting with other worlds in ways that can be unusual.

Last year, *Id* fell on Christmas. This year, according to our calendar, it will be celebrated on December 14. When these two celebrations come so close together, the event calls for comparisons to be made.

Each festival has to do with the gift of a child — a person destined for service and sacrifice. Islam and Christianity, of course, will still go their separate ways during this Christmas season, for the followers of Muhammad and the followers of Christ generally live in separate worlds.

While the traditions of Christianity blanket most of North and South America and Europe, Islam has almost exclusive possession of the desert and tropical belt that stretches from Algeria across North Africa, through the Middle East, Iran, Afghanistan, Pakistan, India, and Bangladesh to Indonesia and the Philippines. Here, the followers of the Prophet Muhammad (born AD 570) comprise the largest faith group with a multitude numbering over a half billion.

Maynard Shelly is a Mennonite writer living in Newton, Kansas. He served as a Mennonite Central Committee director in Bangladesh and earlier as editor of *The Mennonite*.

Baitul Mukarram Mosque, Dacca, Bangladesh, is the largest mosque in the country. On a festival day, crowds overflow onto the broad staircase of this house of prayer which is ninety-nine feet tall, one foot for each of the names given in the Koran for God.

Though still far apart, these two worlds have become less remote in recent months. In fact, they have started bumping into each other in unexpected and almost violent ways.

We once called these people Muhammedans, after the name of their founding prophet, though Muslims is the name that these followers of Islam use to refer to themselves. Just who are they?

They include the Palestinians at the United Nations who come directly from the Arab refugee camps on the borders of a modern state with the ancient name of Israel. Other Muslims, the Turks, savor their victories in Cyprus; and the Egyptians, largely Muslims, wait to push back into the Sinai.

They include the wealthy oil merchants of the countries of the Arabian Desert, who speak politely and softly, but whose words have pushed up prices on gasoline pumps at every crossroad filling station in North America. But the majority of Muslims are extremely poor, as the hungry of Bangladesh, their grinding misery breaks our hearts.

Strongly committed to the worship of one God, Muslims are cousins in the family of world religions to both Chris-

tians and Jews. From the second chapter of the Koran, the holy book of Islam received by Muhammad as a revelation he perceived as coming from God, comes a reading of Islam's pedigree as it touches Christianity and Judaism:

We believe in God, and
in that which has been sent down on us
and sent down on Abraham, Ishmael,
Isaac, and Jacob, and the Tribes,
and in that which was given to Moses and Jesus
and the Prophets, of their Lord; we
make no division between any of them, and
to Him we surrender (Koran 2:130)*

Repeating such and similar words from the Koran, Muslims will offer their prayers at the time of *Id*. This year, the Great Festival of Sacrifice will probably begin on December 14, depending on earlier sightings of the moon. First, in the morning, will come the great congregational prayer meetings in mosques (houses of prayer) or in open fields. Standing shoulder to shoulder, in row after row, thousands of worshipers will bow down together and touch their heads to the ground, affirming that they know no god but God and that Muhammad is the prophet of God.

They will face Mecca, that ancient city in Saudi Arabia, the home of Muhammad and the holy city to which all Muslims hope one day to make a pilgrimage if physically and financially able. December 14 will be the climax of this dream this year for almost a million of the devout who will complete their religious journey by sacrificing an animal on a hill outside the walls of Mecca.

From Tunisia to Indonesia, all those Muslims not in Mecca will make the same sacrifice. For, after the worshipers have recited their *Id* prayers in the congregation, they will return home, and kill a cow, goat, lamb, or camel.

They will then spend the day in feasting. Cooked meat is a rare luxury for many families who will have gone into debt to keep the ancient ritual. But before they feast, they will share a portion of the meat with their relatives and neighbors, and with the poor and the beggars.

Giving and sharing hold the meaning of the *Id* sacrifice for the Muslim just as surely as does Christmas for the Christian. The *Id* feast recalls the sacrificial ram that God provided to the patriarch Abraham just as he was on the point of sacrificing his son as a burnt offering, as reported in Genesis 22.

God gave a special gift to Abraham, His servant, who showed himself obedient. Thus did Abraham become the chief example of the way of Islam (a name which means *submission*). And, so, he who is father of the Hebrews and a pioneer of faith for Christians is also Islam's hero of obedience and one of the first to earn the name of Muslim (*one who submits*).

Such is the proud boast of the Koran:

No; Abraham in truth was not a Jew,
neither a Christian; but he was a Muslim
and one of pure faith (Koran 3:60).

For Christian and Muslim alike, the call of faith means more than an intellectual belief in the existence of God. Along with faith goes obedience.

Iqbal, one of the great poets of Islam, spoke about the meaning of such Abraham-like faith and obedience:

To enter into Islam is to step on the altar of love
for being sacrificed;
people think that it is easy to become a Muslim.

But obedience is never easy. Such is another meaning of the story of Christmas and the story of *Id*. Obedient sons — the son of Abraham and the son of Mary — stand at the centers of these narratives. They present themselves ready for sacrifice. Christ, obedient to His heavenly Father, took the way of the cross, dying for the sins of the world.

The son of Abraham, obedient to his father, declared himself ready to give his life. The Koran reflects on the son's faithfulness:

Then we gave him the good tidings of
a prudent boy;

Baitul Mukarram Market, Dacca, Bangladesh: White prayer caps worn on festival days and every day by pious Muslims show their conviction that prayer is not only for holidays. Five times each day, the call to prayer reminds the believers of their duty to obey the One God.

Old city, Dacca: Festivals in Muslim countries include smaller delicacies — nuts, crackers, and chips — the offerings of sidewalk vendors.

and when he had reached the age of
running with him,
he said, "My son, I see in a dream
that I shall sacrifice thee; consider,
what thinkest thou?"
He said, "My father, do as thou art
bidden; thou shalt find me, God willing,
one of the steadfast" (Koran 37:99).

Thus, this son of Abraham proves that he too is a Muslim. (In Islamic tradition, it should be noted, the son whom Abraham brought to the place of sacrifice was not Isaac, but Ishmael, his firstborn and the son who grew up to become the father of the Arabian tribes and thus also the father of the Muslims.)

Both sons had a vocation of sacrifice. Abraham offered his son to God. God gave the world His Son in Jesus Christ.

For the son of Abraham, God provided a substitute — the ram tangled in the thicket. Thus, God saved the son of Abraham alive, providing at the last moment a substitute for Abraham to offer in place of the son (Gen. 22:13).

But when Jesus came to Golgotha outside the walls of Jerusalem, no substitute could be found for Him. There, He became our Savior. Only He could be the Lamb of Sacrifice.

Christmas turns the attention of a billion Christians toward Bethlehem and to the birth of Jesus Christ. At this same season, a half billion Muslims face Mecca and the place of sacrifice and rejoice in the provisions of God in giving a substitute for a son and for saving life. For, in saving the son of Abraham, God saved the Arabic and Muslim peoples, as Muslims understand the event.

In Jesus Christ, Christians see God's gift of life. "I came that they may have life, and have it abundantly," said Jesus (Jn. 10:10). Believing people have that kind of life to share with the world.

*Quotations from the Koran are from *The Koran Interpreted*, a translation by A. J. Arberry (Macmillan, 1955).

"I'm Listening, Lord, Keep Talking"

As a teacher, I often go to my school building on Saturday mornings for study or writing purposes. On such a morning the 1,000-pupil junior high school is shockingly silent.

Recently as I sat there on such a morning in my office, quietly at work, I heard a noise behind me, a quiet rustling, scratching-like sound. I turned around, expecting to see a mouse that might have invaded the building. But I saw nothing.

The noise persisted and my curiosity was so aroused that it interfered with my writing. I studied the room with care. That gentle, yet disburing noise had to come from somewhere. Then I smiled as I located the source of my irritation.

In a small styrofoam cup I had placed some mealworms which I used to feed a salamander. The mealworms in turn fed on a bran flakes and oatmeal mixture which I had placed in the cup with them. Mealworms go through several life stages. Some of them had pupated and developed into beetles. The beetles were crawling through their food mixture, and in the quietness of that room the sound of their movement in the dry, crunchy cereal became audible to me, perhaps the cup acting as a bit of a megaphone. During the week their quiet rustling among their food was drowned out by busy school activities.

God speaks to us in many ways. I believe He prefers to use gentle, loving ways with His children. But at times we are too busy, too much involved with this world, so He must speak loudly, sharply, at times harshly. When we do not listen to the gentle rain, the still small voice, then He sends the ear-splitting thunder, the flashing, frightening lightning.

My quiet period of study at school brought sounds to my ear that were previously masked by other noises. It was a moment of learning, a reminder that I need to set apart a time in my work, in my day, when God can have my complete attention.

And if I do not place myself on such an altar of quietness? The alternatives are several. I may forever miss a beautiful message He has for me, Or He will come to me again, not in gentleness, but with firmness, shaking me, reproving me. And then I shall listen. — Robert J. Baker

Wit and Wisdom

Some people have insomnia so bad they can't even sleep when it's time to get up. — *Bits and Pieces*

• • •

To err is human; but don't wear out the eraser before the pencil.

• • •

G. K. Chesterton and several other literary figures were asked one evening what book they would prefer to have with them if stranded on a desert isle.

"The complete works of Shakespeare, " said one writer without hesitation.

"I'd choose the Bible," said another.

"I would choose *Thomas's Guide to Practical Shipbuilding*," replied Chesterton. — *Bits and Pieces*

God lived in it. And cared for it.

The Mennonite Central Committee Peace Section offices in Ottawa, Ontario, and Washington, D.C., grow out of our belief that God's love also calls us to be present in the world.

Government decisions play an important part in our world. Policies help or harm thousands of people. The Ottawa and Washington offices help church members contact policymakers to share their concern for those who have no voice in decisions which affect them—victims of war, hunger and oppression.

These peace offices provide another way for God's love to be born afresh in our world.

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Drivers Find Open Doors in Spain

"Since our arrival in Spain just seven months ago we have been amazed at the variety of ways we have felt God's guiding hand," wrote Bonny and John Driver at the end of October. They are in Spain, short-term, by commission of Mennonite Board of Missions, to investigate possible Mennonite contributions there.

"From the very first days after our arrival in Spain, we have been finding open doors," Drivers went on. "Convenient housing is not easy to find in cities like Madrid and Barcelona, but in both places we were able to find quickly adequate apartments conveniently located to public transportation.

"Early in our stay in Madrid, the local Inter-Varsity group invited us to participate in a series of studies in New Testament ethics. This led to an invitation from the Plymouth Brethren who united in sponsoring a series of messages on the Bible and the renewal of the church. We also had opportunity to relate to Gypsy Pentecostal leaders, responding to their request for a series of Bible studies," Bonny and John said.

Meanwhile, they were meeting occasionally for Bible study and fellowship with interested persons. The group included a couple who had heard the gospel many years earlier through radio programs prepared in Puerto Rico and another couple who had been members of the Brussels Mennonite Church.

More opportunities for service are now open in Barcelona. Bonny works three days a week in the evangelical hospital. She finds abundant opportunity for service and witness. John teaches three nights a week in an evangelical center for biblical studies sponsored by the Spanish Evangelical Alliance.

November's schedule included 28 preaching and teaching appointments with groups such as Inter-Varsity, Spanish Evangelical Alliance, and the Plymouth Brethren.

A meeting is planned for January to follow up an August gathering with leaders from Spanish congregations in Brussels. They will test earlier consensus on discernment of God's leading for Mennonite participation in the life and mission of the church in Spain. "Pray with us for sensitivity to the ways in which God would make His will known, as well as the courage to be obedient," Bonny and John concluded. They plan to return to North America at the end of January.

Report II
WCC: The U.N. at Prayer?

It is reported that *Time* described the World Council of Churches as "the U.N. on its knees." It is a typical *Time* generalization and in fact during the four days of meetings I have not yet seen any WCC person on his knees. But there are no doubt certain U.N. characteristics in this assembly.

The U.N. is a place for eloquence, a worldwide forum for making of speeches and the practice of debate. Delegates from throughout the world have the unfamiliar words of other tongues translated into understandable language. So with the WCC.

There was much to affirm in the early addresses at the assembly. For example there was Seth Nomenyo preaching on 1 Pet. 2:9, characterizing our world as in darkness and speaking of Jesus as "this rising Sun, this Jesus Christ, this Man who is weak before the powers of this world because dead to sin and living for God He could not use the same weapons as His adversaries; but in His weakness God deployed His almighty, liberating power."

There was Robert McAffee Brown in his address, "Who Is This Jesus Christ Who Frees and Unites?" reading two thirds of his manuscript in Spanish as a way to identify with those who must use earphones most of the time. There was Brown saying, "I can be freed to struggle for a world in which my nation will no longer be Number One, a world in which an exploited Chilean worker will count for more than the profits of an American corporation.

There was General Secretary Philip Potter stressing the need for repentance and describing "faith in the crucified and risen Lord [as] a radical break from a static understanding of our existence into a dynamic living and daring God's future."

There was Father Cyrille Argenti of the Orthodox Church in France asserting that "the unity of the church prepares the way for the unity of the world. But [this] is not at all the same as the unity . . . which the violent of this world are trying to achieve by force and coercion. The unity of the church first becomes real deep in the minds of free men whom the Spirit of Christ has set free from the conditioning influences and pressures of this world."

But while one is encouraged by good words, we cannot live by eloquence alone. In a new attempt to foster communication and community, the assembly was divided into 80 work groups of 15 or 16 persons each for Bible study and discussion of topics of concern to them.

In such a group the problem of meaningful communications was scaled down to personal dimensions as persons from diverse cultures and experiences sought to find a common mind. The group with which I met included two Australians, one each from New Zealand, the Philippines, and Togo, two from Holland, three Americans, a Nigerian, an Egyptian, a Pakistani, a German, one from Japan, and one from Turkey.

It was like an adult Sunday school class on an international scale. At the first meeting we worked hard to get information about each other. Then we went on to discuss the Bible and there were 15 different perceptions.

After two days at the assembly, Ronald J. Sider, a member of the Brethren in Christ from Messiah College, labeled it "disappointing." Writing in *Target*, the newspaper of the Assembly, he described Brown's address as "superb" and agreed with his emphasis on repentance for "exploitation of the third and fourth worlds." But he said that Brown failed to include an adequate definition of the gospel of salvation through Jesus the Savior.

I had not noticed this lack so clearly as he. It seemed that I heard enough of this emphasis to assume Brown accepted it, but there were others than Sider who found it less than satisfactory.

Thus, like the U.N., the WCC suffers not only from difficulty in language, but from lack of consensus on what the issues are. And like the U.N., it keeps trying.

— Daniel Hertzler

Church in Soviet Union Grows

During the past year, 44 persons have joined the Mennonite Brethren church at Novosibirsk, Soviet Union. The pastor, Jacob J. Fast, is the leading representative of the Mennonite Brethren in the Soviet Union and is a member of the Presidium of the Russian Baptist Union. The Novosi-

birsk Mennonite Brethren church now has a membership of 970.

The Russian Baptist Union has also announced the opening of nearly 30 churches in the Novosibirsk and Kiev regions, which may have affected Mennonites since there are many German descendants in the Novosibirsk region. One of the localities of a new church is Neudachnik.

Although Mennonites belonging to the Church Mennonite group (*Kirchliche*) are progressing more slowly, the Russian Baptist Union has announced the registration of a new congregation from this group in Karaganda, Kazakhstan.

Sources indicate that this new Church Mennonite group meets in the afternoon in the same building used by the larger 1,000-member Mennonite Brethren church registered in 1968 as the first Mennonite church in the city.

Other registered Church Mennonite congregations are known to exist in Novosibirsk and in Alma Ata, Kazakhstan, with about six others having semilegal status. — Walter Sawatsky, MCC London

Franconia Assembly Elects New Moderator

James C. Longacre

Franconia Mennonite Conference met in fall assembly on Nov. 8 at Franconia meetinghouse, Franconia, Pa. More than 150 delegates and over 100 visitors participated in the assembly under the theme "Faithful Citizens of Christ's Kingdom."

James C. Longacre was elected moderator of the conference for two years. Longacre, pastor of Bally Mennonite Church, served as conference secretary for the past two years. In addition to his election, Longacre was also recognized as an overseer for five churches in the Northern District of the conference. Outgoing moderator, Richard Detweiler, served for the past six years.

The Log Chapel congregation at Putnam Station, N.Y., was received into the conference bringing the number of affiliated congregations to 46. The ordination of Floyd Freed as pastor of the Log Chapel was recognized.

The assembly received eight new ministers. Four were licensed: Gilmer Schmidt of Germantown, Roy Kapanka of Quakertown to serve as pastor at Bristol, Glenn Freed as copastor at Hersteins, and Wellington Alderfer for Bethany congregation in Vermont. Four ministerial transfers were recognized: John Duerkson to serve at Deep Run East, Orie O. Schrock as copastor at Hersteins, John R. Smucker as pastor at Spring Mount, and Raymond Jackson for York Street, Philadelphia. A transfer to the Lancaster Mennonite Conference was approved.

The name of Franconia Mennonite Home on R. 309, Hatfield, was changed to Hatfield Mennonite Home. The Brotherhood Commission reported on development of a coordinating Board for the three retirement homes. The new Board requested using the name Franconia Mennonite Homes for their coordinating purposes.

A statement on response to Bicentennial celebrations was adopted. A booklet, "A Mennonite Response, 1776-1976," was distributed to congregations by a specially appointed study committee. Following discussion on the topic the assembly adopted the statement:

We appreciate the work done by our Conference Bicentennial Committee in alerting us to the implications of the 1976 national Bicentennial celebration. We encourage our congregations to seek to express an attitude of thanksgiving to God for our privileges, continue to give a clear voice of both prophetic and servant witness in our nation and among other Christians and faithfully exemplify our first loyalty to the kingdom of Christ and His peace. As we move together in our congregations, we will seek to represent God's pilgrim people amid the kingdoms of this world, and in our respective communities under the lordship of Jesus Christ with a view to winning persons to Him.

More than 45 youth representatives participated in the assembly.

Relief and Service Committee Sets Goals, Raises VS Allowances

Meeting in Elkhart, Ind., Nov. 19-20, the Relief and Service Committee of Mennonite Board of Missions reviewed goals and objectives for 1976.

For Voluntary Service, the Committee projected a strengthening of VS support groups, emphasizing that the local church is the focal point of VS involvement. Other Voluntary Service goals were to increase leadership training for unit leaders and to work for greater VS awareness in the church.

High-Aim goals also aimed toward greater church awareness and completion of transfer to the Board of Education by July 1976.

Out-Spokin' set goals to identify more closely with local cosponsoring groups and to stabilize financial operations.

Looking beyond existing programs, the Committee reinforced an earlier commitment to develop a consultative resource to congregations for planning social service ministries in their communities. "70 Corps," conceptualized four years ago, was another concern of committee members. John Eby has a vision for turning it into a service for congregational settings. Developing "70 Corps" will be a top priority for John's new year agenda.

The committee approved new Voluntary Service policies.

The new VS policies raised VSer monthly allowances from $15 to $25 for first year VSers, and from $25 to $35 for second year VSers. Longer term VSers receive $50 per month. Allowances for children of VSers have been raised from $5 to $15 a month, and to $20 a month for children of VSers continuing beyond two years of service.

Hoping to encourage more two-year and longer VS commitments, the new policies also make provision for vacation allowances up to $75 and a dental check-up for VSers beginning a second year. Second year VSers receive dental benefits only if they have had a dental check-up within 60 days of orientation. Dental and optical expenses resulting from emergencies or accidents during VS are the responsibilities of Relief and Service for all VSers. These changes in VS financial policies, John Eby estimated, will cost about $40,000.

Three new units were approved. At Fort Dodge, Iowa, VSers will work with the Evangelical Mennonite Church in community outreach. At Greencroft Center, Elkhart, Ind., a couple will work with office management and assist in VS orientations and retreats. In Ohio, "Focus '76," a traveling VS unit, will visit congregations in order to expose them to VS and its mission.

The Relief and Service Committee named Sam Weaver of Harrisonburg, Va., chairman, replacing Atlee Beechy who chaired the committee for 15 years.

Ella May Miller Resigns, Effective Next Year

Trustees of Mennonite Broadcasts met in Harrisonburg, Va., Nov. 7 and 8, and received a letter of resignation from Heart to Heart speaker Ella May Miller (effective Dec. 31, 1976), elected a new board treasurer, updated a statement of objectives for the coming year, and gave the staff guidelines for balancing the 1976 budget.

Ella May Miller, speaker on *Heart*

to Heart since 1958, told the Board that after soul-searching and prayer and the counsel of family and friends, she sensed the Lord leading her to carry on her ministry in a less structured approach.

Receiving her resignation, the Board appointed a task force to evaluate *Heart to Heart*'s ministry and to bring recommendations concerning the future of the program and its personnel. The task force consists of Board members Norman Derstine and Loretta Yoder, staff members Kenneth J. Weaver and David Thompson, one member appointed by the Board of Congregational Ministries, and one person chosen from the church at large by Mennonite Broadcasts.

In its annual reorganization, the Board elected the following officers: John R. Martin, assistant professor of biblical studies at Eastern Mennonite College, president; José Ortiz, associate general secretary of the Mennonite Church General Board, vice-president; Norman Derstine, director of church relations at EMC, secretary; and Merle Moyer, vice-president of investments of the Union National Bank and Trust Co. of Souderton, Pa., treasurer.

To effect long-range savings in personnel and finances the Board decided to purchase its own computer system, and authorized the executive director and director of service departments to implement its decision.

Because of its rapidly growing Choice Books program, the Board took a long-range view of capital needs. Projecting current growth of this program over the next eight years suggested that by 1984 some $400,000 would be needed to cover the accounts receivable from the district programs.

José Ortiz expressed concern about the balance of MBI programs, and Choice Books consuming funds needed in other areas of MBI's ministry or of the larger church.

In line with its policy to cooperate with national churches overseas in the use of media, the Board decided to participate with the South Africa Task Force (SATF) to recruit and train a staff person for director and coordinator of English religious program production for the Botswana Broadcasting Corporation. The SATF includes representatives of Mennonite Central Committee, Africa Inter-Mennonite Mission, and Eastern Mennonite Board of Missions and Charities.

In other actions the Board:

— Heard a program and budget planning report from Armando Hernandez, executive director of the Spanish Broadcast Board (JELAM), and encouraged the Spanish Board to make a decision on its future needs. The Board's offices are currently adjacent to Mennonite General Hospital complex in Aibonito, Puerto Rico.

— Continued working toward finding an executive director replacement for Kenneth J. Weaver, who has been appointed associate executive secretary for Mennonite Board of Missions.

New MCC Orientation

Twenty-one new volunteers gathered at Mennonite Central Committee headquarters in Akron, Pa., from Nov. 5-14 to be oriented for both overseas and North American assignments. Between sessions with Edgar Metzler, professor at Goshen College, and other MCC staff persons the group shared in recreation activities, participated in a work camp in Philadelphia, and visited some interesting local sites.

Mennonite Church participants are: Back row: Richard Sauder, St. Jacobs, Ont., to Recife, Brazil; John Lederach, Hesston, Kan., to Brussels, Belgium. Third row: Tim Kennel, Kitchener, Ont., to Warburg, Alta.; Becky Oyer, Goshen, Ind., to Washington, D.C. Second row: Paul Bowman, New Hamburg, Ont., to Recife, Brazil; Frederick Yoder, Wooster, Ohio, to Recife, Brazil. First row: Dorothy Bowman, Elmwood, Ont., to Recife, Brazil; June Yoder, Goshen, Ind., to Recife, Brazil; and Phyllis Horst, Elmira, Ont., to Akron, Pa.

New York City Churches Ponder Situation

The possibility of bankruptcy for New York City and the recent cutbacks have deeply affected the life of the people, particularly the poor. Mennonite churches in the city have a growing concern for the needs of the church and the total community. The believers' community is determined to grow and to be a valuable part of their surroundings. However, the larger Mennonite brotherhood must continue to share with the inner-city churches of the resources that God has given them.

Hope exists among the people of God. It is clear to us that God has not promised the Mennonite churches in NYC increased wealth, or given signs that things will get better. Yet in spite of setbacks in the social community, the religious community is expressing its hope in many ways.

Worship services and the witness of individuals show a renewed spiritual commitment to be the people of God. We feel God calling us to increased witness through our congregational programs. In a time of uncertainty and financial pessimism, we have projected an increase in our budgets.

People who are part of our fellowship are not making plans to flee. We continue to team up for the ministry to which God has called us. God is at work in our city. We are excited not because of our social plight, but because God is building His church. We trust God, and . . . our hope is built on that trust. — Dale Stoltzfus, area superintendent

Brenneman Continues to Write in Spite of Handicap

Helen Good Brenneman, author of *Ring a Dozen Doorbells, My Comforters, Meditations for the New Mother, But Not Forsaken, The House by the Side of the Road, Meditations for the Expectant Mother, Marriage: Agony and Ecstasy,* and *Learning to Cope,* is still producing helpful material for people who need consolation and spiritual help. Once a week she dictates her messages to Bertha Bender who types them in preparation for Helen's next book, *Joy Comes in the Morning.*

Helen's husband, Virgil, visits her at least once a day at the Greencroft Nursing Center, 2000 S. 15th St., Goshen, IN 46526, when he isn't away on business for the Mennonite Camping Association or visiting foreign students in their universities or colleges. Virgil enjoys taking his wife home with him once or twice a week on her wheelchair, and of course Helen is always glad to go, especially on Sundays.

Helen and Virgil's children are rather scattered with Don and wife, Beth, and their daughter Arwen in Kitchener, Ont.; Lois and her husband, Joe Goldfus in Arlington, Va.; Rebecca in Tucson, Ariz., and John at home with his father.

Naturally Helen gets lonely for her family. They telephone her sometimes, and this helps as well as an occasional letter. Helen has been able to write a few letters, but usually she dictates her letters to one of her friends. Helen is a victim of

multiple sclerosis.

Helen continues to smile and radiate cheerfulness. She shows appreciation for every kindness. She welcomes letters, especially from those who have read her books. — Lydia Shank

Vietnam Shipping Restrictions Eased

Under present circumstances there are no objections to issuing licenses for shipping items such as Rototillers, fishnets, and wood-screw-making machines to Vietnam, indicated a statement issued on Nov. 17 by the U.S. State Department:

"The recommendation to issue licenses for the Rototillers, wood-screw-making machines, and fishnets takes into account the North Vietnamese release of the nine American missionaries who had been captured during the spring 1975 offensive in the Central Highlands," the statement explained. Applications will continue to be reviewed on a case-by-case basis.

As a result MCC has reapplied for permission to ship $75,000 worth of Rototillers to South Vietnam and plans to process this shipment, which will leave Hong Kong for Vietnam in mid-December, through the overseas department of the headquarters office in Akron, Pa. When a license was denied for the Rototillers in October, payment was scheduled to be made by MCC (Canada) to avoid violating the law.

On the other side of the Pacific, Phan Van Dong, premier of North Vietnam, has indicated to delegations of Mennonites and Quakers currently in Hanoi that he is open to normalization of relations and friendship.

In a meeting with MCC and Quaker delegates on Nov. 18, the premier said that Vietnam currently needs humanitarian aid, and that he had received the delegations to express gratitude for their efforts to encourage the U.S. government to allow such aid to be provided and to normalize relations with Vietnam.

Interpretation a Concern, EMC Ministers' Week

"Principles of biblical interpretation" will be the major focus of the annual Ministers' Week program to be held Jan. 19-22 at Eastern Mennonite College.

"How to interpret the Bible is the most crucial question facing the Mennonite Church today," said Norman Derstine, program coordinator, in harmony with Assembly 75's conclusion. "The Christian's relationship to the state — especially in a Bicentennial year — the person and work of the Holy Spirit, and eschatology (study of the end times) are particularly subject to differing interpretations, and we'll examine these and other current issues during the week," he added.

Although the meeting will continue to appeal to ordained men, Derstine pointed out that lay persons interested in the discussions are encouraged to participate.

In addition to input from college and seminary faculty, resource persons will include Richard C. Detweiler and Sheldon Burkhalter, ministers in the Franconia (Pa.) Mennonite Conference; Paul Zehr, director of continuing education for Lancaster (Pa.) Mennonite Conference; Samuel Janzen, pastor of Harrisonburg (Va.) Mennonite Church; and Howard H. Charles, professor of New Testament at Goshen Biblical Seminary, Elkhart, Ind.

"The week will include times for informal sharing and discussion," Derstine said. "It is also an excellent time for pastors to be exposed to campus life and to interact with students." he added.

Advance reservations should be made through Derstine's office at EMC. Registration is free, with meals and lodging available for out-of-town participants.

Shenks Report on Africa Visit

Norman Shenk, treasurer of Eastern Mennonite Board of Missions, and his wife, Jean, made a six-week administrative trip to churches in Swaziland, Tanzania, Kenya, Ethiopia, and Sudan. They also visited Eastern Board programs in Luxembourg and Germany. The Shenks returned on Oct. 27. They filed this report.

We saw the church at work in food production, education, and community development. When an Mennonite Central Committee volunteer told us that people are coming to Bible study and prayer fellowship, we knew that relief ministries are spiritually effective. God's Spirit in us seemed to affirm all that we saw members of His body doing and becoming.

The church in Kenya is growing rapidly. What we saw and heard made us rejoice in the Lord. We saw great potential for church growth in the cities and also in the districts of western Kenya where more than thirty new worship centers have opened in the last decade.

Some Mennonite believers in Tanzania are short of food, but the brotherhood is responding with increasing freewill offerings, giving not out of their abundance but from their limited resources. Spiritual growth may not always be measured by financial giving, but the sharing of the Tanzanians impressed us as deep commitment by a healthy church.

The Lord's body in Ethiopia is facing stress and uncertainty. This makes God's people rest in an abiding faith and seek for the security of divine truth. There is a great increase in Bible study, fellowship meetings, and church attendance. The church buildings are used six days a week and are crowded twice on Sundays.

We could not enter fully into the worship experience in the various languages of Africa and Europe, but we did absorb a great feeling of worship in the Spirit. We praise God for allowing us to see and feel the life of His people in many places.

mennoscope

Four Goshen College students were among the winners of the 1975 John Horsch Mennonite History Essay Contest open to Mennonite students in graduate schools, seminaries, colleges, and high schools. Ron Kraybill, Elizabethtown, Pa., won first place in his division with "Evaluation of the Mennonite Period of Change 1870-1920." Brenda Martin, North Lima, Ohio, took second place in the same division for her article, "The Relation Between the Historic Peace Churches and the Government of Pennsylvania from 1755 to the Beginning of the Revolutionary War." Third place in the college division was awarded to Thomas Rutschman, Newton, Kan., for his essay, "The Eschatology of the Anabaptists." Lynette Shoemaker, Dakota, Ill., was selected winner of the college freshman and sophomore division for her article, "Instruments and True Worship."

Dorothy Brunk, missionary in Argentina, is recuperating from major brain surgery and is gaining strength rapidly, according to her husband, Lawrence. The Brunks have served in Argentina for nearly 20 years. Dorothy's illness brought some persons to church who were not attending.

"Preparing Church Leaders for Ghana," the fifth and last Ernest Sam Caring Project for 1975, is available at Mennonite Board of Missions, Box 370, Elkhart, IN 46514. Including puppet script, resources for a study of Ghana, and a recipe for Groundnut Stew, the project is designed to introduce children to the people and church of Ghana as they share their offerings to train leaders for the Ghanaian Mennonite Church. As of Nov. 24, children

in North American Sunday schools and Bible schools have contributed a total of $11,716.87 for Ernest Sam Caring Projects.

Theopilus, Harso, Katharina, Esther and Esthy Soesanto

Harso and Esther Soesanto, both ordained ministers in the Javanese Mennonite Church, will be studying at Associated Mennonite Biblical Seminaries through the 1976-77 school year. The Soesantos are two of the 35 ordained Mennonite pastors in Java, one of the Indonesian islands, and Mrs. Soesanto is the only ordained woman in the church. The Mennonite Church in Java, having about 50,000 members is organized with 42 mother churches and 125 smaller branch congregations. The pastor of a mother church has lay helpers in each of the branches to provide leadership. Mrs. Soesanto is pastor of the mother church at Pati which has 18 branches. It has had as high as 35 branches, but some of them have grown to mother church status and now have branch groups of their own. Soesanto pastors the mother church in Juana, which has 11 branches and a total of about 800 baptized members.

The Philadelphia, Miss., Voluntary Service unit needs VSers to work in the Pearl River reservation area as adult education teachers, RNs, secretaries, recreation leaders, and agriculturists. The personnel office at Mennonite of Board of Missions is searching for a leadership couple with interest in one or more of these assignments. The Choctaw Tribal Council coordinating VS work on the reservation would like to assign a male adult education teacher to their staff. In addition to their involvement with the Choctaw Tribal Council, Philadelphia VSers relate closely with two Mennonite churches, Pearl River and Nanih Waiya. Persons interested in applying for this or another VS assignment contact John Lehman Mennonite Board of Missions.

A service opportunity at the Paraguay national mental hospital is open for an occupational, recreation, or activities therapist. The assignment runs from two to three years. Spanish is required and German is strongly desirable. Write Director, Mennonite Health Services, 4905 North West, Suite 118, Fresno, CA 93705.

Howard J. Zehr, associate secretary with Mennonite Board of Congregational Ministries, Elkhart, Ind., held a series of five spiritual renewal meetings from Nov. 9-12 at Seventh Street Mennonite Church, Upland, Calif., where Roger Richer is pastor. While in Upland, a city located about 35 miles east of downtown Los Angeles, Howard also met with the church council and congregational finance committee, assisting them in clarifying current issues in the congregation.

During Mennonite Board of Missions Relief and Service Committee sessions Nov. 19-20, outgoing chairman Atlee Beechy received a declaration of appreciation for 20 years of service, 15 as chairman. Presented by Eldon King, committee member, who served as vice-chairman with Atlee for two years, the statement recognized Atlee's contribution to mission through service involvement and as a "wise and thoughtful chairman and counselor."

Vincent Harding and James Juhnke will be resource persons for a bicentennial seminar called "American history and Christian perspectives" scheduled for elementary and high school teachers Jan. 23-24 at Bethel College, North Newton, Kan. Vincent Harding is director of the Institute of the Black World, Atlanta, Ga., and a former pastor of the Woodlawn Mennonite Church in Chicago. James Juhnke is associate professor of history at Bethel College. He will lecture on Saturday morning. The seminar is intended for teachers interested in dialogue on how to integrate Christian discipleship and an interpretation of American history. The weekend is sponsored by the peace committees of the Mennonite Church and General Conference Mennonite Church and by the Mennonite Central Committee Peace Section in cooperation with Mennonite colleges.

Mennonite Board of Congregational Ministries' nine-month report for fiscal year 1975 shows a current deficit of approximately $26,000 with prior deficit making a total of $34,000. Contributions have been received at the rate of just over 50 percent of askings, reports Bob Zuercher, MBCM developing director. Congregational Ministries' asking for the first nine months of fiscal year 1975 are $194,715. As of Oct. 31, $99,694 had been received.

Lower South American churches have begun recruiting students for a new theological school in Asuncion, Paraguay, which is expected to open for the 1976 school year. Gerhard Goerzen reported in *Mennoblatt* that the board of the former seminary in Montevideo and the Paraguayan Mennonite Conference decided on Oct. 27 to rent a house in Asuncion and begin offering a theological course in 1976.

The Northside Mennonite Church of Hagerstown, Md., celebrated 25 years of service of their pastor Harold A. Lehman on Nov. 23. He was ordained on Nov. 19, 1950.

M. Lloyd Weaver, Jr., was installed as overseer of the Warwick District of the Virginia Conference on the evening of Nov. 16 at the Warwick River Mennonite Church. Weaver is successor to Truman H. Brunk who had charge of the installation service where the large assembly included pastors and leaders of the five congregations of the district.

In reviewing Voluntary Service policies, VS administrators have been looking at the $15-a-month allowance given each volunteer who serves under Mennonite Board of Missions. Under consideration is a raise to $25 a month. The question of higher allowances is being dealt with by relief and service decision-makers.

Electric power lines are beginning to creep across Navaho Indian land. Rural electrification has been undertaken by the Navajo Utility Company to bring improvement to many of the 130,000 Navahos scattered across the reservation and covering northeast Arizona and parts of New Mexico and Utah. Mennonite missions at Blue Gap and Black Mountain will receive electricity by the end of this year. Pastors Peter and Naswood Burbank serve these two congregations.

Fran and Marion Wenger, with Mark, Joel, and Maria, went to Ghana in mid-1974 as Mennonite Board of Missions overseas associates. On leave from Goshen (Ind.) College, Marion is a translations consultant for United Bible Societies working in Ghana and French-speaking West Africa. African churches of various denominations appoint translators from among their membership. Marion provides linguistic training and helps for translators through workshops, consultative visits, and manuscript checking.

Harold Bauman, executive secretary of Mennonite Board of Congregational Ministries, Elkhart, Ind., reports that the study paper (with seven-lesson study guide), "Principles of Biblical Interpretation," will not be available for congregational use until Apr. 15, due to schedule difficulties for the lesson writer. The other study paper (with six-lesson study guide), "The Holy Spirit in the Life of the Church," will be available on Feb. 1 as previously announced. Both papers were recommended for congregational study by Assembly 75 delegates

in August.

New members by baptism: four at Otelia, Mount Union, Pa.; nine at Casselton, N.D.; and six at North Park, Grand Rapids, Mich.

Change of address: Abram Kaufman from Plain City, Ohio, to Box 7746, Sarasota, Fla. 33578.

readers say

Submissions to Readers Say column should comment on printed articles.

Moving along interestedly through Erv Schlabach's "2. The Time of The End," I come to the following passage;

The Apostle Paul expected the end to come so soon that he advised persons not to get married (1 Cor. 7:25-31). The end, however, was further out than he thought.

Now this involves Paul in a . . . substantial error, and thus the Bible. I wonder what other errors are to be found in Paul's writings, i.e., in a large part of the New Testament?

How are we, then, to deal with this possibly error-laden Bible? How can we tell which is error?

Are we in much better position reading the Bible than in reading the Koran? — L. A. King, Norwich, Ohio.

P.S. I like your editorial, "Anabaptism: Frightening!" Why one interpretation of the Scriptures is automatically subjective while another is not I can not see.

* * *

I read with interest the article "The Thick Hymnal Vs the Singing Heart" (Nov. 11). The Lord also speaks to me through hymns as well as Scripture that I have memorized. When I realized that God used this way to give me direction and encouragement, I was challenged to learn *more* verses and *more* hymns. The process of memorizing is an enriching experience in itself. Then when the need arises God can minister to us from our storehouse of His Word.

I do not choose to limit myself to the few hymns that it is possible to learn in church services. Church services should supplement what we do in our homes each day. — Irene Bornman, Goshen, Ind.

* * *

Re: the *Herald* article by N. Derstine, "Renewal and Confusion" (Nov. 25 issue).

I recall reading that Virginia Conference once went on record with 18 points as to why Sunday school was "of the devil." John Funk (*Herald of Truth*, 1867) wrote an article declaring with finality that the day of miracles was past. Yet two generations later Bob Baker wrote a book *God Healed Me*. I'm personally and intimately acquainted with the people and facts of one chapter of that book.

T.H. Brenneman in *Herald of Truth*, 1867, wrote a long article on the sin of having lightning rods. In all sincerity, I'd like to ask him if his buildings had roofs (snow and rain and lightning are all natural elements). Where did the Bible say that lightning rods were contrary to faith?

Personally, I've seen experience prove the validity of Acts 8:9-24. The antagonism of "occultly" bound people to the gospel is identical today to what I read in Acts 13:6-8. Acts 16:16-18 is another passage that has not passed from contemporary experience. Acts 19:19 I have experienced in my own presence and seen with my own eyes.

Just because some of the other things of the Book of Acts have not been a part of my experience, may it not perhaps be pointing to my own lack of faith in that area?

A while ago I read an article by Brother Myron Augsburger (I forget where — and the title) wherein he identifies himself as a "non-tongues charismatic." So am I. Praise the Lord, the theology of my God transcends that of us all! — Dean Hochstetler, Nappanee, Ind.

* * *

Thanks, Norman, for the thought-provoking article, "Can We Have Renewal Without Confusion?" (Nov. 25, p. 850). I would like to offer two observations for consideration by other readers.

1. The fourth paragraph states the possibility of the two renewal movements coming together, and asks the question of how or where it might happen. Lawrence Greaser's excellent article ("Something to Say," p. 854) so clearly points out that today we are experiencing a confusion of means and ends.

Neither of these movements is an end, nor would they be an end if they merged. Both must be servant to the real end — which is spiritual reconciliation of man with God. The point is not so much that these two renewal movements should merge, but that each should see an end outside itself, and recognize that it is incomplete without the message of the other.

I rejoice that the charismatic renewal is increasingly seeing that this experience is an equipping for service — that the baptism of the Holy Spirit is the place where we receive the power to make the fulfillment of the Great

Announcing an interterm seminar,

"Christians In A Hungry World"

March 3-7, 1976
at
Eastern Mennonite College

- Purpose: to provide new information about, stimulate further interest and involvement in, and present a variety of responses to worldwide food and population problems.
- Program will include lectures, films, workshops, a world food conference, small group discussions, and recreation. Sen. Mark Hatfield, Delton Franz, Doris Longacre, Stan Mooneyham, and Edgar Stoesz are among the guest speakers.
- Seminar is open to EMC alumni and friends of the college and ma be taken for credit if desired.

For more information, write or call:
Office of the Registrar
Eastern Mennonite College
Harrisonburg, VA 22801
(703) 433-2771, ext. 215

Commission possible. There is an inseparable link between Mt. 28:18-20 (Lk. 24:46-49) and Acts 1:8, and we are beginning to see it!

2. I want to say this graciously, but if we would remove everything from the charismatic renewal that Norman challenges as being unbiblical, we wouldn't have any charismatic renewal. It is sort of like wanting the benefits of a car without wanting an engine, transmission, or wheels. Much of the vitality of this renewal is the result of the intimacy and fellowship with God that comes through the baptism of the Spirit — and the experiences that follow.

Finally, because of the nature of God and the nature of man, and because renewal is the process of God changing man to be more and more like Himself (like Christ, 2 Cor. 3:18), I would say, "No, it is not possible to have renewal without confusion."

Let's acknowledge the dynamics of human change (especially in dealing with spiritual things), and commit ourselves to seek together to know more and more of the mind of God, in a spirit of openness and acceptance of each other. — Ken Stoltzfus, N. Lawrence, Ohio.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beamer, Joseph and Donna (Thomas), Newark, Del., second son, Sean Michael, Nov. 10, 1975.

Bechtel, Richard A. and Mary Lou (Allebach), Harleysville, Pa., third son, Drew Richard, Oct. 19, 1975.

Bender, David and Verna (Ramseyer), Tavistock, Ont., third child, second son, Rodrick Kyle, Oct. 17, 1975.

Bomberger, Richard and Joyce (Howe), Paradise, Pa., second child, first son, Troy Dwayne, Oct. 12, 1975.

Brunk, Merle S. and Theda (Ruppert), Harrisonburg, Va., fourth child, third son, Joseph Edward, Nov. 3, 1975.

Clemens, David R. and Erma (Smoker, Kurtz), Chestertown, Md., fourth child (second living), Derwin Ryan, Oct. 7, 1975.

Clemmer, Daryl and Carol Sue (Halteman), Harleysville, Pa., first child, Stacy Yvonne, Oct. 28, 1975.

Dombach, James and Donna (Martin), Philadelphia, Pa., third child, first daughter, Krista Lynne, Nov. 11, 1975.

Gascho, Luke and Becky (Lehman), Hollsopple, Pa., first child, Hannah Joy, Oct. 15, 1975.

Gascho, Wayne and Patricia (Teuscher), Elverson, Pa., first child, Katrina Joy, Nov. 7, 1975.

Horan, Larry and Betty (Zehr), Sebringville, Ont., first child, Denny James, Nov. 12, 1975.

Hostetler, Robert and Eloise, Erie, Pa., fifth child, second daughter, Pamela Sue, Oct. 20, 1975.

Kanagy, Jonathan and Edith (Good), Ocho Rios, Jamaica, fourth child, third daughter, Twila Joy, Nov. 18, 1975.

Kandel, Frank and Linda (Sauder), Fisher, Ill., second child, first daughter, Brooke Elizabeth, Nov. 6, 1975.

Leichty, Ronald A. and Sharon J. (Callander), Rensselaer, Ind., third child, second daughter, Heather Nannette, Oct. 4, 1975.

Mikel, Brian and Brenda (Blocher), Syracuse, Ind., first child, Christa Rashel, Nov. 15, 1975.

Miller, Paul A. and Carol (Stevens), Millersburg, Ohio, first child, Amy Elizabeth, Nov. 21, 1975.

Moyer, Donald and Donna (Derstine), Harleysville, Pa., second child, first son, Donald Ryan, Nov. 17, 1975.

Nolt, Robert E. and Anna (Miller), Staunton, Va., second son, Devon Bryan, Nov. 13, 1975.

Ramer, Rex and Barb (Metzler), Wakarusa, Ind., first child, Megan Marie, Oct. 31, 1975.

Ramseyer, Myron and Myrna (Nussbaum), Sterling, Ohio, third child, first daughter, Amy Joy, Sept. 16, 1975.

Riley, Bill and Linda (Schweitzer), Dorchester, Neb., fourth child, third daughter, Brooke Christine, Nov. 18, 1975.

Rufenacht, Kenneth and Evon (Moose), Wauseon, Ohio, fourth child, first daughter, Rebecca Ann, Nov. 10, 1975.

Shelly, Randy and Sylvia (Hunsberger), Aibonito, Puerto Rico, second son, Jason Matthew, Nov. 22, 1975.

Snavely, James R. and Martha A. (Mast), Boyerstown, Pa., second child, first daughter, Gwen Lynelle, Nov. 18, 1975.

Springer, Roger and Barbara (Troyer), Waterford, Pa., first child, Ross Landon, Oct. 10, 1975.

Steiner, Donovan and Rita (Graber), Greenville, Ill., second daughter, Ramona Ruth, Nov. 1, 1975.

Steiner, Glenn and Arneda (Shank), Davidsville, Pa., third daughter, LaVonne Carol, Nov. 24, 1975.

Steria, Robert Milton and Lillian Faith (Nafziger), Croghan, N.Y., second child, first daughter, Aleta Denise, Oct. 24, 1975.

Stutzman, Gary and Doris, Yoder, Kan., first child, Travis Lynn, Nov. 10, 1975.

Swartzendruber, John and Gloria (Kuhns), Pigeon, Mich., second child, Steven John, Nov. 20, 1975.

Wenger, Karl and Karen, Overland Park, Kan., Kristel Michelle, Oct. 6, 1975.

Yothers, Abram and Brenda Lou (Bergey), Telford, Pa., second child, first daughter, Gina Nicole, Oct. 28, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving Gospel Herald if the address is supplied by the officiating minister.

Alderfer — Moore. — Daniel L. Alderfer, Harleysville, Pa., Salford cong., and Glenna Louise Moore, Silverdale, Pa., Blooming Glen cong., by David F. Derstine, Jr., Nov. 29, 1975.

Delp — Halteman. — Randy Delp, Perkasie, Pa., Blooming Glen cong., and Kathleen Halteman, Sellersville, Pa., by David F. Derstine, Jr., Nov. 29, 1975.

Frey — Hilsher. — Dennis Frey, Chambersburg, Pa., Chambersburg cong., and Margie Hilsher, Elizabethtown, Pa., Good cong., by Russell J. Baer and Omar Martin, Oct. 18, 1975.

Hershberger — Martin. — Jerry Hershberger, Wakarusa, Ind., and Janet Martin, Goshen, Ind., both from Yellow Creek cong., by Gene Herr and Bob Detweiler, Aug. 2, 1975.

Hooley — Garber. — Keith Hooley, Lagrange, Ind., Emma cong., and Pam Garber, New Paris, Ind., Yellow Creek cong., by Kenneth Bontrager, July 12, 1975.

Hostetler — Schwartzentruber. — D. Michael Hostetler, Scottdale, Pa., Scottdale cong., and Virginia Ann Schwartzentruber, Harrisonburg, Va., Campinas, Brazil cong., by Daniel Zehr, June 14, 1975.

Lyndaker — Zehr. — Daniel Lyndaker, Croghan, N.Y., and Lois Zehr, Lowville, N.Y., both from Croghan Conservative cong., by Richard Zehr and Joseph Nafziger, Oct. 11, 1975.

Miller — Kurtz. — Wilmer R. Miller, Gap, Pa., and Lois M. Kurtz, Narvon, Pa., both from Rockville cong., by Ira A. Kurtz, Nov. 21, 1975. Nov. 21, 1975.

Puckett — Saltzman. — Clarence Puckett and Mavis Elaine Saltzman, both from Knoxville cong., Knoxville, Tenn., by Ezra Good, Oct. 11, 1975.

Ripley — Jaques — Rick Ripley, Lincoln, Mont., and April Jaques, Glendive, Mont., White Chapel cong., by Jack Qualls and Norman D. Kauffman, Aug. 30, 1975.

Rissler — Siegrist. — Maurice G. Rissler, Conestoga, Pa., and Dorothy Siegrist, Lancaster, Pa., both from Lyndon cong., by James M. Shank and Maurice E. Lehman, Nov. 27, 1975.

Roggie — McGrath. — Lonn Roggie, Carthage, N.Y., and Debbie L. McGrath, Lowville, N.Y., both of the Naumburg Conservative cong., by Elmer Moser, Nov. 15, 1975.

Rush — Landis. — Paul David Rush, Quakertown, Pa., Salem cong., and Alice G. Landis, Telford, Pa., Rockhill cong., by John L. Rush and Henry Ruth, Sept. 20, 1975.

Shetler — Jantzi. — Clayton E. Shetler, Pigeon, Mich., Michigan Ave. cong., and Rose Marie Jantzi, Pigeon, Mich., Pigeon River cong., by Loren Dietzel and Vernard Guengerich, Nov. 15, 1975.

Sloup — Lambright. — Steven Sloup and Elise Lambright, both of Orrville, Ohio, Crown Hill cong., by Millard Shoup, Sept. 6, 1975.

Warne — Kissinger. — Richard Lee Warne and Karen Sue Kissinger, both from Rensselaer, Ind., Burr Oak cong., by Ed Bontrager and Jerry Kissinger (brother of the bride), Oct. 5. 1975.

Yousey — Klatzbach. — Randy Yousey, Basom, N.Y., Clarence Center cong., and Joy Klatzbach, Corfu, N.Y., United Methodist Church, by John Olsen and Peter Klotzbach, Nov. 22, 1975.

Zehr — Gebhardt. — Stephen Zehr, Flanagan, Ill., Waldo cong., and Marianne Gebhardt, Streator, Ill., Lutheran Church, by Robert Harnish, Oct. 24, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bontrager, Simon, son of Jacob and Fannie (Schrock) Bontrager, was born at Goshen, Ind., Nov. 29, 1909; died in a car accident near Center Point, Clay County, July 9, 1975; aged 65 y. On Mar. 15, 1936, he was married to Elizabeth Miller, who survives. Also surviving are six sons (Ray, Gerald, Lowell, Lester, Leon, and Loren), two daughters (Ruby — Mrs. Ellis Bontrager, Nancy — Mrs. Maynard Mast), 9 grandchildren, his mother, 5 brothers (Daniel, Gideon, Elam, Ezra, and Lloyd), 4 sisters (Clara — Mrs. Joe Gingerich, Laura — Mrs. Jeff Ropp, Mrs. Ida Helmuch, Viola — Mrs. Christ Gingerich). One infant daughter preceded him in death. He was a member of Griner Mennonite Church, where services were held on July 12, in charge of Paul Hershberger and Henry Yoder; burial was in Clinton Union Cemetery.

Buckwalter, Frances M., daughter of Amos H. and Susan (Rohrer) Hershey, was born in Lancaster Co., Pa., Dec. 29, 1883; died on Oct. 14, 1975; aged 91 y. On Oct. 23, 1906, she was married to Jason S. Buckwalter, who preceded her in death on Feb. 13, 1960. Surviving are 7 children (Elmer, Herman, Lester, Leon, Susan — Mrs. Mervin Nolt, Clyde, and Marvin), 22 grandchildren, 28 great-grandchildren, 2 great-great-grandchildren, and two sisters (Mrs. Nettie Leaman and Mrs. Katie Eshleman). Two sons and a daughter preceded her in death. She was a member of Paradise Mennonite Church, where funeral services were held on Oct. 17, in charge of Harold K. Book, Clair B. Eby, and Clair J. Hershey; interment in Hershey Mennonite Cemetery.

Clemens, Alvina, daughter of Mr. and Mrs. Aaron Cressman, died at Fairview Mennonite

Home, Cambridge, Ont., Nov. 5, 1975; aged 82 y. Her husband (Mahlon Clemens) preceded her in death. She is survived by a brother (Clifford). Also preceding her in death were five sisters and one brother. She was a member of First Mennonite Church, Kitchener, where funeral services were held on Nov. 7, in charge of Rufus Jutzi; interment in church cemetery.

Cressman, Elmina (Woolner), died at Fairview Mennonite Home, Cambridge, Ont., Nov. 3, 1975; aged 94 y. She was preceded in death by her husband (Levi Cressman) and a brother and two sisters. She is survived by a son (Earl), and 5 daughters (Luanna — Mrs. Henry Wisman, Aleda — Mrs. Kenneth Cassel, Naomi, Erma, and Ruth — Mrs. Edward Thomas), 2 brothers (Nelson and Vernon), 16 grandchildren, and 10 great-grandchildren. She was a member of First Mennonite Church, Kitchener, where funeral services were held on Nov. 6, in charge of Robert N. Johnson; interment in church cemetery.

Gerig, Amos C., son of Christian R. and Mary (Conrad) Gerig, was born at Wayland, Iowa, Jan. 15, 1890; died at Albany General Hospital, Albany, Oreg., Aug. 23, 1975; aged 85 y. On May 27, 1920, he was married to Lydia (Boshart) Stutzman, who preceded him in death, Sept. 19, 1958. He is survived by 4 sons (Harry B., Amos B., Wayne B., Percy B.), 3 daughters (Mary — Mrs. David Krabill, Clara — Mrs. Kenneth Krabill, Wilma — Mrs. Orval Sanderson), 2 stepsons (Gordon T. and Daniel O. Stutzman), 2 stepdaughters (Dorotha — Mrs. Elmer Detweiler, Blanche — Mrs. Paul Neuschwander), 38 grandchildren, 13 stepgrandchildren, 21 great-grandchildren, 11 stepgreat-grandchildren, 4 stepgreat-great-grandchildren; 2 brothers (Benjamin and Henry). He was a member of Fairview Mennonite Church, where funeral services were held on Aug. 26, in charge of Percy B. Gerig, Verl Nofziger, and Clarence Gerig; interment in 100F Cemetery, Lebanon, Oreg.

Helmuth, Clarence D., was born at Arthur, Ill., Nov. 16, 1898; died at Metropolitan Hospital, St. Petersburg, Fla., Oct. 24, 1975; aged 76 y. He is survived by his wife, Esther (Hinstand) Helmuth, 2 brothers (Jacob and John), 2 sisters (Mrs. Lavina Yoder and Mrs. Peter Jantzi). He was a member of North Tampa Mennonite Church. Funeral services were held at the chapel of the D. and D. Missionary Homes, where he and his wife served in Voluntary Service for 16 years. Services were in charge of Henry Whatley and Martin Lehman; interment in Memorial Park Cemetery.

Herner, Marie, daughter of Chris C. and Katie (Wertz) Miller, was born at Kalona, Iowa, Dec. 2, 1907; died of a heart attack while vacationing at Dubrovnik, Yugoslavia, Nov. 8, 1975. On Aug. 28, 1928, she was married to Edwin B. Herner, who preceded her in death on Feb. 6, 1957. She is survived by a daughter (Charlene) and a son (Edwin), a brother (Clifford Miller), and 2 grandchildren. She was a member of Kalona Mennonite Church, where memorial services were held on Nov. 12, in charge of Carl L. Smeltzer; interment in Sharon Hill Cemetery in private burial services, Nov. 28, 1975.

Landis, Paul B., was born in New Britain Township, Bucks County, Pa., Dec. 28, 1906; died of a coronary at Abington Hospital, Harleysville, Pa., Nov. 4, 1975; aged 68 y. On Jan. 15, 1930, he was married to Anna R. Barndt, who survives. For several years he served the office of deacon for the Line Lexington Mennonite Church. Surviving are two daughters (Mildred — Mrs. Henry Moore, Gladys — Mrs. H. Willard Alderfer), 2 sons (Richard and Franklin), 14 grandchildren, 1 great-grandson, 1 brother (Norman), one sister (Mrs. Harold M. Fly), one stepsister (Mrs. Orville Moyer). He was a member of Line Lexington, where funeral services were held on Nov. 8, in charge of Dan Longenecker and Arthur D. Ruth; interment in church cemetery.

Mullet, Ora Pearl, daughter of E. B. and Emma (Bass) Chaney, was born at Bolivar, Mo., Apr. 27, 1890; died of complications following a broken hip at Glendive, Mont., Nov. 7, 1975; aged 85 y. On Nov. 12, 1913, she was married to Menno Mullet, who preceded her in death on Dec. 20, 1945. She is survived by 7 daughters (Lillian — Mrs. Lesther Davis, Jessie — Mrs. Russell Evans, Margaret — Mrs. James Bidwell, Lucille — Mrs. Ralph Holderman, Ruby — Mrs. Harold Stanley, Gladys — Mrs. Morris Kaufman, Eunice — Mrs. Russel Field), 2 sons (James and Keith), 41 grandchildren, 55 great-grandchildren, one brother (Robert), one sister (Bertha). She was a member of White Chapel Mennonite Church. Funeral services were held on Nov. 10 at the Methodist Church, in charge of Norman D. Kauffman and J. M. Beachy; interment in Dawson County Cemetery.

Nofzinger, Lena E., daughter of Christian H. and Ella Roth, was born near Olds, Iowa, Aug. 2, 1893; died at Mt. Pleasant Manor Nursing Home, Mt. Pleasant, Iowa, Nov. 9, 1975; aged 82 y. On Nov. 25, 1919, she was married to William H. Nofzinger, who preceded her in death. She is survived by 2 brothers (Seth and Jesse) and a number of nieces and nephews. She was preceded in death by an infant daughter and a sister. She was a member of Sugar Creek Mennonite Church, where funeral services were held on Nov. 11 in charge of Orie L. Roth; interment in church cemetery.

Reinford, Claude F., son of Henry H. and Ida (Frederick) Reinford, was born in Skippack Twp., Montgomery Co., Pa., June 24, 1901; died at Grand View Hospital, Sellersville, Pa., Nov. 1, 1975; aged 74 y. On June 6, 1925, he was married to Mary Ella Johnson, who survives. He is survived by a son (Daniel) and a daughter (Betty Anne), 5 grandchildren, 2 great-grandchildren, a brother (Frank). A daughter (Ruth) preceded him in death. He was a member of Upper Skippack Mennonite Church, where funeral services were held on Nov. 6, in charge of Charles A. Ness and Norman Kolb; interment in church cemetery.

Roth, Violet, daughter of Mr. and Mrs. Peter Brenneman, was born May 5, 1905; died of cancer at Stratford General Hospital, Stratford, Ont., Oct. 22, 1975; aged 70 y. She was married to Sidney Roth, who died on Jan. 26, 1975. She is survived by a son (Howard), a daughter (Lorraine), 4 grandchildren, 2 brothers (Allen and Oscar), a sister (Mrs. Salome Zehr). She was a member of the Tavistock Mennonite Church, where funeral services were held on Oct. 24, in charge of Wilmer Martin; interment in the East Zorra 16th Line Cemetery.

Wenger, Jennie S., daughter of Isaac H. and Emma (Steffy) Wenger, was born in Lancaster Co., Pa., Aug. 28, 1904; died of a heart attack at Ephrata Community Hospital, Ephrata, Pa., Oct. 14, 1975; aged 71 y. On Nov. 15, 1924, she was married to Michael N. Wenger, who survives. She is also survived by 7 daughters (Mabel — Mrs. Sherwood Rittenbatt, Grace — Mrs. Lerov Ebersole, Kathryn — Mrs. John Ebersole, Laura — Mrs. Rufus M. Hoover, Bertha — Mrs. Ben Brubaker, Mary, Edna — Mrs. Melvin Cramer, Anna, and Martha — Mrs. Robert Harnish), 3 sons (Norman, Michael W., and Paul), 29 grandchildren, and 1 great-grandchild, 2 sisters (Irene — Mrs. F. Ray Andes, Ruth — Mrs. Paul Weber). She was preceded in death by a daughter (Esther) and a grandson. She was a member of Carpenter Mennonite Church. Funeral services were held at Groffdale Mennonite Church on Oct. 17, in charge of Amos Sauder and David M. Weaver; interment in Groffdale Cemetery.

Wenger, Joseph Christian (J. C.), son of John R. and Katie (Christner) Wenger, was born near Wayland, Iowa, Oct. 3, 1905; died of heart attack at Memorial Hospital, Mt. Pleasant, Iowa, Nov. 6, 1975; aged 70 y. On Nov. 27, 1930, he was married to Ruth Widmer, who survives. Also surviving are his mother (Katie A. Wenger), a sister (Barbara — Mrs. Noah Unternahrer), 3 brothers (Raymond, Ira and Harold). He was preceded in death by a foster sister (Glenora — Mrs. Omar Swartzendruber). He was a member of Bethel cong., where funeral services were held, in charge of Willard Leichty, Richard Wenger, and Vernon Gerig; interment in Bethel Cemetery.

Correction: In the obituary of **Henry Goshow** in the Nov. 11 issue, the names of two surviving sons were omitted. They are Ezra M. and Henry M. Goshow.

Cover and p. 893 by Three Lions; pp. 894, 895 by Maynard Shelly; pp. 900, 902 by Ernie Klassen.

calendar

Minister's Week, Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan. 19-22, 1976.

Annual all-unit meeting of Mennonite Disaster Service at Bay Shore Mennonite Church, Sarasota, Fla., Feb. 13, 14, 1976.

Interterm seminar, "Christians in a Hungry World," Eastern Mennonite College, Harrisonburg, Va., Mar. 4-7, 1976.

Mennonite Church Music Festival, Goshen College, Goshen, Ind., Mar. 26-28, 1976.

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Second Thoughts About the Innkeeper

In some ways it is handy to have the good guys and the bad guys clearly marked. In the usual routine of popular storytelling, the hero emerges spotless and the villain becomes hopelessly entangled in the results of his never-ending misdeeds.

Each Christmas the innkeeper at Bethlehem gets a fresh shower of scorn because he rejected the one opportunity which would have endeared him to the hearts of all Christians. Thus songs, sermons, and dramas keep surfacing in which we are admonished not to follow the example of the innkeeper who is characterized as rough, heartless, preoccupied, and closed to Jesus.

But put yourself in his sandals for a moment. A distant emperor has demanded a census count by having persons return to the hometown of their ancestors. Suddenly, your small inn, which is quite adequate for normal visitor traffic of your village, becomes completely swamped with the unusually large influx of people. In a short time your facilities are crowded to the very limit. So the only choice you have is to tell people the truth and suggest other alternatives. But arguments ensue, tempers flare, and your patience wears thin.

Somewhere in that long procession of people who knock at your door is an ordinary looking couple. Again you speak the truth, but by now the list of alternatives is exhausted. With a glance you recognize that this young woman needs some special attention immediately. You look into the man's pleading eyes and you offer the best you have available — the stable out back. Not very fancy, but quiet and warm, away from the hustle of the street.

And that night, right there on your own property, history is marked by the event which was to become the central point of all history, the birth of God's Son, Jesus Christ. All because you did not turn away that couple, but gave them the best you had to give.

So why all the ridicule for the innkeeper which we insist on reviving each Christmas? Was it so terrible to do what he did? The essence of discipleship has to do with, not some promises of future commitments, but with the spontaneous gift of ourselves and the resources over which we do not have control. So let's rest the case against the innkeeper. We really do not have enough evidence to label him a bad guy. In fact, when we look more closely, we can appreciate the gift which he did give freely. May we be so willing. — Millard Osborne, conference minister, South Central Mennonite Conference.

A Word to Nitpickers

In Matthew 22:15, Mark 12:13, and also in Luke 20:20, we read how the enemies of Jesus examined His every word, dissecting sermon and parable with microscopic care, hoping to find a sentence where they could challenge Him, a phrase that would seem to violate the Mosaic law.

And in their pursuit of the "dangling participle," the search for the "double negative," they missed the beautiful thematic quality of the whole that He had to speak to them. Those who sought to catch Him in His speech were the nitpickers of their day.

Undoubtedly someday the "Readers Say" column of the *Gospel Herald* will become a gold mine for PhD dissertations: future nitpickers will start picking through our present-day nitpicking.

It is so easy in reading an article, in listening to a sermon, to grasp at an inflection, a slip, an innocent remark, and then proceed to make a Federal case out of it. In such process of majoring in minors, we can throw out the baby with the bath water. I confess to a few such murders. I speak with shame. By fine toothing through a verbal or written presentation, we can usually find something that rubs our Mennonite fur the wrong way or tickles our Anabaptist sacroiliac. And as we stop to bristle or ridicule, we lose our perspective. The main presentation vanishes as we process another molehill into a mountain.

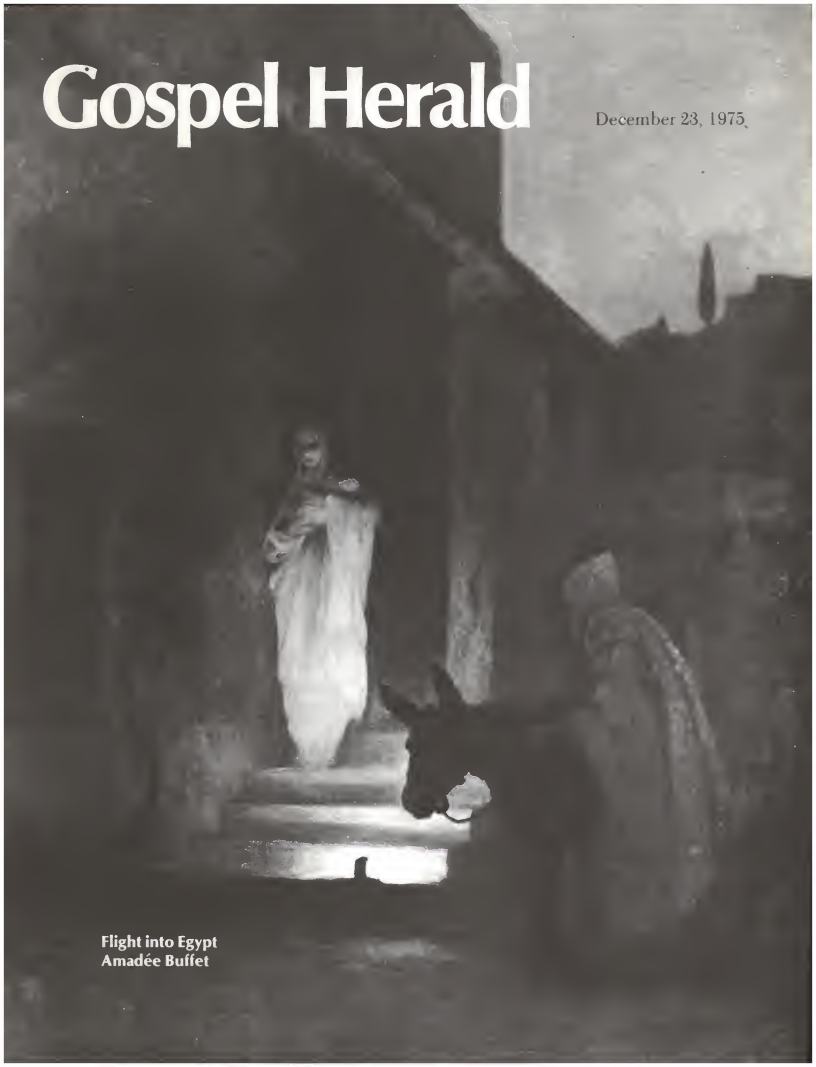
Writers are said to need thick skins. Amen. But could not a number of us readers and listeners also use a bit more dermal padding, a willingness to accept a pricking splinter rather than rejecting a valued plank?

An expert debater was concluding a magnificent oration when a tiny insect flew into his open mouth. The alternatives were obvious. He could cough and expectorate the invader, probably losing the debate, or swallow and win. He chose the latter. The moral is applicable to this editorial.

Crunching through a bit of literary crust, grinding up a mite of *Gospel Herald* gristle, might provide that touch of bulk necessary to promote one's spiritual digestion. — Robert J. Baker, Belmont Mennonite Church, Elkhart, Ind.

Gospel Herald

December 23, 1975



Flight into Egypt
Amadée Buffet

The Kingdom Now

by James M. Lapp

"From that time Jesus began to preach, saying, 'Repent, for the kingdom of heaven is at hand' " (Mt. 4:17).

The first message of Jesus after His ordination as Messiah had to do with the kingdom of heaven. The kingdom is at hand.

In Acts 1:6 we read that the last question of the disciples to Jesus prior to His ascension had also to do with the kingdom. "Lord, will you at this time restore the kingdom to Israel?" Even after this three-year ministry with Jesus in which He preached and taught and announced the kingdom of God, the disciples were confused about the kingdom.

Was it because the teachings of Jesus about the kingdom were unclear? Was it because the kingdom is so hard to understand? No, the problem I think was not with the teacher or the subject. The problem was with the students. Their own notions of the kingdom of God were so deeply rooted and so firmly entrenched, they couldn't receive what Jesus had to say about the kingdom.

And I suspect the same is true for many of us. To talk about the kingdom of God conjures up in our minds so many images and ideas we too may find it difficult to really hear what Jesus has to say about the kingdom. Kingdom for the Jewish people of the first century meant a king, and a political kingdom, a territory of their own. It meant national power, pride, and prestige. Kingdom meant civil-religion par excellence — God and nation joining together so as to make Israel greatest among the kingdoms of this world.

When we say, "kingdom," what ideas come to mind? A geographical territory or the rule of God over man everywhere? A strip of land in the Middle East, or people under God's rule in every tribe, tongue, and nation? Political power or the power of the Spirit?

In its simplest definition the kingdom of God or kingdom of heaven means "the rule of God." Wherever God rules, there the kingdom of God is happening. Wherever God's rule is acknowledged and accepted, God's kingdom is taking place. Jesus' prayer was that the kingdom would come, God's will or rule be obeyed, on earth as it is already in heaven.

There are two ideas in this opening statement of Jesus in His ministry which should be examined as a means of better understanding citizenship in Christ's kingdom.

1. **Repent.** "Repent for the kingdom of heaven is at hand." The word "repent" is a commom biblical word, meaning to turn around and go a new direction in life. To be citizens of Christ's kingdom calls for repentance.

James M. Lapp is pastor of the Albany (Oregon) Mennonite Church.

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Volume 68 Number 49

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Now likely this was startling to Jesus' hearers for Him to connect repentance and the kingdom of God. They were eager for God's kingdom, waiting longingly for the day when it would break forth among them. There was no question about their wishing to be members of the kingdom. In fact they thought they had an automatic "in" when the kingdom arrived. After all they were Jews, and Abraham was their father. God delighted in them as His people. The question for them was not how to become citizens of the kingdom, but *when* the kingdom would arrive. Citizenship was no question in their minds.

Now Jesus came along and assumed that being a Jew was no automatic pass into the kingdom. Having Abraham as an ancestor did not put one in the kingdom door. Going to the temple to worship, observing the Sabbath, keeping the law, offering sacrifices were not enough to make one a citizen in the kingdom Jesus was announcing.

"Repent," Jesus said. The word repent is a strong word. It means more than regret for one's mistakes in life. It means more than being sorry that I did some wrong things. Repentance means a whole reorientation of life, a turning around to a new way of living, the turning from one way of living to another. It is a reorientation of life and personality, a forsaking of sin and all that is contrary to the wishes of God, and a turning to live according to God's standard of right living. It is not a mere intellectual belief in Jesus as the Son of God. It is turning from one way of living to another.

Citizenship in the kingdom of God is gained by repentance and it is maintained by repentance. For the turning around that is necessary is the calling to a new life of accepting the rule of Jesus Christ in one's life. This style of living under the King's rule is spelled out rather clearly for us in the chapters that follow in Matthew, chapters 5, 6, 7, which we commonly speak of as the "Sermon on the Mount." What this sermon amounts to is nothing less than a description of the standards of membership in the kingdom. In very succinct ways, Jesus defines citizenship for us in what we know as the Beatitudes. What do the Beatitudes say?

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Right away Jesus cuts across all worldly notices of power and greatness and pride which is the way the kingdoms of this world operate, and He calls us to humility, to spiritual poverty, to see ourselves as we really are as persons who are prone to selfishness and pride and inflated views of ourselves. The only way to gain entrance to the kingdom is to repent of this notion of ourselves and of success and greatness in the world.

I wonder whether we grasp the meaning of repentance? Or whether like the Jews we are inclined to feel we have an automatic pass to the kingdom because Menno is our father, and we have lived good lives, and kept the faith given to us?

I believe Jesus would say to us the same thing He said

when He came preaching 2,000 years ago. "Repent, turn around, let God make you into new people, have a reorientation of life and personality, deal with sin squarely, and accept My rule and standard of life." This is the only way to become a citizen of Christ's kingdom. No physical or spiritual heritage is enough for this. No human level of goodness is adequate.

2. **The kingdom of heaven is at hand.** Now it was indeed good news for Jesus' hearers to hear that the kingdom of God had come. For centuries the Jewish people had looked forward to a kingdom, a new age when God would come and establish His rule over His people. The reoccurring phrase of the Old Testament prophets was, "Behold the days are coming. . . ." In their writings they pictured the glories and beauty of a kingdom where justice would reign, where peace would prevail, where poverty would be abolished, and God's spirit would be poured out on everyone. Now Jesus began to preach and proclaim, "Repent for the kingdom of heaven is *at hand*."

The days of waiting are over, the long-awaited age has finally come, the wishes of God's people, the yearnings of the prophets are now to be fulfilled. The kingdom of God is at hand, it has come, it is now imminent and present. Of course many people found this hard to believe that the kingdom of God had come. Somehow what they saw didn't fit into their expectation. In fact much of Jesus' life was a struggle between the kingdom as it was de-

veloping around Him and the people who wished for a more dramatic display of power and nationalism.

How did the kingdom of God appear? Not with any signing of a declaration of independence or parade of military weapons. No display of fireworks or singing of national anthems. Just a humble carpenter of Nazareth who went out to be baptized by an ascetic in the River Jordan. Then He moved around from village to village preaching repentance and announcing the kingdom of heaven. Here and there He singled out a person and called Him to become a member of a group of disciples. Strange types there were: fishermen, tax collectors, and Zealots, not at all the "natural" kingdom type. And thus the kingdom of God came into being — no specific date of founding, no anniversary of its beginning, no bicentennials to celebrate. It began informally in a small way until it spread to the ends of the earth.

The signs of this kingdom were the unusual miracles of healing many people received at the words of Jesus, or the food thousands received on occasions. The most phenomenal sign of the kingdom was that the King, after He was killed, arose again and demonstrated His power over every enemy of man, even death.

To the troubled people who couldn't understand this new kingdom Jesus spoke of and was introducing, the people who expected the military parade and fireworks, Jesus once said, "The kingdom of God is not coming with signs to be observed [at least not the kind of signs you are looking for] . . . behold, the kingdom of God is in the midst of you" [or as some translations say, it is within you] (Lk. 17:20, 21).

The kingdom has come — it is among you, don't miss it.

Now whatever our views on the future of the kingdom of God may be (and I imagine we may have some different points of view on the future of the kingdom) there is no mistaking the present reality of the kingdom of God. There are those persons, of course, who believe Jesus postponed His kingdom to a later age or dispensation because it was not accepted when He offered it to the Jews on His first coming. Such a view hardly fits with all the Gospel teachings about the presence of God's kingdom now.

What does it mean to say the kingdom of heaven is at hand? It means we have a task to do — not to reform society or to destroy the evildoers in this world, but to live as kingdom citizens in the midst of the present world order — to be the kingdom *now*.

In the midst of the kingdom of this new world a new order is coming into being. It began small, but it has been growing. In terms of worldly success, one might still debate its greatness. But in terms of its influence there is no dispute. Amidst all the idealogies and philosophies of this world there is a group of people bent on doing the wishes of their King, demonstrating a new way, the kingdom of Christ.

In the city of Corvallis, Oregon, a new hospital is being built. The old hospital still operates. Conceivably when the new is finished and the old hospital is obsolete it could still be used. But the new hospital will be so much better.

So the kingdom of God is appearing right alongside and amidst kingdoms of this world. It is our job to so live as members of the new kingdom, kingdom of Christ, that people everywhere can see and know and decide which kingdom they want to join. This is an eternal kingdom. The kingdoms of this world will end. Men everywhere must decide whether or not they wish to be members of this kingdom.

At this season when many people are celebrating the birth of the King 2,000 years ago, let us celebrate the kingdom of God today and worship our King Jesus.

Let us renew our pledge of loyalty to Him.

And let us go forth, even as He commissioned His disciples proclaiming, "Repent for the kingdom of heaven is at hand."

Christmas Day, 1964

It was a different sort of Christmas to one who was accustomed
to the usual niceties of a holiday celebration,
with all the trimmings:
Instead of the evidence of well-being and contentment,
I was surrounded by the evidence of destruction and confusion.
Instead of worshiping with a congregation,
I was working with a crew of MDS men.
Instead of a Bible and a hymnbook,
I used a shovel, broom, and bucket.
Instead of an order of service,
we worked to restore order by our service.
Instead of "Sunday clothes,"
I saw fellow-workers in overalls and boots,
homeowners in whatever miscellaneous pieces of clothing
they had saved from the flood.
Instead of a sumptuous meal with family and friends,
I stood in the middle of the road biting hungrily into
a barely warm turkey sandwich prepared by Red Cross
volunteers.
Instead of sharing familiar season's greetings,
we shared Christian greetings in the name of Christ.
Instead of spending the day relaxing and visiting,
I arrived home late that evening — tired, dirty, and cold —
from a day of flood cleanup.
And that was Christmas Day, 1964.
Had I missed out on a lot of things? Perhaps.
But I pondered again what One meant when He said,
"I came not to be ministered unto, but to minister."
He whose birth we celebrate at Christmas truly said,
"It is more blessed to give than to receive."

— Millard Osborne

A Boiling Soup Can't Be Shared

by Phil Bender

Recently, in conversation with some friends, I was made aware that the North American religious soup continues to boil over the fire of charismatic-noncharismatic confrontations. Such a fire should be extinguished with the waters of love, reason, peace, and understanding. Surely, confrontation of this nature results in a soup which can't be eaten or if it could it wouldn't have much flavor for the hungry waiting to be fed.

He's "turned on" has come to mean that someone is into a foot-stomping, handclapping expression of faith, while a so-called "non-turned on" one is by implication one who can't tune into this type of expression. I realize this is an oversimplification but it is these simplifications on the part of many brothers that keeps the soup boiling well past mealtime. We all know that some people are calm, cool, and collected and like to keep control over themselves while others just hang loose and trust that things will turn out. Sometimes they do and other times they don't. It's these two spices, when mixed together, that give flavor to the soup; but unfortunately we seem to insist on keeping them separated rather than letting them blend together into a satisfying whole.

As I sit here and reflect on this situation, I must look at my person to see how I react in terms of these fabricated extremes. I note that I like to let loose and worship in the lively services of praise and adoration in which one can immerse himself in the songs and testimonies of the brothers and sisters who are gathered. At times, I wish we could be even more free and break into dances in order that we have some practice when we dance before the Lord in our new bodies. However, I also see that after a short time of only this kind of expression I begin to have a dried-up feeling inside my spirit.

I think this is due to the fact I am a person who needs to have a sense of control over my responses and actions. With continually charged emotions, I lose touch with the fullness of life's dynamics and thus with my Creator. My responses to His prodding and my expressions of praise for His goodness both lose substance if I've lost this harmony with life.

What some refer to as spiritual lows are my most profound spiritual experiences. Other peoples' needs probably dictate that outward emotional expression is the most important need to meet. To me, it seems that the balance of the two would do our body the most benefit and likewise the body of Christ would be much more complete with both expressions united in the Spirit's unity.

Why does the body of Christ need both of these flavors? Now I find myself analyzing the two spices of our soup. In spite of their high emotional levels, I can't help but notice that many seem to lack a social conscience. Often they seem to be running along unquestioningly with most North American standards. Materialism is seldom questioned or very indecisively dealt with if questions are raised. Earning a good salary, having a good education, and being well thought of socially are of utmost importance.

Why is it that many times these "alive churches" have monstrosities of buildings to worship in and as a result exclude the lower-class people because they would feel uncomfortable in such surroundings? Social action many times is said to be important but is placed a rung or two down on the ladder of Christian responsibilities which I'm sure pains our Lord. Let me say that some old staid churches have the same problems mentioned above.

On the other side of the fence, we have our calm, cool, collected, and more socially active brothers. They push service and responsible living in other areas rather than just the standard realms of sex and language with an earnest zeal. Unfortunately, many times the lack of emotional freedom cuts the appeal to others who may be searching for a soup with a flavor they still haven't encountered before. Perhaps the charges of Christian organization being just another social agency are at times founded. Emotional dryness can cut off a witness to Christ's saving power and love.

It has just occurred to me that the worst part of our fabricated division is that we lose our vision of what a Christian really is. Instead of a simple faith in Christ, our measuring sticks become: does he shout "Praise the Lord" with real gusto? Does he speak in tongues? Does he participate in social action programs? Does he hold his own in intellectual discussions of what a Christian's responsibility is? As a result, we try to decide whether so and so is this type or that type of a brother instead of saying, "Hey, brother, let's hold hands and lift our voices in prayer" and then partake of the soup before us.

Phil Bender is a Paxman serving with Mennonite Central Committee in Bolivia. His home congregation is the East Zorra Mennonite Church, Tavistock, Ont.

I Talked with God

by Marcus Lind

As a young man I saw the ad many times in a periodical which came unsolicited to my parental home. "I talked with God" was the fabulous claim the writer used to catch the public eye. But talking with God was not new to me. "Now I lay me down to sleep. . ." had been thoroughly instilled before the end of my diaper era. Although the Lord did not see fit to "take my soul" at that the time, I am very sure He "kept" it. I too have talked with God, and it is evident that He heard me when I did. From childhood innocence it was a very real experience. The quack who perpetrated that idea for charlatan purposes had nothing on me. His "talk" with Almighty was purely counterfeit. Mine was very real. And it was not a temporary, trumped-up experience. That was over sixty years ago. I still talk with God.

But, as a teenage reader, that bait caught my youthful curiosity. So, when a second ad offered a free starting lesson, I answered it. But even before the instruction that the next installment would cost twenty dollars in advance, I was turned off completely. A starting requirement was that the applicant renounce all former religious belief to insure results by the new method. Apparently some instrument of Satan had stumbled onto a means of lucrative income which involved shipwrecking the applicant's faith.

But why is there such a catch in the legend "I talked with God"? Because the simple avenue which God provided for all His children to communicate with Him has proven inadequate to so many. Proven inadequate to such a degree that a heretic could make a killing with false pretense of speaking with the Almighty. The masses have somehow failed to apply the proven expedient of prayer. For the average believer, "to talk with God" has somehow become a fanciful, theoretical experience. It doesn't reach down to the things we need, the burdens we bear, the temptations we realize, the services we render every day. Our emptiness has left an unhealthy vacuum that might be filled with the strangest assortment of hazards. We cater to dangerous experiments instead of the sane, simple plan which God provided for every child of His, and which He so longs that His children use.

Prayer is the most talked about and least applied commodity available to the believer. Truly this most neglected area of communication is the most effective, though the least used as God intended it should be. Ask any group of sincere believers to testify that God hears when they ask, and the reply is overwhelming. To every child of His, God has honored the petition of faith with abundant evidence of a listening ear. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Is. 59:1).

Ahaziah, the king of Israel, fell down through a lattice in an upper chamber and lay wounded uopon his bed. He sent messengers to enquire of Baal-zebub, the god of Ekron whether he would recover from his sickness. But the angel of the Lord instructed Elijah to go out and meet the king's messengers with the tidings, "Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die" (2 Kings 1:3,4).

The God of Israel promised to have an open ear when His needy are in jeopardy and call to Him. His faithfulness gives Him every right to be jealous when they go to Baal-zebub and a lot of other "bubs" for assistance. The Lord is the same jealous God today. But His "children" patronize the astrologer, the medium, the palm reader, and the Ouija board. When they fail to use His orthodox channel of communication, the message for them, like to Ahaziah, is a warning of failure, imminent defeat, and death.

Junior has a major problem. Shall it be Greta, or Millie, or Jane? There are nice things about each of the girls, and each seems honored by his attentions and is putting her best foot forward. If there were just some way to have

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the answer all spelled out, that would be so convenient and so exciting! And there is the Ouija board, which is specially made to spell things. There were times when Junior seemed conscious of an unseen power which gripped his hands and caused them to glide quickly from letter to letter. And so often the board came up with an answer that he liked. Was it purely a matter of chance, or was there a power that actually guided his fingers to a right answer when in doubt and unable to decide? Now if a power guided his hands, was the source of it from good or from evil? The Ouija board answered some questions, but seemed to raise a lot of others. Junior got the idea from unsaved neighbor boys who went to the same school, and the thing had been growing on him. He had been brought up in the things of God. He said his prayers regularly, but somehow it had never occurred that he could talk to God and be sure of the right girl in the riddle that so bugged him. "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

The time was when a family almanac was an important document in many of our Mennonite homes. Over 90 percent of our people were farmers, and consulted its pages about various aspects of agriculture. The right time for setting eggs, the right time to prune the orchard, the right time to sterilize animals, the right time to destroy weed pests, and especially the right time to plant seeds. The almanac had a picture of a man with his belly cut open and his bowels exposed. (For convenience, let's call him "Nimshi." I have never heard his name.) Surrounding Nimshi were pictures of animals and objects associated with the constellations. These were the "signs of the Zodiac," one for each month of the year. From each sign was a line to a certain area of Nimshi's body.

What the connection was between the constellation and his anatomy, I have never been able to comprehend. And what all this had to do with the time to plant corn in the spring is even more of a mystery. So I took the mystery to a number of older grandpas.

They were quick to inform that the idea of consulting stars is not unbiblical. "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years" (Gen. 1:14). But to select certain heavenly bodies from among the billions in the universe: stars so remote in space that their very light is many years arriving on this tiny planet called Earth. To consult those stars as to the right time to plant corn (Pioneer number 367, if you please!). To plant it in the United States of America, in the state of Oregon, in Polk County, on a particular farm, in a plot on the northwest forty of said farm! To plant that seed on the right day in the month of May, AD 1975! I'll say, that would take more faith than a grain of mustard seed!

Then why bypass the means He who created those distant constellations associated with the grain of mustard seed? Why not simply ask the Lord to direct me in planting my corn? Why not, instead of resorting to methods so similar to Ahaziah's consulting the god of Ekron about his health? I fear that *The Farmer's Almanac* would have been just another contribution to the Ephesus bonfire we read about in Acts 19 — that along with Junior's Ouija board. And how can Grandpa help Junior to anything better than a Ouija board so long as he must consult old Nimshi as to the right time to plant his corn? Why consult Baal-zebub when the God of Israel has so often proven His superiority? That is why I talk with God. Even in such trifles as when to plant my corn; or in such significant prerogatives as the right girl to marry. And when I do talk to God, He hears!

"I'm Listening, Lord, Keep Talking

Our daughter, accompanist for her high school choir, came home after a concert, greatly distressed over an error she had made. Her piano playing seemed flawless until her final note of one particular number. Then even my untrained ear could hear the discord.

My wife and I tried to soothe her, but she would not be comforted at the moment. The whole evening had been ruined because of that one error.

I thought later of how we magnify one mistake. My daughter forgot all the lovely notes that she had played that evening. I doubt if her single error represented one-thousandth of the contribution she had made, yet she was inconsolable at the time.

I thought of how God at times allows a sour note to sound in our lives. Everything is going beautifully, then a spot of unhappiness drops into the events of the week. And when it appears, like a sponge, it seems to absorb all the loveliness with which it had been surrounded.

Longfellow wrote, "Into each life some rain must fall." Yet sometimes as Christians we seem to feel that God should hold an umbrella over us continually, that every day should be a mountaintop experience.

It is not so. God builds no wall around us. And how beautiful to know that not a single discordant note enters our lives except it be within His permissive will. Then on each side of that disharmony He places a beautiful symphony for us to enjoy. We should be reveling in the beauty of the past orchestration, anticipating God's next masterpiece, not majoring in the division markers God allows to be spaced between them.

To concentrate on the inharmonious notes that sound upon occasion in each of our lives is like trying to make sense out of a meaningful story by "reading" only the periods.

As Christians we should know better. — Robert J. Baker

Control or Advocacy? The Question GB Asked

For centuries our church had very little central denominational structure. Local congregations guided their destinies by their own internal structures. In terms of the denomination, a few effective leaders received a mandate for their leadership by gathering unto themselves the common tradition shared by the church, evidencing some effective charisma, and by introducing whatever "newness" they had from within that base of acceptance. There was enough clarity and security in this arrangement so that the denomination could think of itself as a functional group. — Edward Stoltzfus, Iowa City, Iowa.

With these words Ed Stoltzfus, General Assembly moderator, introduced his thoughts on organization in the church to the General Board meeting in Rosemont, Ill., Dec. 2-4. Present for the three-day meetings were Board members, executive secretaries of the various church agencies, and other participants. More than 35 persons attended the various sessions except for the executive session, which was closed to all but Board members.

In his analysis of the present state of organization in the Mennonite Church, Stoltzfus traced the development of the various Boards and agencies and then raised the question whether we were not "overextending ourselves as a denomination.

"We are sweating through the implications of having a bureaucracy and of relating various structures in our bureaucracy to each other and to our view of the church as a brotherhood without having forced hierarchial patterns of relationship," he said.

Paul Kraybill, general secretary of the General Board, in a dramatic statement, told the Board that the General Board itself would have to back away from its efforts to coordinate the various Boards from a control point of view, and become a voice for the General Assembly and the people of the church. "Advocacy" was the word he used in describing the more clearly focused role of the Board. That is, he perceived the General Board as a group of elected people who would ascertain, through a process of spiritual discernment, the will of the people through the Assembly and the various conference meetings and communicate these to the various agencies.

This is now more possible because the General Board has accumulated the former responsibilities of the Assembly Arrangements Committee. This committee has been asked to identify the issues in the church and to prepare them for discussion at the Assembly meetings.

Ben Cutrell made a plea for continuing involvement of the Ceneral Board in coordination. Cutrell said he was in favor of getting reality and polity together — yet was uneasy about the new role of the General Board. "Don't abandon us as children to go on our own. The buck stops with agency heads, but only partly. Don't wash your hands of us and our problems."

The new definition of role for the General Board leaves some ambiguity between their functions and those on the Council on Faith, Life, and Strategy. These possible overlappings were considered and left for future resolution.

Through it all, the general secretary came up with nine organizational goals which follow:

1. Manage General Assembly logistics and planning.
2. Implement the counsel and decisions of the General Assembly.
3. Lead in defining and implementing denominational goals and objectives.
4. Identify issues of churchwide significance and give leadership in preparing these issues for General Assembly discussion via ad hoc task forces.
5. Provide opportunity for communication, interaction, and consultation with conference leadership. Seek to define and articulate their needs and concerns.
6. Relate to the program boards in giving advice, counsel, and providing consultation on basic policy, major issues, priorities, budget planning, and structural developments.
7. Give leadership in coordinating churchwide policy and strategy for churchwide program.
8. Exercise initiative in identifying and resolving areas of conflict, overlap, or neglect in program board activity.
9. Provide channels for review of inter-Mennonite and ecumenical relationships and be responsible for representation to council of moderators and secretaries and Mennonite World Conference.

After the goals were approved, Kraybill came up with three additional recommendations, which were also approved.

The first had to do with coordination of resources and fund-raising among the three Boards now operating from Greencroft Center. At the same time the three boards maintain their identities, they will be looking for means of working out a more productive interdependence. Ernest Bennett felt that with this encouragement coordination and cooperative use of resources could happen.

The second recommendation encouraged the Board of Education to hook onto the other Boards at Greencroft for fund-raising and visibility. Up till this time, the Board of Education has been working directly with the General Board.

The third resolution authorized the General Board staff to plan a meeting for all of the Boards. There was a great deal of discussion to determine whether the meeting should include all Board members or only the chairpersons.

Ed Stoltzfus then explained the meaning of the process of implementing the clarified counsel-giving role of the Board. He said that if any of the agencies came to the Board for counsel, they would certainly expect to take this counsel seriously and act upon it. Otherwise, such appearance for counsel would be a farce. On the other hand, if the agencies came seeking counsel, and the Board did not take these requests in character as seriously, then the agencies would not return for counsel. In other words, the coming for counsel was to be taken seriously by both parties. This also meant that Board members had to prepare themselves to weigh with evidence and ponder the meaning of the issues before them so that they could counsel wisely.

The new role of the General Board was immediately tested when two Boards came with carefully prepared reports seeking counsel from the Board. The first of these was presented by Harold Swartzendruber of Mennonite Mutual Aid. This organization would like to move in the direction of broader coverage for persons in the Mennonite Church, especially those who are considered high-risk or uninsurable. Should they be encouraged to proceed? Would the church support broader coverage?

The Mennonite Mutual Aid request was met with encouragement to work out a congregational plan whereby all the

brothers and sisters could be covered by at least a minimal survivors' package of benefits.

The second report was brought by Ben Cutrell of Mennonite Publishing House. He came with only one question, "**Is the Mennonite Church best served by a publishing program that is essentially self-financing?**" After much discussion and a review of four options presented by Cutrell and Board President Rufus Jutzi, the General Board acted to support an affirmative answer to this question. But they left the door open for two other options. The three options were carefully weighed and approved.

So these recommendations should help the Publication Board in its sense of direction and they read as follows: (1) continue to operate on an essentially self-financing basis with subsidy for special projects; (2) secure subsidy only for capital needs: buildings, equipment, and working capital; (3) secure endowment funds whose earnings would be used for special purposes such as: curriculum testing, scholarly books, market research, Spanish literature.

Throughout the General Board sessions, the role of the congregation in the life of the denomination was stressed. Ralph Lebold, Canada, felt that congregations allowed the work of the church to be picked up by the various Boards and agencies, but that now they are beginning to take back some of the responsibility for outreach, service, and the like.

At one point, Paul Kraybill stated, "We may need a rebirth of our institutions."

In other actions, the Board decided to ask John A. Lapp to represent the church at the Bicentennial meeting on freedom of religion to be held in Philadelphia. Ed Stoltzfus was appointed to attend The Foundation Series curriculum consultation for youth and adults to be held in Vineland, Ont., May 20-22.

Ethiopian Christian Urges Development

Asrat Gebre

Asrat Gebre, director of Mennonite Economic Development Associates (MEDA) in Ethiopia, visited Eastern Mennonite Board of Missions and Charities headquarters during the Thanksgiving week (U.S.) and discussed MEDA development projects with the overseas office.

A legal adiver in the personnel department of the Commercial Bank of Ethiopia, Asrat has been granted a one-year leave of absence to be employed by the Hesston Corporation of Hesston, Kan.

In an address to Eastern Board's staff, he said the church can justify her existence in the Third World and carry out the mind of Christ by engaging in development activities. Asrat pointed out that the new Ethiopian government has declared itself to be secular, thereby granting equal opportunity to all religious groups. He sees this to be a positive change and urges the church to use these opportunities to minister to the total needs of the people.

Asrat warned that the church should not contribute funds for the purpose of control or because of pity. "We give to people not because we pity them, but because we love them," he said.

At present 31 small projects are operated in Ethiopia with loan funds from MEDA. The projects include helping seasonal plantation workers to grow their own vegetables, and shopkeepers and pharmacists to increase their inventories.

Asrat served as executive secretary of the Meserete Kristos Church in Ethiopia from 1971 to 1973. Prior to the coming to the States last October he served as chairman of the church's development board. Asrat lives with his wife, Meseret, and two sons, Ebenezer and Nahum, in Hesston, Kan.

Joint GC and MC Workshop Planned

The coordinating committee of Region IV of the Mennonite Church and the officers of the Central District of the General Conference Mennonite Church met on Oct. 9 at Greencroft Center, Elkhart, Ind. They met to plan a joint workshop for the summer of 1976.

This new development resulted from discussion and action taken at the Region IV workshop held at Elida, Ohio, in 1974. There, Jacob Friesen, then conference minister of Central District, had proposed the joint meeting for a sharing of ideas to learn from each other. A decision was made that the coordinating committee invite Central District to share in a conjoint session with Region IV.

Mennonite Church Region IV has approximately 35,000 members and General Conference Central District has about 8,000 members. The workshop is planned for the commissions, committees, staff persons, and officers of these two bodies. This could lead to a meeting of up to 200 delegates.

Plans call for the meeting to be held at Goshen College June 25 and 26, next year. "Being the Credible Church" will be the theme, Howard Raid and Charles Gautsche will co-chair the meeting. — Charles Gautsche

Central Committee's Meeting at Lancaster

The annual meeting of Mennonite Central Committee is scheduled for Jan. 22-24 at the Lancaster Mennonite High School campus.

The 34 committee members and staff meet each January to decide on issues and directions for the next year. Sessions will begin on Jan. 22 at 1:00 p.m. Public sessions, open to all, are planned for Jan. 22 and 23 in the evening. The Friday evening session will focus on hunger, an MCC priority during the past few years.

Front row, left to right: Lynn Liechty, vice-president of Central District; John H. Kraybill, secretary of Allegheny Conference; Russell Krabill, president of Indiana-Michigan Conference and Region IV; Howard Raid, president of Central District; and Charles Gautsche, president of Ohio and Eastern, and chairman of Region IV. Back row, left to right: Marlyn Fast, treasurer of Central District; Stanley Bohn, conference minister of Central District; Edwin Stalter, conference minister of Illinois Conference; Herman S. Myers, secretary of Ohio and Eastern Conference; Paul O. King, moderator of Illinois Conference; and Paul E. Bender, moderator of Allegheny Conference.

Leonard Siemens, MCC (Canada) member and associate dean of the faculty of agriculture at the University of Manitoba, in Winnipeg, will give the main address. The session will also feature the premiere showing of the MCC hunger film, "Give Us Daily Bread," by Burton Buller, cinematographer, and Maynard Shelly, script writer.

Guests from several countries have been invited to the meetings, including Harso and Esther Soesanto, Mennonite pastors from Indonesia; Abram Boschmann, Mennonite leader in Paraguay; and Willy Cilliers, secretary for missions and evangelism of the black section of the South African Dutch Reformed Church.

Delegation Conveys Concerns to Selective Service

To follow up the Nov. 15 Peace Section (U.S.) action expressing "alarm" about Selective Service annual registration plans, representatives of the U.S. Peace Section met on Dec. 3 with Selective Service director Byron Pepitone and other members of the Selective Service staff.

The delegation included John Stoner, Walton Hackman, and Ted Koontz and was accompanied by representatives of the Church of the Brethren and the Society of Brothers.

The group's concerns about the present plan include its lack of information at the time of registration on conscientious objection, the absence of any way to get conscientious views into Selective Service files before classification and induction, and the use of educational institutions for registration. Other procedural problems were also raised.

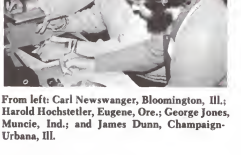
The group requested that Selective Service provide a mechanism for recording conscientious objector convictions. In the past, a factor considered in granting conscientious objector status to persons has been the length of time their conscientious objector convictions have been on record. This request was rejected largely because of the desire to simplify Selective Service System operations.

Pepitone confirmed Selective Service determination to eliminate individual files on registrants, retaining only basic information about registrants recorded on registration cards and stored in computer banks.

Although Selective Service will apparently continue to give the Special Form (Form 150) for Conscientious Objectors to registrants upon request, any material regarding classification, including Form 150, sent to Selective Services will be returned. No classification information will be accepted until announced by Selective Service, explained Glenn R. Bowles, Selective Service Operations manager.

Pepitone and Bowles indicated the group's request that Selective Service provide basic information at the time of registration about different classifications would be given consideration, although Pepitone explained that whatever is said should not alarm the registrants by making them think they may be called for military service.

In response to questions about the continued need for Selective Service, he said there is no plan to resume inductions in the near future.



From left: Carl Newswanger, Bloomington, Ill.; Harold Hochstetler, Eugene, Ore.; George Jones, Muncie, Ind.; and James Dunn, Champaign-Urbana, Ill.

Workers Affirm Campus Ministry

Campus congregational leaders, student/young adult contact persons, faculty on public campuses, and pastors met Nov. 21-23 to examine and affirm the worth of their ministry with students and urban young adults. Meeting under the aegis of the Student Services Division of Mennonite Board of Missions, Elkhart, Ind., the seminar brought together 31 persons from the U.S. and Canada at Camp Amigo, Sturgis, Mich.

Goldie Ivory, director of human relations for the Elkhart community school system, and Hubert Brown, secretary for student services, led the group in the study training models for establishing and maintaining interpersonal relationships.

Initiated in 1959 to relate to Mennonite students on public campuses, Mennonite Student Services from the beginning styled its ministry according to the idea that students can be the church, Al Meyer, former committee member and executive secretary of Mennonite Board of Education, said. Services for relating with students (and more recently with urban young adults) have been aimed at identifying, equipping, and enabling them, based on voluntary involvement.

The idea of students being the church by themselves was new and unusual, Meyer said. It was new for church leaders to think in terms of "You don't have to drive out to church, or you don't have to have somebody come in, or you don't have to have a building to be the church," he stated. The committee in its policy statement encouraged channels of fellowship among students, basing its work "on the conviction that the Christian life necessarily involves the church."

Student initiative brought about congregations at State College, Pa., and Columbus, Ohio. The four students appointed as leaders at Columbus, now Neil Avenue congregation, at first wrote out their sermons and sent them to Associated Seminaries for criticism, he recounted.

Seminar participants asked for help to make the congregation-building-as-you-go focus practical for settings where impermanence prevails, volunteerism comes from a fraction of Mennonites on campus, time, and energy face the many possibilities for ministry and involvement. Gloria Martin, student worker for Ontario and Western Ontario Conferences, identified that some students don't care to be related and asked, "How do I work at creating interest in church building?"

Southeast Focus of Long-Term MDS

Mennonite Disaster Service has begun work in Florida and Alabama as a result of Hurricane Eloise last September. In Florida, where homes of over 150 low-income families were destroyed, MDS is concentrating its rebuilding efforts in the town of DeFuniac. Rebuilding in Alabama included Geneva, Enterprise, and Ozark, to last until spring 1976. About 600 families lost their homes in this area.

A recovery program in Atlanta, Ga., followed tornadoes last March, when 1,100 families lost their homes, 400 of which are low-income. The Atlanta project combines MDS' disaster-recovery goal with its second mandate of helping to improve conditions in inner-city and rural poverty pockets. Work is under the direction of Amos Lantz, Gap, Pa.

Area field director of MDS' three Southeastern projects is Al Kurtz of Sarasota, Fla. He and his wife, Hilda, with son Maurice, volunteered for a year of service with MDS wherever needed. The 20 long-term volunteers in service include Jan and Lonnie Buerge of Elkhart, Ind., trained social workers.

An estimated $12,000 from the MDS emergency fund will cover the costs of the projects. Needed are rotating volunteers, willing to give a week of their time during the winter.

Who's Joining the WCC?

Eight churches applied for membership in the World Council of Churches and were recommended to the fifth assembly. Their acceptance brought the number of member churches to 279.

What kinds of churches are joining the WCC? Four Asian, three African, and one North American, with total memberships reported as near 4,800,000. The largest of the eight is the Church of the Lord (Aladura), an independent African church with a membership claimed as "about four million." A number of Mennonites have worked with this group and B. Charles Hostetter teaches in Aladura Theological Seminary, Lagos, Nigeria.

Seven other churches were presented for associate membership, since they are under the 25,000-member requirement for full membership. All of the seven are in Africa, Asia, and Latin America.

Should more Mennonite churches seek membership in the WCC? American Mennonites at this assembly expressed somewhat divergent opinions. One said that council membership is probably not our way. From the days of the Anabaptists we have insisted on freedom to follow the Spirit without the entanglement of councils, whether political or ecclesiastical. Yet we can cooperate with the council and for him the assembly is important as a place to make contacts, since it brings people together.

Another person saw less problem with membership. There could be no harm in it, he observed, for the WCC is no superchurch which could overwhelm us or corrupt our theology and morals. It is really quite weak as an organization and, it might be added, facing a financial crisis. And he believes there could be benefit from membership from the standpoint of witness to the larger Christian world. It would provide for direct participation in the activities of the council and in the formation of policies. The Church of the Brethren and the Friends, who share views similar to ours, are members of the council. One characteristic of the council, which is a problem from a free church point of view, is the failure of many churches to make a clear distinction between the kingdoms of this world and the kingdom of our Lord. One observes, for example, an inordinate desire to have government officials as guests and speakers. In 1954, U.S. President Eisenhower addressed the assembly in Evanston, Illinois. This year, President Kenyatta of Kenya gave a reception for the delegates.

One notes also the presence of churchmen-politicians, such as the head of the Methodist Church in Kenya, who is also a member of parliament.

On the other hand, this assembly has heard the good news of peace break through periodically. One of the more dramatic utterances was from Anglican bishop Festo Kivengere of Uganda, one of the leaders in the Congress on World Evangelization last year. He addressed an Advent rally in the park on Sunday, Nov. 30.

Kivengere closed his 45-minute sermon with a moment of silence for "personal commitment" and a time for those present to "free themselves of burdens they might have brought along." He had given his own commitment with an expression of his conviction that "God can change things" but that he personally would die before "I will change things with spears and guns."

It was a word of good cheer. — Daniel Hertzler

Jubilee Fund to Terminate on January 31

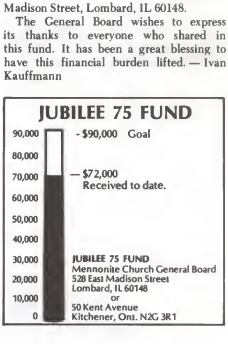
The Jubilee Fund is to be terminated on Jan. 31. It had its beginning at Assembly 75 in Eureka, Ill., when Rufus Jutzi and J. Howard Kauffman, after consultation with others, proposed an action to the General Assembly to eliminate the indebtedness of the Mennonite Church General Board and the Mennonite Board of Congregational Ministries. This proposal was received with much enthusiasm by the delegates and others present. The goal was to raise a total of $90,000, equal to the amount of the General Board and MBCM deficit.

At the Assembly 75 Saturday evening service, the regular offering was eliminated, and in its place offering envelopes with pledge cards were distributed. Opportunity was given for persons to contribute immediately, make a pledge payable by Sept. 10, or as soon after as possible, and to invite friends to also make contributions. It was suggested that gifts be $100 or in multiples thereof. In the Saturday evening service a total of $52,000 was contributed and pledged. On the following Sunday morning an additional $11,000 was given and pledged, making a total of $63,000. Contributions included coins, paper money (Canada and U.S.), checks, 250 bushels of corn, 100 bushels of wheat, travel refunds, as well as pledges.

Since Assembly 75, the money has been coming in to the General Board office. As of Dec. 10 a new total of $72,000 has been received. This is $9,000 more than the total pledged at Assembly 75.

The General Board met in December and decided that the Jubilee Fund should be terminated as of Jan. 31. This will allow time for the small number of outstanding pledges to come in, as well as to allow for some year-end contributions to be made so that the final goal of $90,000 can be reached. Contributions can be sent to Jubilee Fund, c/o Mennonite Church General Board, 528 E. Madison Street, Lombard, IL 60148.

The General Board wishes to express its thanks to everyone who shared in this fund. It has been a great blessing to have this financial burden lifted. — Ivan Kauffmann



mennoscope

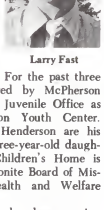
Earl Wissler, pastor of Green Terrace Mennonite Church at Wernersville, Pa., reported to EMBMC that approval has been given to hold regular Sunday evening services at the Lancaster prison. He said 17 men have found peace with God thus far in 1975. Seven persons have completed all nine of the Home Bible Studies courses this year. Wissler plans for each prisoner, when released, to have fellowship in a church where he will feel wanted and find spiritual help.

Wesley Boyer, of Newport News, Va., was ordained to the Christian ministry Nov. 30 by Herman Glick at Providence Mennonite Church, affiliated with Ohio and Eastern Conference under Maple Grove District, Atglen, Pa. Lloyd Weaver, Jr.,

overseer of the Warwick churches, had the message. Boyer has been serving Providence congregation as a licensed minister.

Choice Books representatives of Southeast Mennonite Convention met in Sarasota, Fla., in November with area supervisor Harold Shearer and directors Ron and Paul Yoder of Mennonite Broadcasts to share concerns about their programs. Among the ideas they examined were: how to approach management personnel about *Choice Books*, how to keep store managers from removing racks, use of point-of-purchase advertising, special offers to new stores, meet-the-author-luncheon fellowships, discount policy, and how to improve rack service.

Larry Fast of McPherson, Kan., will become the new administrator of Grace Children's Home, Henderson, Neb., Jan. 1. A graduate of Baylor University, Waco, Tex., with a BA in psychology and math, Larry holds an MA in psychology from Kansas State University, Manhattan. For the past three years he was employed by McPherson County Probation and Juvenile Office as Director of McPherson Youth Center. Moving with him to Henderson are his wife, Brenda, and a three-year-old daughter, Tamara. Grace Children's Home is administered by Mennonite Board of Missions through its Health and Welfare Division.


Larry Fast

Kenneth Horst, who has been serving as licensed pastor of Mt. Jackson congregation, Mt. Jackson, Va., was ordained to the ministry on Nov. 23, and will continue to serve the same congregation. Linden M. Wenger and J. Ward Shank were in charge of the ordination.

Heart to Heart's annual "Study Class of the Air" during January and February will focus on strengthening parent/child relationships, according to speaker Ella May Miller. Charlie Shedd's book, *Promises to Peter*, will serve as a resource for the study. Three of his earlier books, *The Stork Is Dead*, *Letters to Karen*, and *Letters to Philip* have received wide acclaim. To gain additional skills in parenting, follow along with this year's study class. Request the book, *Promises to Peter*. Write: Box 1252, Harrisonburg, VA 22801.

"Shilombish Holitopa ma (Amazing Grace)," sang the congregation during dedication of the Pearl River Mennonite Church building on Nov. 16. Located on the Pearl River Reservation near Philadelphia, Miss., the Choctaw Indian congregation is pastored by Glenn Myers. About half of the 4,500 members of the tribe live in the Pearl River community. Simon Gingerich, secretary for Home Missions with Mennonite Board of Missions, Elkhart, Ind., gave the dedicatory message. Woodlin Lewis provided a historical sketch of the congregation's development, reviewing the move of several Choctaw families from Nanih Waiya and Mashulaville, Miss., and their interest in starting a Mennonite congregation in Pearl River. In May 1973, the group started meeting in a rented hall and in 1974 completed a church house with the help of volunteer labor, assistance from Ohio and Eastern Conference, and a grant from the home missions office.

Earl R. Delp, currently pastor of the Bethel congregation, Broadway, Va., was ordained to the office of bishop on Nov. 30 at Trissels Church, Broadway, Va. He will serve in the Northern District of Virginia Conference. Occasion of the ordination was J. Ward Shank's retirement. Speaker for the occasion was Glendon L. Blosser, Harrisonburg, Va. The ordination was in charge of J. Ward Shank and Linden M. Wenger, who continues as senior bishop of the district.

Thirty youth and sponsors from Harrisonville, Mo., spent a weekend in November in a work project at Camp Zenith of the Ozarks in Ozark, Ark. Camp Zenith is a faith project of the Ray Stutzman family and is dedicated to reach unchurched youngsters.

A Heart to Heart talk on quilting recently triggered more responses within a ten-day period than any talk to date. "Quilting — A Creative Art" brought 1,362 responses in the ten-day period immediately following the release of the program, according to Ella May Miller, speaker on the homemaker radio program, *Heart to Heart*. The program is sponsored by Mennonite Broadcasts, Harrisonburg, Va. The writer of the talk, Melodie Miller, pointed out that making a quilt requires imagination and preserves memories of special clothing and occasions. Persons wishing to receive copies of the talk may write to Heart to Heart, Box 1252, Harrisonburg, VA 22801.

Leonard Garber was installed pastor of Stoner Heights Mennonite Church, Louisville, Ohio, on Sunday morning, Nov. 30. Prior to coming to Louisville, Garber served pastorates in California, Missouri, and Indiana, and served as a regional director of Voluntary Service under Mennonite Board of Missions at Elkhart. Leonard and his wife, Veva, moved to the Louisville area on Nov. 1. His address for the next several months will be 4975 Stoner Ave., N. E., Louisville, OH 44641. Richard F. Ross, Stark County overseer, conducted the installation service and preached the sermon; the congregation was involved in an informal exchange and in the installation service.

Mennonite Central Committee alumni from the Kansas area will meet on Jan. 6 at First Mennonite Church, 429 East First, Newton. A potluck supper begins at 6:30. Edgar Stoesz, director of rural development and food production will be in attendance. For more information write to MCC, Box 235, North Newton, KS 67117.

The executive committee of Iowa-Nebraska Conference has requested Choice Books of Harrisonburg, Va., to conduct a market survey of key areas within Iowa and Nebraska to determine potential outlets for inspirational paperback books. Paul Yoder, director of Choice books, reports contacting the Chamber of Commerce in a number of cities in Iowa and Nebraska to obtain leads of businesses that might be potential markets for selling Choice Books.

Raymond Rohrer was ordained pastor of First Deaf Mennonite Church, Lancaster, Pa., on Oct. 26. He had served the congregation as a licensed pastor for several years. Paul Landis performed the ceremony. Elvin Stoltzfus, a former pastor of the congregation, now serving Kern Road Chapel, South Bend, Ind., brought the message. Paul Zehr, pastor of the hearing at First Deaf, moderated the meeting.

Clayton and Margaret Swartzentruber led a marriage-enrichment retreat for couples of several Vermont churches at Farmbrook Motel, Plymouth, Vt., Oct. 31 to Nov. 2.

The last Hesston College Biblical Studies Weekend for the fall term featured David Schroeder, professor of New Testament and philosophy at Associated Mennonite Biblical Seminaries, Elkhart, Ind. On Dec. 5-7, Schroeder spoke on the subject "Jesus, Who Is This Man?" focusing on the historical Jesus from the Synoptic Gospels. Five speakers are scheduled for the Biblical Studies Weekends during the coming term: Hubert Brown, Feb. 20-22; Ed Stoltzfus, Mar. 12-14; Paul and Ann Gingrich, Apr. 2-3; and Dan Yutzy, Apr. 30-May 2.

Robert A. Martin, R. 2, East Earl, Pa., was ordained a minister on Nov. 23 at New Holland, Pa., for the New Holland congregation. James R. Hess delivered the sermon, and Amos H. Sauder conducted the ordination.

An average of 70 people per night packed the General Conference-affiliated house church in evangelistic meetings at Oita, Japan. Akira Hatori, radio evangelist, was the speaker. Missionary Peter Derksen, of Abbotsford, British Columbia, reported that several persons have already asked for baptism.

Fourteen evening courses are being offered at Goshen College from Jan. 5 through Apr. 8. Courses are open to community persons unable to attend classes during the daytime. Some of the courses offered are "Investments," "Christianity and Marxism," "Written Communication," and "Young Children in the Family Setting." Call or write the college for further information.

Ideas for the coming year. The Gerald Studer family, of Lansdale, Pa., has decided to give the equivalent of postage, Christmas greetings, and envelopes for food for the hungry this year. Another concerned contributor says, "I have been suggesting to my children that gifts (Christmas) between Dad and children be used for direct relief."

Goshen College teacher placement reached 98 percent on the elementary level and 72 percent on the secondary. The Goshen teaching totals are reported on the same basis as other higher education institutions and include regular teachers, teacher aides, and others employed in the classroom, such as in day care center positions.

A recent seminar on Evangelism and Church Growth attracted 250 persons from among the Conference of Mennonites in Canada, despite the mail strike which canceled all publicity by mail or periodicals. "The good attendance showed how important church growth and evangelism are to many people."

The Worship and Arts Committee of the General Conference Mennonite Church will be exploring ways to publish a handbook to *Mennonite Hymnal*, 1969, with the appropriate Mennonite Church group. The same committee is compiling a folk hymnal under the direction of Orlando Schmidt, of Elkhart, Ind.

The Voluntary Service Department of Eastern Mennonite Board of Missions opened a VS unit in Harrisburg, Pa., Dec. 1. The first persons appointed to the new unit are Charles and Marian Lefever of Kirkwood, Pa. Five Mennonite churches in the Harrisburg District of the Lancaster Conference requested Eastern Board to open a unit to assist them in the outreach work of their congregations. The churches set up a VS advisory council to direct the work of the unit. VS director Jerry Meck said his department plans to recruit six single persons over the next two years to join the Lefevers.

Gary Yordy, Gridley, Ill., has joined the staff at Mennonite Board of Missions, Elkhart, Ind. A 1975 graduate of Taylor University, Upland, Ind., Gary works as an administrative assistant for Out-Spokin'. His assignment includes coordination of bike hikes and development of backpacking. Throughout the past year, Gary served as a VSer with Out-Spokin'.

Mary Ellen Shoup, Alger, Algeria, is teaching classes with about 275 students from ages 19 to 21 this school year. She reported that 1975 was one of North Africa's hottest and most humid summers in memory.

Dhamtari Christian Hospital, Dhamtari, M. P., India, has received a $1,000 bequest from the trust of the late Emma Yoder, who was the wife of the late Sanford C. Yoder. The bequest was designated for the hospital's nursing school, founded 25 years ago by missionaries Lena Graber and Florence Nafziger. The gift was forwarded through Mennonite Board of Missions, Elkhart, Ind. Mrs. Priyawati S. Gopal serves as director of the School of Nursing.

An LPN or RN is needed urgently at Blackfeet Nursing Home, Browning, Mont. Voluntary Service workers in Browning work in the Blackfeet schools and operate The Way Youth Center. Nurses interested in the new opportunity for service in Browning may contact John Lehman, Mennonite Board of Missions, Box 370, Elkhart, IN 46514.

Egda and Mario Synder, with Anne, Debora, and Pablo, arrived in North America on Dec. 1 for a four-month furlough from missionary service in Argentina. They may be addressed in care of Mario's father, Elvin V. Snyder, 1820 Scott St., Milwaukee, WI 53204.

The Kansas Committee for the Humanities has selected Jim Mininger, history instructor at Hesston College, to be a field humanist. Mininger is one of thirteen Kansas faculty persons who will serve as KCH area representatives, helping communities develop grant applications and plan public humanities programs. Mininger graduated from Goshen College in 1965. This is Mininger's second year at Hesston College.

A new Voluntary Service opportunity is open at Downey, Calif., where Faith Mennonite Church is working to strengthen community outreach to senior citizens. Needed are two VSers who enjoy talking to people and who have some experience in yard work and gardening. By offering low-cost gardening skills to senior citizens, Faith hopes to provide a needed community service and establish contacts within the Downey community. VSers should also have some knowledge of bookkeeping. Other Downey VSers work in child care centers, clubs, and recreational rehabilitation at a local hospital. For more information persons may contact John Lehman, Mennonite Board of Missions, Box 370, Elkhart, IN 46514.

In early November Carol Erb, overseas associate with Mennonite Board of Missions, wrote from Kabul, Afghanistan: "I thoroughly enjoy my work as secretary to the medical director of NOOR (National Organization for Ophthalmic Rehabilitation) Eye Institute. Working with so many people from around the globe is a great joy. The international flavor which proudly surrounds Kabul is a real highlight of living and sharing in this country."

Two Mennonite Board of Missions families were scheduled to return to overseas posts in mid-December: Florence and Roy Kreider for their fifth term in Israel; Stanley and Delores Friesen, with Rachel, Ingrid, and Jonathan, for their fourth term in West Africa. Kreiders may be addressed at 13 Shaanan St., Ramat Gan, Israel, until housing arrangements are completed. Friesens receive mail at Box 6484, Accra, Ghana.

During the January Interterm, 15 Hesston College students will be volunteering a month of their time to Mennonite Disaster Service in two locations. Nine students will work on construction and cleanup in an area of southeastern Alabama hardest hit by Hurricane Eloise. The other six students will participate in housing rehabilitation under Menno Housing, an urban housing project in Lancaster, Pa. The students will receive college credit for their work experience.

Margaret and Cecil Ashley and Marcos are on a three-month furlough from their work in Brazil with Mennonite Board of Missions. Their address in North America is 614 W. Jackson, Paris, IL 61944.

The first Christian baptism in the town of Rausu, Japan, took place in late November. Minoru Yoshida, an English teacher who has been reading the Bible for six years, was baptized into the church. His witness is already being felt in the monthly Bible study with area English teachers, Mennonite missionaries Ruth and Charles Shenk reported. The small fellowship at Rausu now meets twice monthly.

The fund to renovate and furnish new offices for three Mennonite Church boards in Elkhart, Ind., neared $100,000 at mid-December. The goal is $390,000. "We are not moving fast," said Glen E. Yoder, field representative, "but I believe that we are building solidly." By the end of November, 54 congregations had completed their work for the project, using a number of different persons.

"We had suggested solicitation of selected persons," said A. J. Metzler, chairman of the fund-raising effort, known as the Missions/Ministries Facilities Fund. The key point, A. J. Metzler pointed out, is that fund-raising has been projected in ways that will not reduce ongoing support for operation of church programs. "This is an above-budget kind of opportunity for giving," he stated.

New members by baptism: one by confession of faith at Hartville, Ohio; nine by baptism and one by confession of faith at Northside, Lima, Ohio.

readers say

Submissions to Readers Say column should comment on printed articles.

Thanks for the Nov. 25 issue of the *Gospel Herald*, especially Norman Derstine's "discussion" on renewal. I was wondering why we refer to the tongues people only as the "charismatic movement." I understand that "charisma" refers to all the gifts of the Holy Spirit to the church, not only to tongues and healing.

Of the 18 "charisma" references in the New Testament only three refer specifically to these two gifts. And all of them are given out according to the will of the Holy Spirit and are in no sense less charismatic than tongues or healing. The whole church by definition is a charismatic organism — with something to say' according to Lawrence Greaser and John E. Lapp, same issue.

On another tack, may I make a motion? (Lost, for want of a seconder?) According to yesterday's (Dec. 3) *Milwaukee Journal*, the Albert Schweitzer hospital in Lambarene, Gabon, is to close down. I move that the Mennonite Board of Missions' hospital arm take it over — even if Allen Erb isn't here to do it. — Elvin V. Snyder, Milwaukee, Wis.

* * *

I am writing regarding Marie M. Moyer's guest editorial in the November 25 *Herald* where she regretfully describes the "rebellious youth' congregations who freed from bishops and other parental ties begin to send delegates to non-Mennonite organizational meetings for spiritual growth.

May I paraphrase the Apostle Paul (1 Cor. 3, *New American Standard Version*): "For when one says, 'I am of Paul and another, I am of Menno,' are you not unspiritual . . . so then neither the one who plants nor the one who waters is anything, but God who causes the growth. . . . For we are God's fellow workers. . . .

I wasn't aware that we Mennonites had such a corner on God's truth or had reached the state of Christian maturity so closely that we had everything desirable in Christianity within our chosen denomination. In fact I think there are some very significant essentials of Christianity that receive better emphasis in our sister denominations than we have grown up with. Personal evangelism would be my primary example.

Furthermore, the true significance of and tremendous value of our Mennonite heritage can often best be appreciated when evaluated from another perspective outside our horizons.

Therefore I believe we should encourage cross denominational fellowship realizing as Paul did that it is not who does the planting and watering that matters at all, but it is God who causes the growth. — Philip R. Byler, Roanoke, Va.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Esch, James W. and Eunice (Lehman), Reading, Pa., second child, first son, Nov. 19, 1975.

Friesen, Delbert and Anna Kay (Emerson), Bloomington, Ind., second child, first daughter, Erica Genevieve, Nov. 12, 1975.

Guerin, Charles and Darlene (Miller), Hammondsport, N.Y., fifth child, first son, David Charles, Nov. 7, 1975.

Hartzler, Ron and Ruth Ann (Clemmer), Elkhart, Ind., first child, Andrew Russell, Nov. 25, 1975.

Hostetler, Ralph and Mary (Spicher), Belleville, Pa., second child, first son, Ryan Matthew, Oct. 26, 1975.

Kauffman, Duane R. and Dorotha (Shank), Goshen, Ind., first child, Glen Alan, Oct. 10, 1975.

Kreider, J. Evan and Janice (Aeschliman), Vancouver, B.C., second son, Aaron Lloyd, Oct. 5, 1975.

Massanari, David and Nancy (Zehr), Watertown, Mass., first child, Derrick James, Nov. 25, 1975.

Miller, John A. and Sharon (Britton), Goshen, Ind., first child, Melanie Christine, Nov. 17, 1975.

Miller, Larry and Eleanor (Miller), Clamart, France, first child, Anna-Marie, Oct. 22, 1975.

Rich, Phil and Gwen (Brenneman), Ngombe, Zaire, second child, first son, Jonathan Philip, Nov. 22, 1975.

Sharp, Robert and Cynthia (Wilson), Lewistown, Pa., first child, Chad Michael, Nov. 12, 1975.

Trissel, David and Patricia (Seacrest), Harrisonburg, Va., first child, Monica Renee, Nov. 29, 1975.

Weaver, Dennis and Patricia (Troyer), Goshen, Ind., first child, Matthew Lynn, Nov. 24, 1975.

Zook, Raymond and Debbie (Sitser), Belleville, Pa., Neuwana Louise, Nov. 11, 1975.

Zook, Rodger and Wanda (Young), Belleville, Pa., first child, Kimberly Ann, Nov. 1, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Charles — Shirk. — Robert Charles, Goshen, Ind., and Sylvia Shirk, New Holland, Pa., by Howard H. Charles, Sept. 20, 1975.

Lindsay — Ryan. — Michael Lindsay, Turtlepoint, Pa., Birch Grove cong., and Marie Ryan, Port Allegany, Pa., Catholic Church, by Alvin E. Miller and Paul Schill, Nov. 26, 1975.

Makoyo — Kawira. — P. Ziki Rao Makoyo, Stamford, Conn., and Leah Kawira, Shirati, Tarime, Tanzania, both from Shirati cong., by Frank E. Shirk, Nov. 29, 1975.

Martin — Eshleman. — Glenn E. Martin, Dayton, Va., Weavers cong., and Diane Lee Eshleman, Church of the Brethren, by Enos Heisey, Nov. 29, 1975.

Maschke — Roth. — Albert Maschke, Mitchell, Ont., Lutheran Church, and Anna Roth New Hamburg, Ont., Steinmann cong., by Vernon B. Zehr, Oct. 25, 1975.

Meyers — Swartley. — Abraham M. Meyers, Deep Run East cong., and Florence B. Swartley, Souderton (Pa.) cong., by Richard C. Detweiler and Russell B. Musselman, Nov. 29, 1975.

Shantz — Fairfield. — Ivan Roy Shantz, Mt. Clinton cong., Mt. Clinton, Va., and Catherine Elizabeth Fairfield, Lindale cong., Singers Glen, Va., by Mahlon Eshleman (uncle of the groom), Nov. 29, 1975.

Wogomon — Scherer. — Dennis C. Wogomon, Goshen, Ind., Olive cong., and Denise A. Scherer, Wakarusa, Ind., United Methodist Church, by Charles Henderson, Nov. 15, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alderfer, Martha, daughter of Jacob S. and Caroline B. (Alderfer) Alderfer, was born at Spring Mount, Pa., Nov. 16, 1885; died at the Eastern Mennonite Home, Souderton, Pa., Nov. 16, 1975; aged 90 y. She was married to B. Clement N. Alderfer, who preceded her in death in March 1966. Surviving are 4 daughters (Bertha — Mrs. Joseph L. Gross, Florence — Mrs. Jacob C. Kulp, Mrs. Marion Filling, and Sallie — Mrs. Winfield M. Ruth), one son (Jacob M.), 13 grandchildren, 29 great-grandchildren, and one sister (Susan Alderfer). She was preceded in death by a daughter (Mrs. Miriam Stover). She was a member of the Souderton Mennonite Church. Funeral services were held at the Eastern Mennonite Home on Nov. 19, in charge of Richard C. Detweiler and Wayne Kratz; interment in Salford Mennonite Cemetery.

Aungst, J. Wayne, son of Phares S. and Salome (Landis, Swarr) Aungst, was born in East Hempfield Twp., Pa., Feb. 27, 1891; died at the Lancaster General Hospital, Lancaster, Pa., Nov. 14, 1975; aged 84 y. He was married to A. Dora Kauffman, who preceded him in death in July 1970. Surviving are 2 sons (John W., Jr., and H. Wilbur), 4 grandchildren, and 5 great-grandchildren. He was a member of the Elizabethtown Mennonite Church, where funeral services were held on Nov. 16, in charge of Walter L. Keener; interment in Landisville Mennonite Cemetery.

Baker, Delbert Eli, son of Earl and Elsie (Hostetler) Baker, was born at Harrisburg, Ore., May 1, 1933; died at Winston, Ore., from a malignant tumor of the brain. Nov. 10, 1975; aged 42 y. On Mar. 5, 1953, he was married to Josephine Beeler, who survives. Also surviving are 4 children (Clifford, Daryl, Elberta, and Carla). He was a member of the Winston Mennonite Church, where funeral services were held in the morning of Nov. 13, and at Harrisburg, Ore., the afternoon of the same day, in charge of Tim Zook, Roy E. Hostetler, David Hostetler, and Verl Nofziger; interment in Alford Cemetery, Harrisburg, Ore.

Busch, Fred C., was born at Ellis Island, New York City, on Oct. 6, 1881; died of heart failure at Acre View Nursing Home, Villa Park, Ill., Nov. 27, 1975; aged 94 y. He was married three times and became a widower three times. Surviving is one brother (Walter). One son preceded him in death. He was a charter member of the Lombard Mennonite Church. Funeral services were held at the Leonard Memorial Home on Dec. 1, in charge of E. Joe Richards. A memorial service was held at the Lombard Church on Nov. 30, in charge of Emma Richards. Interment in Mt. Auburn Memorial Park, Schiller Park, Ill.

Glick, Effie D., daughter of Crist L. and Mary (Kurtz) Kauffman, was born at Belleville, Pa., Feb. 16, 1919; died of a heart attack at Belleville, Pa., Nov. 14, 1975; aged 56 y. On June 19, 1943, she was married to J. Norman Glick, who survives. Also surviving are 3 sons (J. Richard, Robert E., and James L.). She was a member of the Maple Grove Mennonite Church, where funeral services were held on Nov. 17, in charge of Paul H. Stoltzfus; interment in Locust Grove Cemetery.

Heacock, Willis, son of Edward and Emma (Landis) Heacock, was born at Dublin, Pa., Feb. 2, 1888; died at the Mennonite Home, Hatfield, Pa., Nov. 18, 1975; aged 87 y. He was married to Sallie Leatherman, who preceded him in death in October 1918. He was later married to Bertha Watts who died in October 1925. On Oct. 17, 1926, he was married to Esther Bergey, who survives. Also surviving are 3 sons (Paul L., Claude L., and W. Lester), 2 daughters (Ruth — Mrs. John Ritter and Mildred — Mrs. John Hostetter), 3 sisters (Mrs. Bessie Long, Mrs. Mary Hibbard, and Mrs. Ella Mood). He was preceded in death by one son (Edward), 2 brothers (Marvin and Warren), and one sister (Mrs. Kathryn Chupp). Funeral services were held at the Doylestown Mennonite Church on Nov. 22, in charge of

Joseph Gross, Silas Graybill, and Roy Bucher; interment in the Doylestown Mennonite Cemetery.

Herr, Rudolph G., son of Rudolph L. and Susan (Gingrich) Herr, was born in Lancaster Co., Pa., Mar. 12, 1896; died in Lancaster Co., Pa., Nov. 20, 1975; aged 79 y. On Dec. 11, 1917, he was married to Fannie Brubaker, who preceded him in death on Nov. 20, 1969. Surviving are 6 sons (C. Eugene, C. Richard, Elvin Rudy, Jay L., James N., and Earl M.), 5 daughters (Dorothy — Mrs. Henry Herr, Alta — Mrs. Richard Herr, Frances — Mrs. Richard Burkhart, Jeanette — Mrs. Kenneth Dambach, and Bonnie — Mrs. Ronald Ruth), 31 grandchildren, 14 great-great grandchildren, and one sister (Mrs. Anna Miller). He was a member of the East Chestnut Street Mennonite Church, where funeral services were held on Nov. 22, in charge of James M. Shank and James R. Hess; interment in Millersville Mennonite Church Cemetery.

Hooley, John D., was born in Mifflin Co., Pa., Mar. 12, 1891; died at Urbana, Ohio, Aug. 14, 1975; aged 84 y. He was married to Fannie C. Yoder, who survives. He was a member of the Oak Grove Mennonite Church, West Liberty, Ohio. Interment at Fairview Cemetery, West Liberty.

Hughes, Allison Dawn, daughter of Allen and Cecilia (Coon) Hughes, was born at Bryan, Ohio, Nov. 16, 1975; died the same day. Surviving are her parents, maternal and paternal grandparents. Graveside services were held at the Schiffler Cemetery on Nov. 18, in charge of Keith Leinbach.

Jantze, Lee, son of Amos and Kathryn (Zimmerman) Jantze, was born at Wood River, Neb., Jan. 3, 1912; died at Milford, Neb., Nov. 11, 1975; aged 63 y. On July 24, 1932, he was married to Lola Mae Eicher, who survives. Also surviving are 3 sons (Larry, Joe, and Maurice), 2 daughters (Marilyn — Mrs. Ron Eberspacher and Sherry — Mrs. Ken Fougeron), 11 grandchildren, one brother (Ralph), and one sister (Edith — Mrs. Elman Bontrager). He was preceded in death by his parents, 2 brothers (Joe and Vernon), and a son (Jack). He was a member of the Beth-El Mennonite Church, where funeral services were held on Nov. 14, in charge of Bob McKelvey and Herb Yoder; interment in the Milford Mennonite Cemetery.

Leis, Catherine, daughter of Isaac and Catherine (Litwiller) Wagler, was born in Wilmond Twp., Ont., Oct. 4, 1903; died at the Kitchener-Waterloo Hospital on Oct. 24, 1975; aged 72 y. On Feb. 23, 1927, she was married to John Leis, who survives. Also surviving are 2 sons (Vernon and Ralph), 3 daughters (Catherine — Mrs. Melvin Bartman, Erma — Mrs. Ervin Steinman, and Florence — Mrs. Harold McFarlane), 15 grandchildren, 5 sisters (Mattie — Mrs. Elmer Schwartzentruber, Sarah — Mrs. Ed Zehr, Vera — Mrs. Eric Schultz, Verna — Mrs. Ervin Zehr, and Laura — Mrs. Jonas Wagler), and 2 brothers (Elmer and Ervin). She was a member of Steinmann Mennonite Church, where funeral services were held on Oct. 26, in charge of Vernon B. Zehr; interment in Steinmann's Cemetery.

Magnuson, Carl Albin, son of Johannes and Emma Kristina Johannson, was born in Allgunnaryd, Sweden, Dec. 25, 1894; died at his home in Glendale, Ariz., Nov. 22, 1975; aged 80 y. On Feb. 7, 1926, he was married to Ruth Smucker, who survives. Also surviving are one son (Donald), one daughter (Doris Swayze), 7 grandchildren, one brother (Henry), and one sister (Selma Toft). He was a member of the Sunnyslope Mennonite Church, where memorial services were held on Nov. 24, in charge of David Mann, and at the Pleasant Hill Mennonite Church, East Peoria, Ill., on Nov. 26, in charge of Stanlee Kauffman; interment in the Pleasant Grove Cemetery.

Moyer, Edwin B., son of Alvin F. and Lizzie (Bergey) Moyer, was born in Franconcia Twp., Pa., May 31, 1912; died of a heart attack at his home on Nov. 16, 1975; aged 63 y. On May 8, 1932, he was married to Susan D. Hackman, who survives. Also surviving are his mother, 2 daughters (Christine H. and Mary H. Moyer), 2 sons (Earl H. and Clyde H.), 6 grandchildren, and 2 sisters (Mrs. Paul A. Godshall and Mrs. Abram M. Ehst). He was a member of the Franconia Mennonite Church, where funeral services were held on Nov. 20, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Smith, Lester C., son of Albert and Minnie (Troutman) Smith, was born at Bedford, Pa., Jan. 29, 1915; died at Memorial Hospital, Johnstown, Pa., Nov. 15, 1975; aged 60 y. He was married to Elizabeth Widman, who survives. Also surviving are 2 daughters (Elisha Ann Balog and Mary Clare Turnbull), one son (Charles F.), 4 grandchildren, 4 brothers (Norman, Austin, Roscoe, and Alfred), and 3 sisters (Mrs. Clara Miller, Mrs. Dorothy Fromme, and Mrs. Madalene Rojas). He was preceded in death by one son (Lester, Jr.). Funeral services were held at the John Henderson Funeral Home on Nov. 18, in charge of Ernest L. Heller; interment in Headrick Cemetery.

Sutter, Lee S., son of Christian N. and Fanny (Stalter) Sutter, was born at Hopedale, Ill., Oct. 26, 1887; died at Eureka, Ill., Nov. 11, 1975; aged 88 y. On Dec. 25, 1912, he was married to Alma Nafziger, who survives. Also surviving are 4 sons (Vernal, Dennis, Willis, and Earl), 7 daughters (Ina Sutter, Mrs. Edna Springer, Mrs. Oleda Albrecht, Lela Sutter, Mrs. Miriam Albrecht, Mrs. Alice Wenger, and Mrs. Jean King), 24 grandchildren, 10 great-grandchildren, and 2 brothers (Elmer and Harvey). Six brothers and 4 sisters preceded him in death. He was a member of the Hopedale Mennonite Church and an associate member of the Bloomington Mennonite Church. Funeral services were held at the Hopedale Mennonite Church on Nov. 14, in charge of Carl Newswanger and Harold Zehr; interment in the Hopedale Mennonite Cemetery.

White, Walter H., son of William and Lena (Miller) White, was born in Hydro, Okla., Nov. 23, 1910; died at Swedish Hospital, Englewood, Colo.; aged 64 y. In November 1935, he was married to Dorothy Stutzman, who preceded him in death in April 1959. In February 1965, he was married to Ruth Brubaker, who survives. Also surviving is one son (Larry), 2 grandchildren, his mother, 2 brothers (Glenn and Clayton), and 3 sisters (Wanda — Mrs. Max Marner, Wahneta — Mrs. Oren Detwiler, and Olivia — Mrs. Ed Steckley). He was a member of the First Mennonite Church, Denver, Colorado. Funeral services were held in Englewood, Colo., Aug. 22, in charge of Kermit Derstine and in Chappell, Neb., Aug. 23, in charge of Wesley Jantz; interment in Mennonite Cemetery.

Yoder, Ervin J., son of Jonas M. and Mary (Beachy) Yoder, was born near Meyersdale, Pa., Dec. 30, 1899; died of a heart attack at the Meyersdale Community Hospital on Nov. 13, 1975; aged 75 y. On Nov. 3, 1921, he was married to Mabel Miller, who preceded him in death by 46 days. He is survived by 6 children (Nona — Mrs. Prentice Hartsburg, Paul, Vera — Mrs. Clark Yoder, Creed, Lee, and David) and his stepmother (Tillie Tice Yoder). He was preceded in death by his brother (Alvin), one sister (Annie — Mrs. Lewis Bender), and one granddaughter. He was a member of the Oak Dale Mennonite Church. Funeral services were held at the Maple Glen Mennonite Church on Nov. 16, in charge of Paul H. Yoder and Elmer H. Maust; interment in the Oak Dale Cemetery.

Yoder, John J., son of Stephen D. and Lizzie (Miller) Yoder, was born at Kalona, Iowa, Dec. 23, 1906; died of a heart attack at his home in Kalona, Iowa, Nov. 18, 1975; aged 68 y. On Oct. 7, 1930, he was married to Mary Miller, who survives. Also surviving are one son (Larry), 2 granddaughters, 7 sisters (Anna — Mrs. Mose Yoder, Mrs. Mary Yotty, Lena — Mrs. Edwin Kneps, Orpha — Mrs. Jens Kramer, Lydia — Mrs. Anthony Myers, Fanny — Mrs. F. Wade, and Emma Yoder), and 2 brothers (Monroe D. and Henry Yoder). He was a charter member of the Kalona Mennonite Church, where funeral services were held on Nov. 21, in charge of Carl L. Smeltzer; interment in Sharon Hill Cemetery, Kalona.

Cover and p. 909 Photo Braun.

calendar

Minister's Week, Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan. 19-22, 1976.

Annual all-unit meeting of Mennonite Disaster Service at Bay Shore Mennonite Church, Sarasota, Fla., Feb. 13, 14, 1976.

Interterm seminar, "Christians in a Hungry World," Eastern Mennonite College, Harrisonburg, Va., Mar. 4-7, 1976.

Mennonite Church Music Festival, Goshen College, Goshen, Ind., Mar. 26-28, 1976.

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From Suffering to Joy

Every time a new baby comes into this world a mother suffers. Mary suffered, too. In a different way, as masterpieces of art, literature, and invention are produced, their makers suffer. Think of Vincent van Gogh, the Dutch artist, and his tortured mind. Think of Edgar Allan Poe, the American short-story writer, and his chaotic world. And then there was Stephen Foster, the songwriter with his problems.

Better still, go to the Bible and see how the men and women of God suffered. There was Abel, who was murdered because of his good relationship with God. Jeremiah wept almost constantly in anguish over his people's waywardness. No one suffered like Jesus for the wrongdoings of the human race. The Apostle Paul was shipwrecked, beaten, and persecuted in other ways, yet he persisted. And what was the result of all this suffering? Dare we conclude God was making a point? Has suffering come to pass that good might abound?

Christian history, along with secular history, leads one to believe that many of our greatest innovators have had to suffer most to give birth to new and worthwhile ideas. And the church has not always been the least of the persecutors. Waldo, Wycliffe, and Huss, pre-Reformation Reformers prove this. So do the experiences of the early scientists. Then there were the thousands of Reformation martyrs. Untold numbers of Christians have since paid the ultimate price for their convictions.

But in most cases, purpose-conviction and joy were counterpoints to suffering. In the New Testament, you will find such expressions as "count it all joy when. . . ." or "rejoice, and again I say rejoice." Irving Stone wrote a book about Michelangelo summing up the tension between suffering and joy in a title which puts it concisely: *Agony and Ecstasy*.

After years of mental exploration, C. S. Lewis wrote his autobiography under the title *Surprised by Joy*.

Somehow, there seems to be a relationship between the intensity of suffering and the worth of gifts people give the world; or there has to be something between suffering and joy in service. Corrie ten Boom is a modern example of this. She was treated miserably by the Nazis, as was her sister who died in a concentration camp. Yet she is alive today, alive with her testimony that God does carry and comfort people through tremendous suffering.

The chaplain at the Protestant chapel in the restored concentration camp of Dachau, Germany, even today explains how there were no saints in concentration camps. Each tried to save himself. Yet, through it all, God managed to inspire and save some of those who suffered for Him.

Perhaps, of all persons who suffered at the hands of the Nazis in Germany, Dietrich Bonhoeffer's life leaves the greatest aroma. He not only took his acute pain by faith, but he comforted those around him with a supernatural grace. His feelings and thoughts have been recorded for us, and he stands tall in history as an example of what Christ can do in the lives of those who yield to Him in the most adverse circumstances.

We should neither welcome nor flee from suffering, because it is the painful process which shapes us into precious jewels. Just as sand in an oyster can become a pearl, so suffering in human experience can produce God's greatest lights.

No person can accurately predict what lies ahead. But the need in all ages is for men, women, and children who dare to live by their inner convictions and purposes — no matter what the cost. The cost of transformation is high; but just so the reward is of great value.

No matter what comes, however, we have a lodestar. "Let us fix our eyes on Jesus, the Pioneer and Perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart." — Hebrews 12:2, 3 (NIV). — David E. Hostetler

Gospel Herald

December 30, 1975

Length of Days: Bane or Blessing?

by Tilman R. Smith

How we live the days of our years is much more important than the number of them. They may be few and evil, short on both quality and quantity, or they may be many and righteous, or any combination thereof. Of one thing we are sure: at some point in time we will meet our Creator and be asked to give an accounting of our time on earth — "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

The search for a means of prolonging life beyond its natural boundaries has been promoted from time immemorial. In very old Chinese pharmacopoeias there are prescriptions for finding the "fountain of youth" by injecting preparations which included particles of tiger testicles. In the late 1800s Elie Metchnikoff, a Russian biologist, tried to increase longevity by reducing the formation of bacterial poisons through the removal of the large bowel and/or by using yogurt and acidophilus milk to change the bacterial flora.

In 1926, Serge Varonoff, a Russian-born French surgeon, transplanted testicular fragments from apes and goats to increase vigor and activity. Dr. John Brinkley of Kansas, a medical quack, became a millionaire in the late

1920s and early 1930s by transplanting goat glands into human males. Some experimenters have attempted to increase vigor and longevity with injections of sex hormones or by endocrine treatments. In the 1950s Romanian doctors encouraged longevity hopes by injecting novacaine.

Old Age Is Not a Youth Deficiency. Through the years scientists, prophets, experimenters and certainly quacks have found no significant data to indicate that life can be significantly extended beyond what seems to be the normal biological time clock for that life. At the present time there are no "anti-aging" treatments which are regarded as well enough established and without hazardous side effects to warrant general application. Old age is not a youth deficiency but rather a condition of life.

Dr. Leonard Hayflick spoke to the 1974 Convention of the National College of Physical Education Association for Men held at Phoenix, Arizona. In his address reported in the Association *Newsletter*, he observed that there is no support for the ideas that medicine has lengthened the span of human life. Neither vital statistics nor biological evidence show it. Rather the average life expectancy has been lengthened by allowing more people to reach the upper limit, which for the general run of mankind still seems to be approximately the biblical fourscore years. "Aging and a limited life-span," he said, "apparently are characteristic of all animals that stop growing after reaching a fixed, mature size. In the case of man, after the age of thirty there is a steady, inexorable increase in the probability of death from one cause or another; the probability doubles about every eight years as one grows older. This general probability is such that even if the major causes of death in old age — heart disease, stroke, and cancer — were eliminated, the average life expectancy would not be lengthened by much more than ten years. It would then be about eighty years instead of the expectancy of about seventy years that now prevails in advanced countries."

While our life potential may be fixed in the sense that we can do little to expand it, there are many lifestyle practices which are injurious and keep us from reaching our potential. For instance, the kinds of food we eat and the conditions under which the food is prepared and eaten are important. This is true with persons of all ages, but particularly for older persons who are often alone and feel rejected. In many cases behavior which we might glibly associate with senility is social in background rather than biological.

Ageless Aging — More Life for Your Years, an AMA publication, reports as follows: "Phillip L. White, secretary of the Council on Food and Nutrition and Director of the Department of Foods and Nutrition of American Medical Association has indicated that food is associated with love. So when an older person feels rejected, shut out, unloved, and socially isolated, his eating habits are affected. He begins to subsist on toast, tea, loses weight and ultimately winds up in a hospital or a nursing home."

Senility is frequently, if not always, the consequence of social relationships and external stresses which produce anxiety and overtax the older person's ability to function. Psychosomatic ailments are widespread among the elderly even though they frequently are not diagnosed as such because of the assumption that the conditions are inevitable consequences of aging. The personal habits of some aged people which make them revolting to others can similarly be traced to problems of social relationships.

Some Suggestions. Though we cannot change our biological time clocks, the following suggestions from the same publication will make aging easier for all ages.

"(1) Have goals — they should be changing ones, changing with the degree of your maturity and your physical condition but always there to give life flavor and usefulness.

"(2) Don't look forward to retirement as a time when you quit; consider it as a point in life at which you give up one thing in order to do another you very much want to do.

"(3) Learn to live with yourself. Accept your limitations and disabilities — mentally, physically, and economically.

"(4) Have periodic checkups. There are many pre-cancer conditions that when treated, never turn into cancer.

"(5) Eat less and exercise more."

Tilman R. Smith is director of Studies and Programs for the Aging, Mennonite Board of Missions.

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A Letter on the Jubilee

Dear Mr. and Mrs. Shenk:

I understand you have been wondering about the meaning of all this recent talk in the church about "jubilee." Likely you noticed that each week the *Gospel Herald* has been carrying a little graph indicating the progress of the Jubilee Fund. In case you weren't at Assembly 75, I might briefly explain that the Jubilee Fund is a special attempt to raise about $90,000 to pay off the accumulated debts of two of our churchwide boards. It began at the Assembly held at Eureka, Illinois, in August where people were invited to give or pledge special contributions of $100 to pay off these debts. (Just between you and me I just mailed mine in yesterday. They were due on September 10, but it is still not too late.)

Now, why call this a "Jubilee Fund"? Probably it would be better if John Howard Yoder was writing to you, since I suspect it is his book, *The Politics of Jesus*, which has really popularized the idea of jubilee in our church. But let me attempt to explain it to you.

You might recall that in Leviticus 25 and 27 there are special instructions given to Israel for the observance of a jubliee year. Every fiftieth year the ground was to lie fallow, all the accumulated debts were to be canceled, the slaves were to be set free, and the property was to be returned to the original family owners. Woven right into the Jewish law was a concern for the conservation of the soil, social equality, distribution of wealth, and respect for freedom and dignity of each person.

Now the actual fact is we have no clear record in the Scriptures that this year of jubilee was ever really observed. We have no evidence that any Jewish king ever called for the ram's horn to be blown, commencing this revolutionary experience. So what became of the jubilee idea? In your reading of the prophets in the Old Testament (Isaiah, Amos, Micah, etc.) you likely remember the great prophetic statements of an age to come which sounds very much like the spirit of jubilee.

It was only a few years ago that I suddenly came to realize that jubilee is what happened when Jesus came. It is stated fairly explicitly in Luke 4, where we read that on His first visit as Messiah to His hometown of Nazareth, Jesus stood up in the synagogue and read from the Scriptures. Do you remember what He read? It was a passage from Isaiah 61:

"The Spirit of the Lord is upon me,
because he has anointed me to preach good news to the poor.
He has sent me to proclaim release to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord" (Lk. 4:18, 19).

That, my good brother and sister, is the beginning of jubilee. The long-awaited fiftieth year has finally come. The expectations of the prophets are to be realized. Surely you know how the ministry of Jesus had such special appeal to the poor folks? And recall the mind-boggling statements Jesus made about giving and not expecting anything in return? Or the numerous parables which have to do with releasing slaves from the bondage of heavy debts. Again and again Jesus challenged the traditional patterns, self-centered values, and prejudicial norms of his society and brought release, acceptance, forgiveness, and good news.

The idea of the Jubilee Fund, you see, is an attempt to practice the spirit of the Old Testament jubilee and the spirit of Jesus' ministry — to cancel the debts of the poor. Only in this case the poor happen to be our esteemed brothers and sisters who provide leadership for our church through the Mennonite General Board and the Mennonite Board of Congregational Ministries. And to cancel these debts we will all need to give generously lest some unmerciful master (banker) deal harshly with our brethren.

Jubilee is a beautiful idea, don't you agree, Mr. and Mrs. Shenk? I really don't know all that it means for us in North America in 1975. I'm excited that here and there people are discovering the teachings and pattern of Jesus to have practical relevance for life today. At least I hope all this talk about Christian lifestyles is not just a passing fad. I personally want to experience more of that jubilee life and find ways to practice it in our church and community. I have a hunch that your question about jubilee was not just for more information.

Thanks for bearing with me in this lengthy explanation. May the Lord make everyday one of jubilee for you.

In jubilation over jubilee,

James M. Lapp

The Bicentennial in Archbold

by Janette K. Klopfenstein

Last June the American Freedom Train pulled into our small town of Archbold, Ohio. The giant weekend which followed drew 50,000 visitors and received much publicity. It was received with various reactions by Mennonites. Some responded with community pride, while others were most uneasy. Although for many of us the train didn't clearly define issues, it did give us a preview of some of the controversy which the U.S. Bicentennial celebrations will raise. It has caused us to seriously think about our involvement. I share some of the issues being discussed and some of the ways Mennonites here are answering the question, "What do we do about the Bicentennial?"

Most Mennonites attended and enjoyed the Freedom Train, as they would any other historical display, with few heavy thoughts about the question of nationalism. However, the news media made much ado about the staunch patriotism of "this small town where flags were flown from nearly every home." (One home in our development had a flag.) They declared, "Patriotism was what the whole weekend was about" and "Patriotism is at its greatest in churchgoing, middle America like Archbold." Many articles ended with "God bless America and God bless Archbold" (for her patriotism).

In the minds of readers, this "rural Mennonite community" came off as explicitly tied into nationalism, and the church had little chance to even suggest that our loyalty belongs to a "higher kingdom." The local Ministerial Association did decline a union church service, suggested to add a "nice flavoring for the patriotic weekend." Sermons on nationalism were preached in several churches and Pastor Charles Gautsche's plea at Central Mennonite Church that "we worship at the altar of God and not at the altar of the state" was aired on a weekly broadcast. He called the church to fulfill its true role as ambassadors of God's kingdom, showing the Jesus way of love and understanding to all people equally as the greatest contribution that we can render our nation.

The national news reporters rushed into town, asked some questions and made a few observations, then went into print describing us as "Cadillac-driving, fur-coated, and well-heeled farming Mennonites" who have achieved the American way of success by heartily embracing hard work and diligence. Many are asking if we have any way of getting across our service-oriented ideals and Christ's identification with the economically unsuccessful instead of blindly praising American society.

Overcommercialization was the biggest issue centering in the Freedom Train. Many Mennonites objected to the large amount of money ($30,000) spent on the weekend even though most of it was made up in ticket sales. There is strong opposition to the huge-crowd, spectacular performance way of commemorating the Bicentennial.

Basically Three Approaches. In the face of these issues and conflicts, what are Mennonites in Archbold doing about the Bicentennial? I see basically three approaches emerging.

We have those who feel that the only reasonable reaction to the festivities is to decline participation. Many of us are asking if we as a peacemaking church, whose American forefathers refused to fight in the Revolutionary War and held back war taxes, can in any way celebrate the anniversary of that war which is glorified as the way our country received its freedom? By participation, don't we support the thesis that military power is the way to settle questions of independence and national diplomacy?

In Archbold those who have drawn back have also taken the position of prophet/critic to call people away from blind patriotism, glorification of war, and uncaring Americanism. Four ministers, two of them Mennonite, chose a Sunday during the Freedom Train excitement to take a Jeremiah-like stance, calling the Christian to speak out against things in society which go against God's Word. They say, "The Bicentennial must not only be a time of celebration, but must also be a time of repentance when we admit

Janette K. Klopfenstein is from Archbold, Ohio.

we have sinned as a nation. The church must be willing to take the role of prophet as one of her contributions."

The mininsters took their effort as prophet/critic out of the church into the marketplace and spoke out against a train-held cocktail party. They also complained about the ego trip which the local newspaper offered by printing only selected good comments about the community. When another town editor printed their objections, a larger city paper picked up the story as "Ministers Say Archbold Not Sinless" and made light of their concern. Exhortation within the church is highly respected, but taking it into the community is quickly criticized as tactless. The critic can't expect warm strokes and much encouragement and must constantly be concerned about showing the love of God to those who differ.

Many Mennonites in Archbold seem to be taking a second approach to the Bicentennial — that of partial involvement. Most of us watched the planning for the train and then supported those activities we thought were worthwhile, or at least unobjectionable. Being uncomfortable about voicing criticism, many of us were upset to see the gap in communication that occurred over the train.

As a guidance counselor put it, "I want to be involved or not be involved where I choose without being criticized by the planners; afterall that's what freedom is all about." Others would also like to decide individually what kind of participation is right instead of having a blanket statement made by church leaders. A social studies teacher says, "War is part of the panorama of history. Instead of nit-picking over the fact that there will be some militaristic patriotism with which we don't agree, let's find the positive things we can relate to and ignore the rest."

But then another persons asks, "Can one ever be partially involved without condoning the whole and going against our spiritual heritage?"

A businessman answers, "Just because one is part of an organization doesn't mean he goes along with everything that organization does."

Perhaps as a church we can use this year to look within and renew our vows. If the community offers something worthwhile, we can participate, but our main emphasis could be on providing parallel spiritual experiences and study where we sincerely and openly seek both a personal harmony with God and a corporate appreciation for our religious heritage. Archbold enjoyed an Anabaptist-Mennonite Heritage weekend in November and hopes to offer more religious events this year. The best community monument we can leave this Bicentennial year would be to pass on our values to our children and help them catch the vision of God receiving ultimate loyalty and becoming Lord of their lives.

The third option — becoming actively involved in the planning of Bicentennial celebrations — is also a viable position in our community. Many Mennonites have become so much a part of community life that it is very hard to remain detached and uninvolved in plans that affect the town. As a Mennonite physician says, "We should light a candle instead of cursing the darkness." Shouldn't we try to help bring about events and activities which would minimize nationalism, war, and overcommercialization? With such reasoning, several Mennonites accepted appointment to the Bicentennial committee and have tried to take an active, although not controlling voice.

Those who are choosing the way of involvement hope to move the celebration beyond the Revolutionary War and commemorate the ideals on which the country was founded. We would welcome an honest look at the social and religious dreams of those forefathers or a fresh view of times in our history when those ideals seemed to be lost.

We can suggest more simple kinds of festivities and help steer away from the circus-type, elaborate entertainment ideas. As one minister put it, "Hacking out life in America has certainly not been a carnival experience and to celebrate the Bicentennial only with commercial attractions seems empty indeed." Our new Sauder Museum-Village, which is scheduled to open next June, hopes to promote old-fashioned activities, have homemade crafts exhibits, and provide wholesome enjoyment of history through experience and observing the life of early Americans.

Off the Hook? Maybe this effort to provide "good" ways of celebrating gets Mennonites "off the hook" and doesn't force us to face some of the real issues of conflict. Could this be the time to make a concentrated drive to get across our efforts in Pax and Voluntary Service and our Mennonite Disaster goals? Could we support radio and TV spots which stress peacemaking as the way God would have our country function in this torn world?

In view of eternal values, the Bicentennial seems hardly relevant and those who say Mennonites have more important things on which to concentrate are probably right. However, we are here and the celebration is happening. To approach this year with some thought and serious consideration of the issues and possible positions seems appropriate for the concerned Christian.

The Charismatic Movement and Men

by Harold E. Bauman

A very significant meeting expressing the way in which some segments of the charismatic movement view leadership in the church and its relationship to women was held in Kansas City, Missouri, September 23-26, 1975. The National Men's Shepherds Conference was planned by an ad hoc group composed of persons representing Catholic, Lutheran, and independent charismatic movements. The central core of the planning group consisted of Derek Prince and persons related to Christian Growth Ministries at Ft. Lauderdale, Florida.

More than 4,500 men from all over the United States and Canada gathered to hear lectures morning and evening and to participate in extended periods of worship through singing, prophecy, and devotionals in Scripture and prayer. The afternoon sessions were forums to respond to questions placed in a question box following the major addresses. One afternoon was given to denominational meetings and reporting from these caucuses.

The large majority of persons attending were from independent charismatic groups. The major denominations had about equal representation.

When persons from each denomination were asked to stand it was apparent that there were more than a few Mennonites present. During the time provided for denominational meetings the Mennonites held a caucus with more than fifty persons in attendance. The contributions of the conference were shared, as well as some concerns. The following summary is a statement for which I personally take responsibility.

The Kansas City conference made a number of contributions. The persons present had opportunities to worship and praise and rejoice in the goodness of God and His mercy. Forty-five hundred men's voices singing out of an experience of grace make a deep impression. I thank God for a growing awareness of the greatness of worship and ways in which to worship.

Harold E. Bauman is executive secretary, Mennonite Board of Congregational Ministries, Elkhart, Ind.

The conference provided biblical teaching on important areas of Christian life and faith for a group of men who were eager to learn. The persons who designed the conference were aware of the needs for teaching and the hunger which exists. I am wondering who is meeting the need for certain special areas of biblical teaching for groups within Mennonite congregations.

In the Mennonite caucus Waldo Miller of Hesston, Kansas, remarked: "Much of the teaching I am hearing this week reflects basic Anabaptist-Mennonite thought. Am I perceiving this correctly?" He was affirmed in his perceptions.

Four emphases stood out. First, among a number of the Protestant charismatic teachers there appears to be a growing awareness that Christians need to learn to live together in a community of faith. Some of them give the impression that this is a new truth they have discovered and are now promoting. They state that Christians need to change from "me" to "us." They contrast this to the superindividualism of American culture and of much of American Christianity.

A second area of teaching which grows out of the first is that Christians need to live in relationship in order to help each other. There is need for counsel and help.

A third clear teaching was that leadership in congregations must have diversity and plurality. There need to be elders who have differing gifts, and a plurality of persons within each gift. The elders need training in their work or they will not be able to function effectively.

A fourth significant contribution is that some charismatics see the church as a counterculture in a larger culture. This was voiced very clearly by Ralph Martin who is a leader in the Word of God community at Ann Arbor, Michigan, and by Bob Mumford who discovered the statement, "Theological Implications of Radical Discipleship," drawn up at the Lausanne Evangelism Congress last year in Switzerland. I doubt if he was aware

that John H. Yoder was a moving spirit in the formulation of that document.

These four emphases reflect biblical teachings within the Anabaptist-Mennonite faith. However, a number of specific teachings related to these areas cause one to raise some concerns. First, according to a number of speakers at the conference, the need for counsel and help among Christians is met by shepherds. The concept of shepherding becomes submission to an authority which is focused in one person. Congregations may have a number of shepherds, but they need to be submitted to the pastor who is the chief shepherd. The pastor then needs to be in submission to someone else in his district. This is called translocal authority, and the basis for this is found in the work of the Apostle Paul. This means that if a pastor or a church member does not have someone in his local community who is tuned to this way of understanding the church, he may have a shepherd who is 100 or 1,000 miles away.

Training people to become shepherds is called discipling. This seems to imply that only shepherds are disciples and that other Christians are not. This concept has within it the seeds of a kind of division of the Christian life — which was expressed in early centuries in the establishment of monasticism and more recently in viewing all believers as Christians but only the most dedicated as disciples.

Both the nature of authority exercised in shepherding and the need for translocal shepherds with authority have led to the charge that some of these persons are seeking to establish a new charismatic denomination. They deny that this is their intention or their desire. The teaching on shepherding has resulted in serious conflicts within the charismatic movement and some very sad experiences.

A second major concern is the way in which gifts in the church are viewed. These leaders teach that men have the leadership and that women have another role. It is also clear that women cannot exercise the function of shepherding (no women were present at the conference, not even the wives who had traveled to Kansas City with their husbands). The giving of gifts according to sex is alien to the believers' church understanding of the meaning of redemption and the nature of the church.

A third major concern is the understanding of authority which the shepherd movement expresses. It appears that authority resides within individuals, and more fully within offices. This expresses a hierarchical understanding of the nature of the church. In contrast to this is the believers' church understanding that authority resides in the Scriptures as the believers gather under the Holy Spirit's direction to discern the meaning. The authority of the Word of God is experienced as believers function together in mutual discernment and mutual address. The leaders in the congregation exercise authority in behalf of the members and are always accountable to the congregation.

For the most part the speakers used Old Testament materials. Only one or two of them used, on balance, more material from the New Testament than the Old. Perhaps we as Mennonites do not use the Old Testament enough, but I did wonder whether their perspective on the nature of leadership and its model was more informed by Old Testament models of priest and prophet than by the New Testament models of Jesus and the early church leaders.

There were occasional aspersions cast on the denominational church and on educational training of ministers. These drew great laughter and applause. On the other hand, there was a conscious effort on the part of some speakers to say that the people of God movement needs both the established denominations and the contribution of charismatic activity. The strongest attempt to pull together the contribution of the charismatic movement and of the ongoing churches was made by a Catholic, Ralph Martin.

For men to gather together under a sense of God's presence for worship and biblical teaching is acceptable and can be a great experience. On the other hand, the movement of the Holy Spirit is not limited to men, but to all who respond to the redeeming love of Christ. I am grateful that in the Mennonite charismatic movement men and women (often husbands and wives) work together as equal partners. This was the case in an October 25 meeting of persons responsible for planning Renewal 76.

I am grateful for those areas of the charismatic movement which join with the believers' churches in affirming that the church is composed of believers who are bound together by the Holy Spirit and have the function of mutual address and care for one another. The role of the pastor and other elders is to train all members to do mutual caring.

I hope that persons in the charismatic movement will come to see that authority resided not in men, but in believers (men and women) submitted one to another out of reverence for Christ. Reverence for Christ is expressed as they gather around the Word of God, under the Holy Spirit, and in prayer to seek its meaning for their lives.

Signal Lights

What do you do
when the light turns red?
Do you fidget and curse
your luck? Instead,
try spending those misused
moments in prayer.
God will hear you.
He's always there.
— M. B. McGuire

With Mennonite Returnees in Germany

by Cornelius Krahn

Hans Niessen (left) with Anne Schmidt, Marlene Niessen, Cornelius Krahn, Helen Martens, Leni Niessen.

Today there is a movement of Mennonites from Russia to Germany. The German Mennonite papers of Europe and Canada regularly present lists of those that are coming from Russia to Germany stating where they were born and resided so that their relatives in Germany, Canada, or South America can contact them. The number of Mennonites coming out of Russia during the last few years is about 2,500. During the same period the total number of ethnic Germans (Lutherans, Catholics, Mennonites, etc.) coming from Russia to Germany has reached 10,000. Thus far little has been written about this fourth Russian Mennonite migration to the West.

Those whose ancestors came from Russia to the Prairie states and provinces of North America 100 years ago have just observed the centennial of this event. Those who came after the Russian Revolution have now been in North and South America about fifty years. The third migration took place after World War II and is personally remembered by many. This report deals with aspects of the fourth migration now in progress. Most of those coming out of Russia now remain in Germany. The procedure is briefly as follows.

Persons in the West can send an application to the International Red Cross in Germany requesting that their relatives be granted the permission to leave the USSR. This is a complicated procedure and by far not all can leave. Those who obtain passports for their family get all expenses refunded when they arrive in Germany. The German government also provides housing, work, education, and unemployment and retirement benefits for those who come from Russia as if they had been full-fledged citizens of Germany even though their ancestors left Germany for Russia 200 years ago. Consequently there is no desire among those who come from Russia now to go to South or North America.

In fact many Mennonites who had gone from Germany and Russia to South America after World War II have returned to Germany, the country that has been more hospitable to "returnees" than any other country known to us. And why not? Germany employs three million Mediterranean foreign workers in its industries and can easily absorb several thousand ethnic Germans coming from abroad.

Here are some of the things I learned from a recent visit with Mennonites in Germany newly arrived from Russia.

At the entrance to the gymnasium of Espelkamp, a new city, I watched the crowd rushing in to find a seat for an unusual event. I stopped some of them for a chat. This was the case when I saw a young couple with two small children approach the auditorium. They were well-clad and one would not have detected that less than a year ago they were still living in one of the Central Asian Republics of the USSR near the Chinese border.

In Central Asia, this young man told me, he had been a trucker. He had spent the first years of his life in a labor camp from which he had been released in the days of Khrushchev, making it possible for him to move to a warmer territory. He had received very little schooling and that primarily in the Russian language. When I asked him what he was doing now and where he was living he had this to say:

"We are living in Bonn, the capital of West Germany. I am a trucker and my job is to go wherever I am sent, Munich, Hamburg, or Frankfurt." I asked him whether he had encountered any problems shifting from trucking in Central Asia to Germany. He nodded unmistakably. First of all he had not been able to read German. Second, everything was different, and all of it had to be learned very quickly. When I asked how he had acquired

Cornelius Krahn is former editor of *Mennonite Life* and a student and a teacher of Mennonite history. He was born in Russia.

Samuel Gerber speaks to the audience about the birth of the Anabaptist witness in Switzerland.

Apartment of Peter Klassen represents the kind of housing in which the newly arrived Mennonites live.

all the necessary skills, including reading, writing, and speaking in German, he related the following:

For a short time he went to school to learn to read and write in the German language. During his first trips, he had his wife sit right next to him in the truck to help him read the signs, directions, etc. on the highway. (Anybody who has driven on German highways knows that it takes more than an ability to read in order to survive.)

Now within a year he felt at home. The family had a new apartment, the children were going to school, and they were able to have fellowship with many of their friends who had recently come from Russia. However, they were looking forward to meeting many more during the two-day Espelkamp reunion of the Russo-German returnees.

A Jerusalem of Refugees. Hans Niessen, who has become known among the Mennonites all over Europe and North America as the one who is in charge of providing social and spiritual welfare to some 2,500 Mennonites that have recently come out of Russia to West Germany, had invited all of them to this annual Espelkamp reunion on July 19 and 20. Hans Niessen is, in addition to this, the pastor of the Neuwied Mennonite Church, located near Coblenz on the Rhine River. To accommodate some 1,500 returnees, the city gymnasium and the Mennonite church were used. The young people met in the church and the others in the larger auditorium.

Espelkamp was a wasteland used for military purposes during World War II and became a shelter for German refugees from the East at the end of the war. The buildings constructed by American Mennonite Paxmen were the nucleus of a city that is still growing rapidly.

Although the major emphasis was on "reunion" and "reminiscing," the two Samuel Gerbers of Switzerland presented inspirational messages pertaining to the origin and the challenge of the early Mennonites whose descendants now commemorate the 450th anniversary. The messages were well received. Other ministers, such as Albert Bartel, elder of the growing local Mennonite congregation, and some guests presented welcomes and greetings and six different choirs provided music.

At times one could notice that in the clusters of friends and relatives in the balcony and main auditorium, the latest news was shared at great length so that it took a while until there was total quiet. This was resumed during the intermissions and after the programs and in the homes where they were housed. A large tent, set up for the night, remained empty because all were glad to visit in the homes of relatives or friends.

The programs were well planned and there was also provision for spontaneous presentations of poems or testimonies, somewhat in the style common among Christians in Russia where any gathering of this nature was made use of to the fullest and could last a long time. There is no question that this type of reunion will continue and possibly grow in significance, particularly if the coming of the Mennonites from Russia continues at the rate it has been during the last few years.

After our arrival in Neuwied, our sponsor, Hans Niessen, took us to the centers of the areas where the newly arrived Mennonites lived and worshiped. In a short time, he had arranged for me to give ten illustrated lectures devoted to the faith and spread of the Mennonites. Soon I noticed that this was the most effective way of communicating to an audience that consisted primarily of Mennonite returnees from Russia.

When we featured the exodus of the Russian Mennonites from the Ukraine to Germany at the close of the war in 1943, some recognized their own relatives on the screen. This had emotional results. I had never experienced before. When slides were shown of the meeting of Mennonite tour members with their relatives in the Central Asian Mountains, the reaction was similar. It was very moving to

hear someone in the audience say, "I am among those greeting the American relatives and tourists and now I am here in this audience.

In the Land of New Opportunities. For a visitor it seems overwhelming when one sees these returnees in their new homes with new furnishings. They could never have dreamed of having anything like it anywhere else. Once an individual or a family in Russia receives a passport, and consequently arrives in Germany, all his expenses are refunded by the German government. Since they could not bring any money along, they are now totally dependent on the aid given.

Those able to work are given an opportunity to choose a trade for which they are prepared. Those unable to work get a pension like any other citizen. Those who are now recipients of this unheard-of-generosity may someday, when the economic level in Germany cannot be retained, consider this time the climax of their "paradise regained."

I found that the school age young people, often speak in Russian among themselves. However, there is no question that these young people will adjust rapidly to the new environment. It may cause concerns and worries among their kerchief-bedecked grandmothers or mothers when the hair of their sons grows longer and their habits and lifestyles change.

The New Spiritual Climate. Full provision has been made by the Mennonite Central Committee of the U.S. and Canada and the corresponding European Mennonite agencies to look after the social and spiritual welfare of these returning Mennonites. Hans Niessen and his helpers are qualified to do what can be done. So are the Mennonite ministers of the congregations in the areas where these Russian Mennonites find their new home from Neuwied to Bremen and throughout Westphalia.

In many instances, West Prussian and some earlier Russian Mennonites had organized congregations which have become a part of the German Mennonite conferences. The present Russian Mennonite influx is considerable and changes the complexion of the congregations. There are many questions which the newcomers raise.

The Mennonites in Russia have been a people in dispersion since World War II and even before. Their communities become uprooted and families were broken up, but their spiritual fellowship survived in many cases. Their spiritual nurture was limited. After the war, they were "frozen" to certain places. When the time of the "thaw" came, they moved together, preferably to warmer places in the Central Asian Republics. Many Lutherans and German Baptists of Volga-German background were their neighbors. The Russian Baptists were spiritually closely related to the Mennonites.

It was easier for the Russian Baptists to register their congregations for worship purposes than for Mennonites to do so. Mennonites still had the stigma of being German. Consequently, Mennonites often affiliated in worship with the Baptists, whether of German or Russian background. The hard times and the contact with the Slavic soul transplanted some of the Russian emotionalism to the German Mennonites. In local congregations and even in the administration of the Moscow Baptists, the Mennonites were welcome, particularly the Mennonite Brethren, because both practice baptism by immersion. The Russian Baptists have consequently gladly absorbed many Mennonites as individuals and also as congregations or groups.

Now that the Mennonites are transplanted into a "cold" Western religious atmosphere, they cannot always easily adjust to the prevailing spiritual climate. When they got together in Russia they shared in Bible reading, witnessing, and prayer in a "house church" fashion. It is not surprising that they are uncomfortable with the formality of the Western worship, where for an hour each week individuals are "spoon-fed" by some choir music and a message which lacks the emotional warmth they are accustomed to. The pressure from the outside is gone and the inner spontaneous spiritual sharing is not a common practice.

Whether they attend a Mennonite church, a Mennonite Brethren congregation, or whether they go as Russian Baptists to the German Baptists, they have a hard time finding what they are used to. So there are tendencies to meet in their traditional way among themselves. Many will most likely wind up as "independent Baptists" or "independent Mennonites" of which there are, of course, not as many in Europe as there are in America.

It will take much patience, much work, and much tolerance to convey all the information to our newcomers for all the questions they have, having been in isolation and without Christian literature for fifty years. Will our understanding, patience, and love in Christ be strong enough to help them to make the right decisions at this stage?

Footnote to Hebrews 12:10

faith."
give me
I prayed, "Lord,
He sent a long dark night.
hope."
give me
I prayed, "Lord,
He sent a destroying tornado.
love."
give me
I prayed, "Lord,
He sent a spiteful neighbor.
— L. A. King

Will your children inherit your concern for the church?

The Apostle Paul told the Corinthians, "There are varieties of service, but the same Lord. There are varieties of working, but it is the same God who inspires them all in everyone."

The alumni of the church's high schools and colleges are living proof of what Paul was writing about in AD 55. For example, this page focuses on a tiny selection — 12 GC graduates. Each of them has personified the vision of the church to help ease the spiritual, physical, and emotional hurts and ills of the world.

One of the places where the ideal of a strong, healthy church reaching out to others is upheld, is the church college. It affirms that the call to Christian discipleship leads to a life of holiness, witness, and service to humanity in the spirit and power of Jesus.

Many young persons today are motivated by the prospect of a lifestyle of personal integrity, of extraordinary quality of care for others, of risks and adventures, and of a commitment of healing and hope for all people everywhere. At Goshen College we seek to develop persons who will be informed, articulate, sensitive, responsible Christian disciples.

GOSHEN COLLEGE
Goshen, Indiana

Virginia E. Gomoll '45, nursing director, Pioneer Nursing Home, Rocky Ford, CO; Sunday school superintendent and Bible teacher, La Junta.

Gerald L. Hughes '54, principal, Sowinski Elementary School, Cleveland, OH; member, Mennonite Board of Education and High-Aim Advisory Committee; minister of music, Lee Heights Mennonite Church.

Stanley B. King '61, research plant pathologist, U.S. Sugar Crops Field Station, Meridian, MS; chorister, Sunday school superintendent, trustee, Fellowship Mennonite Church. Member, Gulf States Evangelism Committee and Pine Lake Camp Assn. Former USDA/AID cereal grains researcher, Nigeria.

J. D. Miller '66, MD, team physician and project director, rural Appalachia primary health care center, Evarts, KY; Sunday school teacher and house fellowship member, Harlan. Former short-term medical assistant, Haiti.

Mildred Schrock '61, administrative assistant, Mennonite Church General Board, Lombard, IL; Sunday school teacher, former congregational secretary, Lombard Mennonite Church. Former secretary and secretarial services director, Mennonite Board of Missions, Elkhart, IN.

J. N. Smucker '18, bookbinder, potter, carpenter, Goshen, IN; former denomination president and editor; retired minister, seminary professor, schoolteacher.

Paul E. Swartzentruber '53, manager, chemical technology, Chemical Abstracts Service, Columbus, OH; charter member, lay leader, and former trustee of Neil Avenue Mennonite Church. Former research chemist, National Institutes of Health.

Arlie Hershberger Weaver '51, teacher, Glenhaven, a school for the mentally retarded, Phoenix, AZ; active in Sunnyslope Mennonite Church. Former self-supporting missionary-schoolteacher to Navajos.

Esther Weber '38, adult educator, VS/MCC, Cincinnati, OH; Home Bible Studies teacher, alcoholic center worker, home visitation worker. Former librarian at Hesston College and Goshen Biblical Seminary.

Esther Eash Yoder '46, principal and schoolteacher, Grantsville, MD; delegate to Allegheny Conference; member, Mennonite Board of Education, Penn Alps Board, and several boards to bring better health care to her Appalachia community.

Janet Yoder '57, fabric department manager, Yoder Department Store, Shipshewana, IN; member, MCC Booth Committee, Goshen, and volunteer, Oaklawn Day Hospital, Elkhart. Former director of self-help programs, MCC.

Joe D. Yoder '52, corn, soybean, and cattle farmer, West Jefferson, OH; leader in Farm Bureau Federation and state soil and conservation efforts; Sunday school teacher, superintendent, church chairman, South Union Mennonite Church, West Liberty.

Becoming What God Intended, Women's Year

Goshen College had a series of activities emphasizing International Women's Year, Dec. 1 through 4. Atlee Beechy, professor of psychology at the college and a member of the planning group for the week, explained the reasons for this emphasis in his introduction to the first event. "We want to focus on the whole area of the relationship between men and women — to study the issues, hopes, stereotypes, frustrations, feelings. We want to see this in our local situation as well as in the larger context. Hopefully we will move toward clarification and increased understanding of how we free ourselves and how we help to free each other to become what God intended us to be."

The program for the week included films, forums, slides, exhibits, and discussions. But the main input came from a series of three chapel-convocation presentations on the topic.

Luann Habegger Martin, a '71 Goshen College graduate who attended the International Women's Year (IWY) Conference in Mexico City last June, opened the week with a talk on "Development and the Why of International Women's Year."

She pointed out that "by declaring International Women's Year, the United Nations has given official respectability to the subject of sex discrimination. There is a growing awareness that the nations of the world can no longer afford to underutilize or suppress half of the world's human resources."

In her talk, Mrs. Martin listed four objectives of IWY. The first is to draw the attention of the world community to the long-neglected concerns of women.

Second, it will serve as a gigantic consciousness-raising event, sensitizing people to the injustices underlying the pervasive and rigid attitudes of women's roles in society which hinder their achievement of equal rights.

The third objective of IWY is to expose and alert organizations and governments to ways in which their policies and practices are preventing the advancement of women.

The final goal of IWY is the implementation of the World Plan of Action, passed by consensus at the IWY Conference in Mexico City. The plan calls for a sustained long-term effort to achieve equality, the full integration of women in development, and an increased contribution by women to efforts to strengthen world peace.

Mrs. Martin concluded by emphasizing that IWY is for women and men. "It is for anyone who believes the world needs the intelligence, creativity, and energy of all its people. The task ahead requires that men and women enter into partnership so that everyone shares both the right and responsibilities that are the birthright of all of us."

This theme was continued in chapel services as Dorothy and John Nyce, members of the Goshen College faculty, led a "Psalm Expression of Partnership."

As Christians, "we are partners in the creative task of making good news better, liberating those in captivity — the neglected and the neglectful — and recovering sight to our blind spots."

— Carla Roth

Assembly 77 to Meet in Estes Park

Because of the good attendance at Assembly 75 and the problems that grew out of limited facilities, and because Mennonite Youth Fellowship will be meeting concurrently with the Assembly, Assembly 77 planners wanted to be sure to find adequate accommodations for the next sessions.

General Board, meeting in Rosemont, Ill., Dec. 2-4, reviewed the decision not to go to Hesston and heard reports on why planners were turned down at other places.

After much discussion, which included concern for the Canadian youth, it was decided to meet at Estes Park, Colo., even though it meant holding the sessions at an earlier date than usual: June 18-24, 1977. This may make it difficult for some of the Canadian youth to arrive on time. But considering all the factors — possible number of participants, lateness of date for securing large facilities, and the use of local personnel for cooking, and the like — it was decided Estes Park offered all that was needed.

Peter Dyck and Doreen Harms receive a certificate from Aleksander Teler and Pawel Warchol of SITR

Polish Ag Authorities Laud Exchange Program

"We would like to continue the program with Mennonite Central Committee" men of Scientific Association of Agricultural Technicians (SITR) in Poland told Doreen Harms, administrator of exchange program. The men were Pawel Warchol, president of SITR, and Aleksander Teler, executive secretary, spending a day with Harms and Peter Dyck.

"SITR is pleased with the program, but we will be working on some changes to further improve it," Dyck said. Warchol and Teler presented Harms and Dyck with a certificate "from the collective members of SITR for Mennonite Central Committee in rendering services . . . directing the agricultural exchange. . . ."

As a part of their trip to the U.S., Warchol and Teler also met with national 4-H leaders in Washington, D.C., to plan for a junior agricultural exchange.

Response to Coming Registration in USA

This statement was prepared for the General Board by John Drescher, James Lapp, Mary Herr, and voluntary contributors from the Board. The statement was approved and referred to the Board of Congregational Ministries for divulgance. This is only the preliminary draft.

On March 31, 1976, all unregistered men between 18 and 26 years of age will be requested to register for Selective Service. Believing that the Christian church is called to be an active witness of God's love and grace in time of peace and war, we reaffirm the previous statements made by the Mennonite Church

and restate conscientious objection to all wars and violence as the official position of our church.

1. We encourage our congregations to build a strong scriptural foundation for all members to develop a firm position of peace and to enable them to make appropriate applications for today as our forebears made in their time.

2. We call each congregation to find creative ways to use this occasion to witness to our peace position.

3. We see all registration by Selective Service for the purpose of drafting our men and women into the armed services as part of the pervasive militarism of our society. We also see this as an important time in which we must reaffirm our position of conscientious objection.

4. We urge that each congregation provide persons required to register the resources they need to make decisions which may require suffering a penalty imposed by the state.

5. We reaffirm the Turner 1969 statement and note specifically number 4. "We recognize the validity of noncooperation" for conscience' sake "as a legitimate witness and pledge the offices of our brotherhood to minister to young men in any eventuality they incur in costly discipleship."

We renew the concerns we expressed as a body at least 25 times since 1915. To note a few of these specifically: 1937, *Peace, War and Military Service*, a statement of position adopted by Mennonite General Conference at Turner, Oregon; 1940, A Memorandum to the Government . . . ; 1951, *A Declaration of Christian Faith and Commitment* . . . ; 1961, *The Christian Witness to the State* . . .; 1969, *Response to Conscription and Militarism*.

Mutual Aid Extends Services

Five new members, including the first two women ever to serve, will join the 12 other members of the Mennonite Mutual Aid board of directors to oversee the agency's work during the 1976-77 biennium. From left are Arden Ramseyer, Smithville, Ohio, General Conference Mennonite; Linnie Peachey, Lewistown, Pa., Conservative Mennonite; Macler Shepard, St. Louis, Mo.; Miriam L. Weaver, Harrisonburg, Va.; and Ray S. Bair, Elkhart, Ind., all of the Mennonite Church.

Two new programs — an individual retirement annuity plan and a total-congregation survivors' aid plan — were approved by the directors in a meeting in Chicago in November. The sixth biennial Mennonite Mutual Aid Association delegate meeting with representatives from 25 conferences invited to review and project the work of MMAA, was held the same weekend.

J. Howard Kauffman, coauthor of the MMA-financed Mennonite profile study, which was published this year as *Anabaptists Four Centuries Later*, was guest speaker at the delegate meeting. He told of the many similarities of the five participating Mennonite and Brethren in Christ denominations. Seventy percent of the respondents, Kauffman said, favor more interaction among the denominations.

The new individual retirement annuity will be available to those members of the participating conferences who are not already in a retirement program. In the "true group" survivors' aid plan, a total congregation will covenant together to assist members who have a death in the family.

French Missionary Released, Chad

Five and a half months after capture by rebels in Chad, French missionary Paul Horala is back in France.

Horala, Sudan United Mission missionary, who was building a dam near Matadjene, was captured by a Chadian rebel group known as the National Liberation Front of Chad (Frolinat), on June 11. Work on the dam ceased, since the government told MCC volunteers to leave, stating that it could not give them adequate protection.

Linden Good and Steve Steiner, MCC volunteers who had been working on the dam, are still uncertain if they will be able to complete the project. Good and Steiner are now doing a hydrologic survey in Biltine, northeastern Chad, for water resources that can be developed.

"Since most of the traditional wells are located near villages . . . we want to do our work with these," Good said. "Work on the wells is to be done by village people as a way of encouraging them toward responsibility for the wells. Reaction from local leaders is positive. They give their support to our general proposal and desire to use local workers."

After the well-restoration is under way, a dam in the Biltine region may be possible.

Eastern Board Projects Church Growth for 1976

At a meeting of 170 stewardship secretaries and other leaders held at the New Danville (Pa.) Mennonite Church in November, Eastern Board's program directors made projections for 1976. The board treasurer presented a 1976 budget proposal.

Chairman of the board, Jay Garber, challenged the group to get involved in the excitement of what God is setting before the church in the year ahead.

The program directors spelled out that vision. Chester Wenger of the Home Ministries department announced that witness centers could be opened in Camden, N.J.; West Harrisburg and Middletown, Pa.; Boston, Mass.; and Rochester, N.Y.

"If personnel and finances are available, we can move into these places right now and not wait for some distant future," Wenger said.

Jerry Meck reporting for Voluntary Service pointed out that small congregations have ideas for expansion but they need the help of volunteers to assist them in local outreach. The VS office is alert to requests from congregations. VS policies will be adapted to encourage older couples and couples with children to volunteer.

Donald Jacobs, incoming secretary for

overseas, projected a new fellowship every ten days within the orbit of Lancaster Mennonite Conference and related overseas churches. "This will mean about 25 baptisms each week," he said. Jacobs pointed out that such a goal is in keeping with present membership gains. In addition he listed three countries into which the board could enter in 1976. They are Thailand, Borneo, and Venezuela.

Treasurer of the board Norman Shenk reported that the executive committee is proposing a 1976 budget of over 2 1/2 million dollars. The board will consider the proposal at its January meeting. This would be a 5.5 percent increase over 1975.

Evangelism Workshop Emphasizes Church Growth

The fourth evangelism workshop was held at Eastern Mennonite Board of Missions headquarters Dec. 5-7. Present were 120 persons representing 33 congregations.

"Each year it has been an event," said Chester Wenger, director of Home Ministries, the department which sponsored the workshop. Congregations were invited to send teams of from five to ten persons each. Resource persons were Donald Jacobs and Paul Landis.

Of the churches represented, the Bender congregation near Allentown, Pa., reported the fastest growth. They doubled their membership within the past five years. Other churches that reported outstanding growth were Pulaski Street in Baltimore, Md., and Locust Lane in Harrisburg, Pa.

It was observed that small congregations grow more rapidly than large ones probably because they expect growth and put greater emphasis on evangelism. However, it was noted also that growth is not merely programmed but that it takes place when God's Spirit does a new work in the life of His people.

Donald Jacobs emphasized the miraculous nature of Christian fellowship. "When brothers and sisters live in harmony acknowledging the lordship of Christ, then evangelism happens. It is the overflow of loving Christian fellowship," he said.

Items which emerged from discussions were a concern for Vietnamese refugees among us "who have suffered so much at our hands," the emphasis that it is Christ and not culture which binds us together, and the prediction that congregations in the future may need to be cross-cultural in order to survive.

A similar evangelism workshop is scheduled for Oct. 29-31, 1976.

Left to right: Linda Hiebert, Bui Hoanh Thu, general secretary of the Evangelical Church; Hoanh Kim Phuc, chairman of the Evangelical Church; Daniel Zehr; Luke Martin; Robert W. Miller, and Mrs. Nguyen Thi Loan, member of the Evangelical Church.

Peace Delegations Visit Vietnam

Two delegations of MCC and American Friends Service Committee who visited Vietnam from Nov. 12-29 were some of the first Americans to visit since war's end. Visitors were Linda Hiebert, Luke Martin, Dan Zehr, and Robert W. Miller of MCC; Luis and Eryl Kubicka formed the Quaker delegation.

The group met with Premier Pham Van Dong and officials in North Vietnam and visited child-care facilities, schools, hospitals, cooperatives, and small industry. In South Vietnam they met Nguyen Van Hieu, minister of state, and saw child-care centers, a home for the aged and crippled, a drug addiction rehabilitation center, a physical rehab center, and other institutions.

Three MCC workers who have voluntarily remained in Saigon were visited.

Bomb destruction, of massive proportions, was reported. In one province, a delegation visited many primary and secondary schools, and all four hospitals there were destroyed. Other serious problems facing the government were veneral diseases, 50,000 young drug addicts, many orphans, and large numbers unemployed. Refugees' return to their homes in the countryside is made more difficult by unexploded mines in rural areas.

Everywhere they went the travelers found people busy trying to solve their country's problems. Heads of health, education, and social welfare institutions talked of plans for expansion and improvement of their programs to meet the pressing needs. The delegations were impressed with the good work being done so soon after the end of the war.

Program to Help Tunica Tribe

The Tunica Indian Tribe will be the recipients of a new aid program under Mennonite Central Committee, according to Paul Leatherman, director of MCC U.S. Ministries.

This tribe, which made French colonization of Louisiana possible, has several hundred members scattered across the country. Sixty of them remain on tribal lands which have dwindled over the past 300 years to 132 acres near Marksville, about 75 miles northwest of Baton Rouge, just inside the state's border.

"Poverty," says Tunica Chief Joseph Pierite, "is the only life Indians know." Living in the deep South where black-white racial segregation was widely prac-

ticed until recent years, the Tunicas did not fit into either white or black schools. So they are largely illiterate. This makes them easy targets for commercial exploitation.

The smoked fish and tanned buckskin that traditionally provided income for the Tunicas are no longer in demand and they lack the education and resources to develop new skills. Pecan nuts, rent from farmers using their land, and state welfare checks provide income for the community.

Since the tribe has been slowly dying because of disease, poverty, and illiteracy, the older members fear that their heritage and culture is also dying.

A couple is needed who would be willing to live with the Tunicas for an initial two-year period. Literacy work is perhaps the greatest need at this time. The request for a couple came from the Institute for the Development of Indian Law, an organization going to bat for the oppressed people.

Bloughs, Millers Develop Student Ministry in Paris

Mennonite Board of Missions workers Janie and Neal Blough and Eleanor and Larry Miller are meeting regularly Sunday mornings and Friday evenings with an Algerian Protestant couple and a young French charismatic Catholic. Millers have been in Paris since March, and Bloughs, seconded through the General Conference Mennonite Commission on Overseas Mission, since August.

Through worship and study the small group is seeking to discover its identity and intention in relation to the church. One Sunday morning each month they meet with the Mennonite congregation at Chatenay-Malabry.

In mid-November the MBM workers attended the semiannual meeting of the French Mennonite churches. "The nature of the church seemed to be an alive issue, close to the hearts of many people present," wrote Janie Blough. "One could sense intensive discussion, struggle, and strong intention to work through some of the questions. We were excited about some of the issues being discussed such as lifestyle, baptism, and communion."

In addition to language study, Bloughs and Millers are involved in international student ministry, particularly with Africans. For example, Larry Miller spent a good deal of time in November trying to find housing for a student from Chad attending a Bible institute. Larry checked out numerous possibilities. Frequently, when the landlord learned the client was African, conversation halted abruptly.

Another aspect of ministry is arranging a continuing seminar in Anabaptist history and theology for African and French Mennonites studying theology. The seminar meets at a Free Protestant Faculty near Paris where several of the students are enrolled.

John Howard Yoder, on sabbatical leave from Associated Mennonite Biblical Seminaries, Elkhart, Ind., introduced the seminar with a lecture on the relationship of the Anabaptists to major sixteenth-century Reformers. Since he had served earlier on the faculty where the seminar is held, the lecture was open and about 60 persons attended. José Gallardo, from Brussels, Belgium, also participated in the seminar during their initial meeting.

Thrift and Self-Help Shops Work Together

Doors of the Care and Share Thrift Shop opened on Dec. 8, for a dedication service. This shop in Souderton Shopping Center showed "In the name of Christ" scrolled in blue to the approximately 60 local persons strolling about the shop.

After coffee and cookies in the back room, an informal dedication service began. Robert Kratz served as M.C. He introduced local motivators Walton Hackman, Wayne Clemens, and Norman and Janet Vincent. Special thanks were given to E. Clifford Durrell, who rents the building at a concession rate.

Only last August, Norman and Janet had visited thrift shops in Phoenix, Ariz., Winnipeg, Man., and Toronto/Kitchener, Ont. In less than two months, thanks to their enthusiasm and an army of volunteers — plumbers, electricians, etc. — the new thrift shop made a total of 20 in the U.S. and Canada.

Why is MCC in the thrift-shop business? Much of the American clothing they receive is impractical for tropical climates. Clothing into cash, however, aids the needy overseas. Self-help projects, sold, also help at home.

Paul Longacre, John Hostetler, and Nick Dyck, director of the Self-Help Program, shared informally on Dec. 8 about the Self-Help Shops in U.S. and Canada.

Sudan School for Retarded Has Waiting List

"Broader Horizons," school for retarded children which Mennonite Central Committee volunteer Karen Thompson began in August 1974, in Atbara, Sudan, has more than doubled in size, with a waiting list of 40 children.

One of Thompson's goals has been educating parents to the true condition of their children, their capabilities, and how they can be helped. Thompson said, "As a result, parents seemed grateful for the slow but steady progress their children made last year."

This year a new class meets for children with no significant physical handicaps, six of them able to participate in regular classes at the Comboni Girls' School where Thompson also holds classes.

Assisted by Lydia Amin Kara, a Sudanese woman, Thompson hopes that the Ministry of Education will salary the present assistant. She said, "Lydia Amin Kara has been an excellent helper."

Lapp and Stoltzfus Reappointed to Peace Section

In the Mennonite Church, the peace position has been an important emphasis throughout the denomination's history. Significant linkage in the peace concern today is the Mennonite Church's representation on Mennonite Central Committee's Peace Section (U.S.) in the persons of John A. Lapp, Goshen, Ind., and Luke G. Stoltzfus, Philadelphia, Pa.

At a Dec. 3 meeting of the Mennonite Church General Board, Lapp was appointed to a four-year term on MCC Peace Section (U.S.), which he has served as chairperson since 1973. At the same meeting, Stoltzfus was reappointed for a two-year term. Peace Section serves inter-Mennonite constituencies and meets in special session three times annually.

Lapp's primary line of accountability in his Peace Section work is with the Mennonite Board of Congregational Ministries, Elkhart, Ind. Specifically, he relates to MBCM's associate secretary in Peace and Social Concerns, Hubert Schwartzentruber, who also attends Peace Section meetings. Schwartzentruber communicates current peace concerns to congregations in the Mennonite Church, and notes that "much of my work is related to Peace Section in some way."

Stoltzfus' primary line of accountability in his Peace section work is with the Peace Committee of the Lancaster Conference.

The financial relationship between Peace Section and the Mennonite Church has been clarified by Harold E. Bauman, MBCM executive secretary, who stated that persons in the Mennonite Church who wish to support Peace Section should contribute through Mennonite Board of Congregational Ministries, which is the Mennonite Church's link with Peace Section.

For fiscal year 1976 MBCM has budgeted $22,000 toward Peace Section, which includes $3,500 from Lancaster Conference and $2,250 from Canadian congregations given through MCC Canada. It was noted that additional Mennonite Church monies go to Peace Section by way of contributions to the MCC general fund given through Mennonite Board of Missions, Elkhart.

Health and Welfare Assesses Its Work

Although concentrating on an institution by institution review at its mid-November meeting, the Health and Welfare Committee of Mennonite Board of Missions, Elkhart, Ind., looked at abortion, developing projects, structural legal relationships to institutions, budget for 1976-77, local board appointments, and committee reorganization.

Meeting for the first time since the death of its former chairman, E. P. Mininger, the committee noted with appreciation his long-time influence and service. Vice-chairman William R. Zuercher, Harlan, Ky., was elected chairman, and Frances M. Greaser, Elkhart, Ind., vice-chairman.

In review of institutions, the Committee noted the problems, opportunities, and management structure for its hospitals, nursing homes, and retirement centers as well as the child welfare programs in 22 communities in the U.S. and Puerto Rico.

In addition to institutional management, the Health and Welfare Division has increasingly provided consulting services to other institutional operations within the church and to developing noninstitutional programs. The division aims to provide an integrating philosophy of health care within the church. "We are committed to the highest care in the context of Christian mission centered in the church," Luke Birky reiterated.

To manage institutions, the Health and Welfare Committee appoints local management boards which function under the Mennonite Board of Missions corporation. In a few cases an advisory affiliation — nonmanagement relationship — exists with the local institutions.

The policy of Health and Welfare Division — with some notable exceptions — calls for programs and facilities to be financed from within the service area.

In its discussion of abortion the committee recognized the legal and moral quandary surrounding the issue. All but one of the health and welfare managed hospitals have so far taken a no-abortion policy, acting in exception to the U.S. Supreme Court ruling. The one hospital in accordance with the U.S. Supreme Court's ruling is acting in exception to the policy adopted by the committee in 1973 — the policy itself now at variance with the law.

The committee will follow court tests of the law as state laws are reformulated and continue study and discernment of the issue with hospital administrators and medical staff, with the Mennonite Medical Association, and interested individuals.

Sattler's Story Told in Foth Play

A cast of some 40 persons from three Mennonite churches in the Buffalo, N.Y., area will present a play, "Michael Sattler — 16th-Century Pilgrim," Saturday and Sunday, Jan. 10 and 11, in the Eastern Mennonite College chapel-auditorium. Curtain time is 8:00 p.m. Saturday, and 2:30 p.m., Sunday.

The play, based on the book *Pilgrim Aflame* by Myron S. Augsburger, is the story of Michael Sattler, who convened the meeting for the writing of the Schleitheim Confession, a statement of faith designed to unite and preserve Anabaptist teachings.

The play begins with Sattler's years in a Catholic monastery, then depicts his change to Protestantism, his marriage to a former nun, his meeting with Anabaptist leaders, and climaxes with his trial and execution.

Margaret Foth, a member of Clarence Center (N.Y.) Mennonite Church and an EMC alumna, designed and directed the drama.

Two premiere performances last May at Alden (N. Y.) Mennonite Church were sellouts and a third evening had to be scheduled. The play was also given in October at the University of Waterloo in Ontario as part of a weekend "Celebration of Faith."

Brubacher, Mininger Provide Repair Services

"Menno Home Repairs," Cincinnati, Ohio, is taking jobs. "In the first two months we built a stairway and back porch, paneled a kitchen, tiled a bathroom, built bookshelves, and did some minor jobs," said Dave Brubacher of Conestoga, Ont., and Richard Mininger of Susquehanna, Mennonite Central Committee volunteers who operate Menno Home Repairs.

Home Repairs meets the needs of those who cannot afford professional craftsmen. Some jobs are minor repairs that others won't consider. Senior citizens are the largest group benefiting from this service.

Richard Mininger (background) and Dave Brubacher.

Working in home repair give Brubacher and Mininger opportunities to share their faith. Word of mouth is also their best advertisement for the work they do. "The need for this type of work is increasingly apparent," they reported.

When a job request comes to Home Repairs, Brubacher, who was a carpentry foreman with six years of experience, before MCC, checks to see if the job is within the program's capabilities and goals, then gives a job estimate. Cost of the job is determined by the cost of materials, to which an hourly rate is added, according to the person's ability to pay.

Besides short-term goals of making home repairs available to low-income families and bringing MCC into closer contact with the community, a long-term goal is turning Menno Home repairs over to local people.

GC Issues Faith Statement

Five revisions, more than 12 months of work, and many hours of faculty discussions have gone into the Goshen College faculty "Statement of Christian Commitment," completed this fall by the college, announced J. Lawrence Burkholder, president of the college.

"We do not feel that our beliefs can be entirely captured in a short statement of commitment. However, it is important to state where we stand as a faculty," said Burkholder.

Burkholder added, "The statement speaks to issues unique to our situation at Goshen and it reaffirms our belief in the 1963 Mennonite Confession of Faith."

Faculty who worked on the statement were Burkholder, John Lapp, Catherine

Mumaw, J. R. Burkholder, and Paul Gingrich. The committee presented five drafts to the faculty between May 15 and Oct. 30 before the statement was adopted.

In addition to faculty consultation, church leaders were helpful in developing the statement, according to Burkholder.

The statement emphasizes the college's goal to transmit the believers' church vision and to have faith permeate the campus.

Provincial Meetings Discuss Policies, Evaluate Year

The world food crisis and how to respond, aid to Vietnam, relief sales, union membership, and MCC as a funding agency were major topics at annual meetings of the five provincial organizations of Mennonite Central Committee.

Two provinces, Saskatchewan and Alberta, focused on the theme of food. In Saskatchewan, Len Siemens, dean of the department of agriculture at the University of Manitoba and secretary of MCC (Canada), said there is a growing unwillingness among people in wealthy countries to give aid to those countries which do not put a first priority on development nor implement stringent population control measures.

He said that MCC can do nothing about the graft and corruption in some of the worst affected nations but that MCC can show there is potential for producing more food and solving problems. He gave MCC's work in Bangladesh, where workers developed a winter crops program, as an example of utilizing potential productivity of the land.

There was continued soul searching on the part of some provinces as to the advisability of having relief sales. A minority in British Columbia and Saskatchewan questioned the competitive spirit of auctions, the necessity for using ruses to get people to give, the promotion of Mennonite culture rather than the teachings of Jesus Christ and Christian living, and the validity of expending energy for such an event.

Many others, however, presented the positive point of view.

Manitoba's feature presentation evoked a discussion on union membership. Harold Jantz, editor of the *Mennonite Brethren Herald*, criticized the Manitoba Labor Board's action in rejecting applications for exemption from union membership and paying union dues.

"This action flies in the face of the most obvious interpretation of the law," he said.

He urged that church members use legal and politically acceptable means to assert their right to exemption from union membership on the basis of conscience.

Although most of the comments from the floor appeared to favor either that members take the possible steps to avoid union membership or that the churches should also speak to employers who exploit workers.

Highlight of every provincial meeting was the Voluntary Service section, when workers from North America and around the world gave account of their experiences and insights.

Special feature at the Manitoba meeting in Winnipeg was a talk by Sister Mary Elise, director of Marymound, where eight MCC volunteers are involved. Sister Mary Elise told the delegates that the volunteers had made possible a number of new programs which would not have been started without their presence.

A marketing agency which will sell handicrafts made in third world countries through established retail outlets in North America was approved in Ontario. The agency, to be called "Self-Help Associates," will initially operate only in Ontario and market jute handicrafts. The aim is to increase the sales of crafts from The Jute Works in Bangladesh.

The decision-making body for the agency is a board made up of representatives from Mennonite Economic Development Associates, Church Industry Business Associates, and Mennonite Central Committee (Ontario).

Churches were urged to take action on alcohol abuse through such methods as writing letters to express their concern to the appropriate sources. A resolution endorsed the recommendation to take action made in a study on alcoholism done by the peace and social concerns committee of MCC (Ontario).

One of the new projects started this year was the victim-offender reconciliation program. Volunteers act as third parties for offenders who seek out the victims of their offense to work out a form of restitution that is mutually satisfactory to them.

An expanding Voluntary Service program in Manitoba was reported by coordinator Campbell Nisbet. New projects include placement of nine nurses, teachers, and recreation director in northern Manitoba communities, and placement of volunteers in Winnipeg, in Carter Day Care Center, in the League for the Physically Handicapped office, and in the Intercultural Development Education Association center.

McKerracher House, a halfway house for mental patients in Swift Current, Sask., has been reopened following the appointment of three staff persons on Nov. 15. A duplex was purchased earlier in the year for $60,000 to house six residents and staff.

Alberta, after 10 years of managing without one, voted to appoint a director for the province. The board, which made the recommendation, felt a director could give more effort to program development, recruiting, publicity, and Bookrack Evangelism.

The greatest amount of time at the annual meeting in Linden was spent in discussing funding for Youth Orientation Units, a farm for 16-21-year olds near Warburg, Alta. It was felt that the program was good but there were questions whether the constituency was willing to pay what it was costing. An expenditure of $2,500 per month until Mar. 31 or until government funding is obtained, whichever comes first, was approved.

The construction of a new office at Clearbrook, the opening of a fourth thrift store (MCC Sales) in Chilliwack and the relocation of the Yarrow one to downtown, and the opening of two homes for the adult mentally retarded were major achievements of MCC (British Columbia) this past year. Wally Kroeker replaced Vern Reimer as director.

mennoscope

The Mennonite Church General Assembly *Proceedings* of Assembly held in Eureka, Ill., Aug. 5-10, have now been printed. The *Proceedings* contain "Minutes" from the business sessions plus other exhibits. You may secure a copy of this 100-page report by writing to the Mennonite Church General Board, 528 E. Madison Street, Lombard, IL 60148. The sum of $1.25 is suggested for each copy requested to cover printing, postage, and handling.

Larry Kehler has resigned as editor of *The Mennonite*, effective at the end of his term in August 1976. Kehler has served as editor, with offices in Winnipeg, Man., since September 1971. His future plans for employment are indefinite. *The Mennonite*, published in Newton, Kansas, is the weekly English-language periodical

of the General Conference Mennonite Church, with most of its subscribers in the United States and Canada. Kehler is a member of the Charleswood Mennonite Church in Winnipeg and is chairperson of the Mennonite Central Committee (Canada) peace and social concerns committee. Selection of a new editor is the responsibility of the General Board of the General Conference Mennonite Church.

The 74th Annual Harmonia Sacra Singing will be held on Jan. 1 at Weavers Mennonite Church, Harrisonburg, Va., beginning at 7:00 p.m. Moderators will be Daniel Suter and Richard Good.

Terry and Sandy Burkhalter have accepted an invitation to serve under the Conference of Mennonites in Manitoba as camp program director for three winterized camps. They will move from their present residence and work at Laurelville Mennonite Church Center by Jan. 5. Their new address will be: 1483 Pembina Highway, Winnipeg, Man. R3T 2C9. Phone (204) 475-3550.

Ira E. Miller, director of placement and foreign student adviser, and Samuel E. Miller, chairman of the modern languages department at Eastern Mennonite College, were among 151 educators and school administrators who toured the Soviet Union, Nov. 12-28. The group visited Leningrad, Moscow, and Novosibirsk under sponsorship of Phi Delta Kappa society and the Kent State University Center for the Study of Socialist Education. Tour highlights cited by Samuel Miller were the Kremlin and Red Square, the Universities of Moscow and Leningrad, the USSR Academy of Pedagogical Sciences in Moscow and Novosibirsk, and several vocational and English language schools.

Argentine Youth Services, of 3111 Strong Ave., Kansas City, Kan., has an opening for houseparents to teenage boys. For information, write Eugene A. Miller at the above address, or call (913) 831-2820.

Nelson and Ada Litwiller left on Dec. 18 for nearly four months in South America. Among other reasons for going was that "the Argentinian brethren have invited us to help celebrate the 50th anniversary of the Bragado congregation where we pastored for many years," Litwiller wrote. He will also be guest speaker at the Argentine Mennonite Annual Conference. A midpoint mailing address will be Mennonite Centre, C. C. 166, Asuncion, Paraguay.

Western Mennonite High School is in need of a mathematics teacher beginning on Jan. 5. Qualified and interested persons may contact Glen A. Roth, principal, Route 1, Box 626, Salem, OR 97304. Tele: (503) 363-2000.

Animal traction has grown to be one of the most important features of Mennonite Central Committee's agricultural program in Bolivia over the past few years as it has expanded and incorporated more farmers over a larger geographic area. MCC volunteer Calvin Miller of Fayette, Ohio, who began working part time in animal traction early in his term is now working full time training not only farmers but also agency representatives in the care and use of workhorses. He recently traveled to two different parts of the country to conduct two-week short courses in animal traction.

Ralph Buckwalter, in a letter to much-appreciated supporters on Universal Bible Sunday (Dec. 7), wrote: "With already over 80 percent of the New Testament available in . . . the Toba Indian language, their two closest Indian neighbors, the Mocovi to the south and the Pilaga to the north, are now becoming interested in having these same Scriptures in their own languages. We hardly know the full implications of this nascent interest, but we are at least making a logical response by preparing to publish some of the same beginning materials in these two related languages as we have already published in Toba."

Fifty-five tons of powdered milk destined for Saigon were shipped from Vancouver by Mennonite Central Committee on Nov. 15. The shipment, arranged through MCC (Alberta), was expected to arrive at Vietnam by Christmas. The purchase of $30,000 worth of milk was made after the Alberta government made available $145,000 to MCC (Alberta). Of this amount, one-quarter should be used to purchase commodities or items in Alberta. Freight costs are expected to be approximately $10,000. Provincial government funds for overseas projects are available through the Alberta Committee of International Agencies (ACIA), an organization formed in October 1973 and made up of 41 nonprofit agencies involved in third world development. The government matches funds raised by Albertans for international aid.

Shakespeare's *Much Ado About Nothing* will be presented by the National Shakespeare Theatre on Jan. 17 in the Lecture-Music Series at Goshen (Ind.) College. The company was formed in 1963 and has performed for audiences totaling 250,000 each season in colleges and universities across the U.S.

As one step toward peaceful reconciliation with Vietnam, Mennonite Central Committee joined other concerned Americans in a Christmas Friendship of food, medicine, and tools to Vietnam. In response to a request from Provisional Revolutionary Government representatives to the four Mennonites who visited Vietnam in November, MCC provided Repeat Plasma Reaction cards and medicines for identification and treatment of veneral disease and psychiatric problems in the South. Drug addiction and prostitution are major problems in Saigon to which the new government is giving special attention. The mid-December direct flight to Vietnam was coordinated by Friendship, a group effort including Church World Service, the Bach Mai Hospital Fund, and the American Friends Service Committee. MCC contributed $16,000 of material aid and shipping costs.

Concordia College Choir, of Moorhead, Minn., will appear in the Goshen (Ind.) College Lecture-Music Series on Mar. 3. Directed by Paul J. Christiansen, Concordia's program ranges from 16th-century classics through the baroque era to the contemporary.

Mennonite women of Alberta, Canada, have formed a new MCC auxiliary. Their purpose is to make area Mennonite churches aware of material-aid needs and to promote Self-Help crafts. Agnes Dyck of Calgary is director of Self-Help. President of the new organization is Frieda Derkson of Didsbury; vice-president, Lillian Sayer, Carstairs; and secretary-treasurer, Eleanor Neufeldt, Coaldale. Self-Help gained $15,190 from sales in 1974. Their goal is to market crafts from peoples of the world, particularly from underdeveloped countries with insufficient income.

Doug Niedt, a young guitarist, will be the season's last performer in the Lecture-Music Series at Goshen (Ind.) College on May 8. Niedt's career includes many first-prize awards in competitions sponsored by the American Guild of Music. His repertoire includes native music of South America and Spain — Renaissance through classical compositions and popular music.

New members by baptism: two at Garden Chapel, Victory Gardens, N.J.; three at Warwick River, Newport News, Va.; one at Maple Grove, Gulliver, Mich.

Change of address: The postal system has changed the address of the East Goshen Mennonite Church from 2600 East Lincoln Ave., to 17861 SR 4, Goshen, IN 46526.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Chupp — Miller. — Lester Chupp, Goshen, Ind., Clinton Frame cong., and Eunice Miller, Halsey, Oreg., Brownsville cong., by Vernon E. Bontreger, Nov. 2, 1975.

Feliz — Brubaker. — José B. Feliz, Bronx, N.Y., Bronx Spanish cong., and Mildred A. Brubaker, Bronx, N.Y., Burnside cong., by Glenn Brubaker, brother of the bride, Nov. 29, 1975.

Hooley — Slatter. — Gary Hooley, Hammett, Idaho, Indian Cove cong., and Lois Slatter, Filer, Idaho, Filer cong., by Clifford Slatter and Royden Schweitzer, Nov. 2, 1975.

Sarco — McDuffee. — Daniel Sarco and Nancy Nelson McDuffee, both of Harrisonburg, Va., Park View cong., by Ira E. Miller, Nov. 9, 1975.

cong., by Ira E. Miller, Nov. 9, 1975.

Schrock — Thomas. — Joe S. Schrock, Goshen, Ind., Zion cong., Archbold, Ohio, and Mary C. Thomas, Goshen, Ind., Methodist Church, by Ellis B. Croyle, Nov. 28, 1975.

Seibel — Bowman. — Donald Seibel, Regina, Sask., Hissdale Baptist Church, and Judith Bowman, Guernsey, Sask., Sharon cong., by Wally Wieser, Sept. 27, 1975.

Streicker — Erb. — Henry Streicker, Waterloo, Ont., Riverdale cong., and Helen Christine Erb, Wellesley, Mapleview cong., by David K. Jantzi and Jacob Roes, Sept. 13, 1975.

Swartzendruber — Zook. — Stan Swartzendruber, Northglenn, Colo., and Barb Zook, Denver, Colo., both of the Colorado Heights cong., by Roger Hochstetler and Val Swartzendruber, father of the bridegroom, Nov. 8, 1975.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beck, Roger and Martha (Dosher), State College, Pa., first child, a son, Christian Dosher, Nov. 15, 1975.

Brunk, Conrad G. and Dawn (Jantzi), Pontiac, Mich., first child, Amanda Cherie, Nov. 18, 1975.

Mohr, Gunther and Sandra (Brubacher), Elmira, Ont., second son, Anthony Christopher, Oct. 8, 1975.

Schneider, Alvin, and Betty (Bontrager), Goshen, Ind., four children (quads): Amy, Christopher, Heidi, Meagan, Nov. 11, 1975. (Deceased: Heidi Ann, Nov. 15; Christopher Carl, Nov. 19.)

Shetler, Dale and Ida (Troyer), Goshen, Ind., second daughter, Christina Dawn, Nov. 18, 1975.

Torres, Ralph and Magdalena (Zaragosa), Corpus Christi, Tex., first son, Ralph, Jr., Dec. 5, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Birky, Anna, daughter of Joseph D. and Elizabeth (Wittrig) Birky, was born at Garden City, Mo., Sept. 2, 1886; died at the Champaign (Ill.) hospital on Dec. 4, 1975; aged 89 y. Surviving is one brother (Jacob). She was a member of the East Bend Mennonite Church, where funeral services were held on Dec. 6, in charge of Irvin Nussbaum; interment in East Bend Cemetery.

Ferguson, Edna Shank, daughter of Clarence and Maggie (Everest) Shank, was born in Olive Township on Nov. 23, 1908; died of apparent heart attack at Sebring, Fla., Nov. 27, 1975; aged 67 y. On Feb. 2, 1928, she was married to Dorvin Ferguson, who survives. She is also survived by two sons (Richard and Carl), 9 grandchildren, 4 great-grandchildren, a sister (Beulah), and a brother (Jacob). She was a member of the Holdeman Mennonite Church, where funeral services were held on Dec. 2, 1975, in charge of Willard Conrad; interment in Olive Cemetery.

Lebold, Lloyd, son of Christian and Catherine (Bender) Lebold, was born in North Easthope Twp., Ont., Dec. 1, 1918; died of a heart attack at Dade City, Fla., Dec. 4, 1975; aged 57 y. On Dec. 10, 1941, he was married to Edith Baechler, who survives. Also surviving are 2 sons (Gary and Brian), 2 daughters (Carol — Mrs. Larence Diamond, Sheila — Mrs. Harvey Rabe), 6 grandchildren, and 3 sisters (Wilma — Mrs. Elmer Albrecht, Buty — Mrs. Stanley Wagler, Minerva — Mrs. Maurice Witzel). She was a member of the Tavistock Mennonite Church, where funeral services were held on Dec. 8, in charge of Wilmer Martin; interment in 16th Line Cemetery, East Zorra.

Metzler, Warren B., son of Christian H. and Bertha (Brackbill) Metzler, was born in Lancaster Co., Pa., Dec. 15, 1918; died of a massive myocardial infarction at the Conrad Heart Hospital, Norristown, Pa., Nov. 24, 1975; aged 56 y. In 1943 he was married to Erma Frey, who survives. Also surviving are 3 sons (Warren, Frederick, John David, and Philip Larry), one daughter (Sharon Marie), one foster daughter (Iris — Mrs. Ransford Nicholson), 3 grandchildren, one brother (Christian H. Metzler, Jr.), 2 sisters (Susanna — Mrs. Irvin Heller and Elsie — Mrs. Ivan Smoker), 3 stepbrothers (Earl, Lester, and Witmer Groff), and 2 stepsisters (Alma — Mrs. Norman Gerhart and Martha — Mrs. Morris Schnupp). In 1950 he was ordained to the ministry and served pastorates at Steelton and Johnstown. From 1955 to 1966 he served in missionary work in Jamaica. From 1966 to 1967 he served as pastor of the Easton congregation in the Franconia Conference. Since 1967 he was pastor of the Methacton congregation. Funeral services were held at the Plains Mennonite Church, Lansdale, in charge of Richard C. Detweiler and Norman G. Kolb.

Miller, Anna, daughter of George D. and Mary (Shetler) Gingrich, was born in Johnson Co., Iowa, Apr. 26, 1886; died at Kalona, Iowa, Nov. 26, 1975; aged 89 y. On Dec. 19, 1901, she was married to Eli L. Miller, who preceded her in death in July 1969. Surviving are 3 sons (Eldon, Paul, and Monroe), 2 daughters (Cora — Mrs. Mahlon Fry and Nettie — Mrs. Truman Schrock), 14 grandchildren, 3 great-grandchildren, and 2 brothers (Jeff and Ben). One daughter (Ella) and one son (George) preceded her in death. She was a member of the Fairview Cons. Mennonite Church, where funeral services were held on Nov. 28, in charge of John Ropp, Alva Swartzendruber, and Morris Swartzendruber; interment in Fairview Cemetery.

Nice, Florence M., daughter of Frank and Pearl (Patton) Snowden, was born at Abington, Pa., June 19, 1928, died of cancer at Grand View Hospital, Sellersville, Pa., Dec. 4, 1975; aged 47 y. On Oct. 12, 1968, she was married to Curtis L. Nice, who survives. Also surviving are her mother, one brother (Frank, Jr.), and one sister (Marion — Mrs. Robert Phy). She was a member of the Franconia Mennonite Church, were funeral services were held on Dec. 8, in charge of Floyd Hackman and Curtis Bergey; interment in adjoining cemetery.

Rhodes, Ward A., son of William H. and Betty (Hartman) Rhodes, was born in New Erection, Va., Aug. 2, 1892; died at Harrisonburg, Va., Nov. 29, 1975; aged 83 y. On Nov. 11, 1915, he was married to Mary Hartman, who survives. Also surviving are 2 daughters (Nellie — Mrs. Daniel Brubaker and Elizabeth — Mrs. Paul Good), 2 sons (Frank E. and Floyd J), 17 grandchildren, 16 great-grandchildren, and one sister (Mrs. Fannie B. Shank). He was a member of Weavers Mennonite Church, where funeral services were held on Dec. 2, in charge of Mahlon Blosser, Alvin Kanagy, and Dewitt Heatwole; interment in Weavers Church Cemetery.

Thierry, Paul, son of Kores and Lucie (Hartman) Thierry, was born near Fayette, Ohio, Oct. 22, 1925; died near his home at Fayette, Ohio, as a result of a tractor accident on Dec. 4, 1975; aged 50 y. On Sept. 4, 1955, he was married to Lois Grieser, who survives. Also surviving are his parents, 4 sons (Keith, Doug, Max, and Jeff), and one brother. He was a member of the Salem Mennonite Church (Waldron, Mich.), where funeral services were held on Dec. 7, in charge of Earl Stuckey; interment in Pettisville, Ohio, Cemetery.

Weldy, Cornelius S., son of Henry and Alma (Dollman) Weldy, was born in Locke Township on Aug. 11, 1893; died at Wakarusa, Ind., Oct. 30, 1975; aged 82 y. On Aug. 15, 1914, he was married to Golda B. Wenger, who survives. Also surviving are 3 daughters (Vivian — Mrs. Abner Brown, Pauline — Mrs. LaMar Stahly, Alma), one son (Harold), 23 grandchildren, 19 great-grandchildren, one sister (Anna — Mrs. Oliver Loucks), and a foster sister (Mrs. Della Weaver). One son Vernelle preceded him in death. He was a member of the Holdeman Mennonite Church, where funeral services were held on Nov. 2, in charge of Willard Conrad; interment in Olive Cemetery.

Widmer, Elizabeth, daughter of Joseph and Katherine Rediger, was born at Tingen, Germany, May 6, 1879; died at the Wayland Parkview Nursing Home on Nov. 6, 1975; aged 96 y. On Feb. 14, 1903, she was married to Christian G. Widmer, who preceded her in death. Surviving are 4 sons (Henry, Paul, Reuben, and Daniel), 3 daughters (Katie Roth, Mary — Mrs. Raymond Wenger, and Frieda Freyenberger), 36 grandchildren, 47 great-grandchildren, one great-great-grandson, and one sister (Katherine). She was preceded in death by a daughter (Esther), 6 sisters, 2 brothers, and 3 grandchildren. She was a member of the Sugar Creek Mennonite Church, where funeral services were held on Nov. 8, in charge of Orie L. Roth; interment in the church cemetery.

Yoder, Mabel, daughter of Jonas B. and Barbara (Swartzentruber) Miller, was born near Grantsville, Md., Apr. 15, 1901; died of cancer in the Meyersdale Community Hospital on Sept. 28, 1975; aged 74 y. On Nov. 3, 1921, she was married to Ervin J. Yoder, who survived her by 46 days. Surviving are 2 daughters (Nona — Mrs. Prentice Hartsburg and Vera — Mrs. Clark Yoder), 4 sons (Paul, Creed, Lee, and David), 25 grandchildren, 3 great-grandchildren, 2 brothers (Ivan J. and Harvey J.), and 5 sisters (Alma Maust, Annie Scheffel, Edna Maust, Catherine, and Rhoda Maust). She was preceded in death by 2 brothers (Evan and Floyd), one sister (Vernie), and one granddaughter. She was a member of the Oak Dale Mennonite Church. Funeral services were held at the Maple Glen Church on Oct. 1, in charge of Paul H. Yoder and Elmer H. Maust; interment in the Oak Dale Cemetery.

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calendar

Minister's Week, Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan. 19-22, 1976.
Annual all-unit meeting of Mennonite Disaster Service at Bay Shore Mennonite Church, Sarasota, Fla., Feb. 13, 14.
Interterm seminar, "Christians in a Hungry World," Eastern Mennonite College, Harrisonburg, Va., Mar. 4-7.
Mennonite Church Music Festival, Goshen College, Goshen, Ind., Mar. 26-28.
South Central Conference Ministers Retreat, Oklahoma City, Okla., Mar. 30-Apr. 1.

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Fund Drive Delayed By United Presbyterian

Preliminary soundings have convinced the United Presbyterian fund-raising agency that a planned $100 million to $150 million special drive should be delayed. Some 1,500 interviews conducted by a task force found uncertainty about whether "the church's membership as a whole possesses confidence in the church's leadership or the decision-making processes," according to a release from the denomination's Office of Information.

As a result the Support Agency, the church's fund-raising unit, has recommended that the drive be delayed to allow time for "interpretation and trust-building."

See a Return to "Traditions"

Agudath Israel of America, the national Orthodox Jewish movement, has reported that growing numbers of American Jews are returning to the "Jewish tradition. While the problems of assimilation and intermarriage have by no means diminished, we are now witness to a new trend in the opposite direction," said Rabbi Shaul Shenker, director of the organization's Jewish Education Program. He told the 53rd National Convention of Agudath Israel that "thousands of American Jews, for years groping for identity, are quietly shifting gears away from spiritual assimilation and are returning to Jewish tradition."

Reject ERA at Polls

State versions of the controversial and emotionally debated U.S. Equal Rights Amendment (ERA) have been defeated in New York and New Jersey. With 92 percent of the New York votes in, the tally was 1,329,545 in favor and 1,724,189 against. In New Jersey, with 95 percent of districts reporting, the vote — against — was 825,383 to 764, 633.

Typical of the bitter disappointment expressed by ERA advocates was Betty Friedan, national leader of the women's movement, who charged that "lies" by enemies destroyed the amendment. Jubilant opponents of the ERA said its defeat was an "affirmation" of the views of average women, who cannot identify with the women's movement.

The wording of the almost identical New York and New Jersey amendments are as follow: "Equality of rights under the law shall not be denied or abridged by the state of New York or any subdivision thereof on account of sex" and "Equality of rights under law shall not be denied or abridged on account of sex."

Precious Jewish Manuscripts Bought by Israel at Auction

Israel's success in purchasing eight precious Jewish manuscripts of the famed "Sassoon Collection" at a Zurich auction was widely hailed in Jerusalem despite the sum of more than $1.1 million spent on the medieval artifacts.

Among the items purchased at the Sotheby auction in Zurich by Adi Jaffe, a member of the Israeli Knesset (parliament), were: a 9th-century Damacus Pentateuch Codex, the oldest known Hebrew Bible; a Samaritan Bible written in the 11th century; a 12th-century manuscript of the second and third order of Mishna with a commentary in Maimonides' own handwriting, and a 14th-century illuminated Spanish Haggada.

Men Experience Dependence

A group of 40 healthy, middle-aged men sat on the floor feeding each other in total silence. They were participating in a weekend Conference on Men and Masculinity sponsored by the American Lutheran Church's Divisions for Service and Mission in America and Life and Mission in the Congregation.

Conference planners said the feeding was designed to let men experience the feeling of being dependent and to let them show tenderness in caring, a characteristic sometimes considered more applicable to women.

Catholics, Baptists Find Common Ground

Roman Catholics and Southern Baptists, dealing with "conversion" and "Christian growth" during a three-day dialogue encounter in Menlo Park, Calif., discovered that despite sharp theological differences they have common ground on which to air their views and discuss religious questions. For instance, while each communion takes a differing approach to how the Christian is "saved," there were similarities brought out in the manner in which the Christian lives out his or her faith in Christ.

Said one Baptist leader, "I am discovering that in spite of our differences, Baptists and Catholics have a foundation on which to debate these issues. We are closer together in our view of the inerrancy of the Bible than we are in any other groups."

However, Carl F. H. Henry, an American Baptist evangelical theologian, has cautioned that dialogue between Baptists and Roman Catholics is "complicated by the fact of changing convictions in both arenas."

He wrote recently in *At/One/Ment* that "dialogue is complicated by the fact of changing convictions in both arenas. If among Catholics there is growing revolt against papal authority — by laymen (at) such practical levels as birth control and abortion and by clergy in respect to celibacy — Baptist seminaries North and South have largely compromised the authority of Scripture as the infallible divine rule of faith and conduct."

Sees Church "On Trial" in Africa

The church is "on trial" in four African countries where until recently it enjoyed a privileged position, according to the British-based United Society for the Propagation of the Gospel. The USPG is one of the biggest and oldest of Anglican missionary societies, with hundreds of missionaries throughout the world. Particularly strong in Africa, the agency cited the four countries involved as Ethiopia, Zaire (formerly the Congo), Mozambique, and Namibia (South West Africa).

Urges U.N. to Reject Statement on Zionism

A National Council of Churches leader has urged the United Nations General Assembly to reject a committee resolution which equated Zionism with racism. "Mutual recriminations will not help solve Middle East problems nor contribute to peace," said Claire Randall, General Secretary of the NCC, in a statement issued in response to the U.N. Social, Humanitarian and Cultural Committee resolution which declared that "Zionism is a form of racism and racial discrimination."

She said such recriminations "on the part of this international body will undermine the struggle against racism, and has the potential for reviving an old form of racism, anti-Semitism, in many parts in the world.

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Even Cooked Raisins!

Everyone in my family knows that my choice for the Top Ten Foods definitely would not include cooked raisins — those juicy morsels grown plump in the cooking process. Raisins straight from the box are fine. Or baked in cookies or cakes. As long as they keep their firm, wrinkled state. But something happens to my appreciation of the fruit when it is included in pudding, pies, and the like.

Therefore, my family watched me with keen interest one morning as we sat at breakfast in a home where we were overnight guests. On the table was cooked oatmeal with raisins. Not a word was said about raisins as I took my turn and spooned out a portion of the steaming cereal into my bowl and joined the rest in eating. But later as we drove down the road. I had to answer the questions of my children. "Dad, why did you eat that cereal? I thought you didn't like cooked raisins. Have you been fooling us all along?" The obvious explanation to them was that either I had not been honest before about my dislike of cooked raisins, or I was being dishonest that morning at breakfast.

I tried to explain that my tastes had not changed drastically. That if we had eaten in a restaurant I would have chosen something different to eat. But we were guests. And our hosts had been most gracious in their accommodations. We had enjoyed the time together as we shared experiences and gained encouragement from each other. In that setting, whether I personally disliked the raisins in the cooked cereal was insignificant. It would have been extremely selfish of me to demand of our hosts an alternative breakfast.

The morning passed. So did our discussion of the cereal cooked with raisins. But the questions raised by the children kept surfacing as I saw their implications for other experiences of larger significance. How honest was I being in settings where my choices differed from the decisions of others? Could I maintain my personal integrity and yet allow the standards and expectations of others to prescribe my actions? When did I need to stand firm and maintain my position? When is it an evidence of mature love to defer to the opinion, wishes, or authority of another?

In the Mennonite Church we have encountered numerous issues which have divided members. Issues which centered around church polity, organization, building programs, and budgets, to name a few. Do I have the license always to maintain my right? I believe my commitment to the church, as the community of God's people, means that I must scrutinize my personal desires lest they become expressions of a religion of selfish individualism. Perhaps the cause I champion may only be to satisfy an unmet need in my life, rather than contribute to the common good of God's people.

After all, aren't relations between people more important than proving one's position right? So I pray that God may help me not to avoid asking the hard questions of myself. I need His help in knowing when to stand firm as a matter of principle when that is necessary. And His grace to submit, for the sake of mutuality, and accept the decisions of others. Even cooked raisins. — Millard Osborne

A Forward-Looking Faith

Christianity is a forward-looking faith. Jesus, in His public ministry, resolutely set His face toward Jerusalem, even though it meant death. And in His teachings He commanded those who had set their hands to the work of the kingdom not to look back.

"Count the cost," and "watch!" He taught by implication and direct order. Apostle Paul adds his contribution to our faith's lookahead when he said, "Forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal. . . ."

In both cases, the Redeemer and Apostle Paul marched steadfastly toward physical death in order to attain the higher prize: life with God, freed from all human imperfections and restraint.

The prize also has to do with the resurrection. And that is the hope. Those who have this hope are liberated from the fear of death and are released to do the work of God among men.

Let's keep on looking ahead, one day at a time. — David E. Hostetler.